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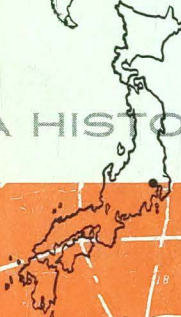





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# *Where the Saints Have Trod*

A HISTORY OF CHURCH OF GOD MISSIONS



Charles W. Conn

# ***Where the Saints Have Trod***

*By Charles W. Conn*

As a church historian, Charles W. Conn continues in *Where the Saints Have Trod* the magnificent contribution he began in *Like a Mighty Army*.

With scrupulous research, luminous scholarship and calm wisdom, he illuminates and humanizes the persons and facts which constitute the essential facets of this area of history. Here, for the first time, is a highly readable reference work which presents the comprehensive historical facts of Church of God missions.

This is the inspired account of those Church of God stalwarts who have taken the gospel into near and distant lands. The first section is a "Survey of Church of God Missions." The survey serves the basic purpose of coordinating the missions program with the general program of the Church both in chronological sequence and general administrative history. "Individual monographs have been written about those fields where the Church of God presently extends its ministry. For greater utility and perspective, these monographs are arranged in general geographical groupings." They include: (1) The Atlantic and Caribbean; (2) Latin America; (3) Alaska and the Pacific; (4) Asia; (5) Europe; (6) Africa and the Middle East. In all,

# WHERE THE SAINTS HAVE TROD

*Charles W. Conn*

***Where the***

Other books by the same author

*Like a Mighty Army*

*Pillars of Pentecost*

*The Evangel Reader*, editor

# *Saints Have Trod*

A HISTORY  
OF CHURCH OF GOD  
MISSIONS



1959

PATHWAY PRESS, Cleveland, Tennessee

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**FIRST EDITION**

*Library of Congress Catalog Card Number: 59-11688*

Set up, printed and bound by  
Pathway Press, Cleveland, Tennessee  
United States of America

IN HONOR AND RESPECT

*To the memory of three men  
who laid down their lives  
on distant shores,*



EDMOND F. STARK, *in Angola,*  
PAUL C. PITT, *in China,*  
CHARLES T. FURMAN, *in Guatemala.*



*who, still in their  
chosen fields of labor,  
await the resurrection morning,*

I DEDICATE THIS BOOK.



## FOREWORD

*Where the Saints Have Trod*, a factual and inspiring history of Church of God Missions by Charles W. Conn, Editor-in-Chief of Church of God Publications—who is also a noted writer and historian—should be appreciated by those who read it. The book depicts the mission endeavors, failures, and successes of the Church of God and is so carefully prepared and arranged that it will be both enlightening and educational to every reader.

In reading this fine work one can see the tremendous sacrifice made by our missionaries to carry this glorious gospel to the peoples of other lands in keeping with the great commandment of our Lord. Hence the reading of this history should create a new desire to do more for missions at home and abroad. After all, the growth of mission work does prove that God, the eternal Father, Jesus Christ, our Lord and the Church are concerned about the evangelization of the entire world with the full Pentecostal message.

Therefore, we humbly feel this book merits a place in every home and on the shelves of every library. In the light of these facts, we wholeheartedly recommend it to one and all. May the blessings of the Lord Jesus rest upon all who read this work.

*Church of God Executive Committee and  
General Missions Board*

*Cleveland, Tennessee  
May 7, 1959*

## PREFACE

Even before completing *Like A Mighty Army* I realized that this book must be written. Now, after more than three years of research and writing, it is finished. While it is an outgrowth of the earlier work, it is by no means a repetition, or even a continuation, of it; it is a companion volume, complete in itself.

The research has lead me along many an unexplored path, has introduced me to numerous unknown friends and heroes, and has fascinated and inspired me. As I have traveled from country to country, interviewed numerous missionaries, and read hundreds of thousands of letters, documents, reports and articles, I have come to admire our missionaries and to respect their labors more than ever before. I have written with conspicuous and admitted subjectivity. I frankly appreciate and esteem those heralds of Christ's gospel who have gone into all the world with His glorious message.

Though I cannot claim strict objectivity, I can and do claim complete conscientiousness. I have diligently tried to search out all pertinent facts and have recorded as accurately as possible those things I have found to be true. The pursuit of some elusive fact has frequently taken me far from home or has required unmeasured time in searching. It has been a pleasant but tiring task.

This is the story of those Church of God pioneers and heralds who have taken the gospel of Christ into near and distant lands. The study begins with a fifty-year survey of Church of God missionary activity. The survey has a fourfold purpose: (1) to coördinate the missions program with the general program of the Church; (2) to give chronological sequence to the missionary enterprize; (3) to record its general administrative history; (4) to record the history of those missionary efforts that for one reason or another are not dealt with in a separate monograph. Individual monographs have been written about those fields where the Church of God presently extends its ministry. For greater utility and perspective, these monographs are arranged in general geographic groupings.

As with any work of this scope, many hands have touched it somewhere between its inception and its publication. Missionaries in numerous parts of the world have taken time from their labors for personal interviews and for extensive correspondence. The Missions Board and the General Executive Committee have at all times been coöperative

and helpful. They have made all the files and records of the Church available to me for unlimited research.

James A. Cross, General Overseer, graciously followed the manuscript during its preparation with consistent encouragement and never the intrusion of a personal bias. A. M. Phillips, General Secretary-Treasurer; W. E. Johnson, chairman of the Missions Board; L. H. Aultman, Executive Missions Secretary; and C. R. Spain, Field Representative, all read the manuscript and consulted with the author on any problem that arose. The Missions Board read the galley proofs as the book was set in type. Paul H. Walker, Wade H. Horton and Johnnie M. Owens all offered valuable assistance during the time they were with the Missions Department.

Especial credit is due to Vessie D. Hargrave with whom I frequently consulted, and who checked all the Latin American portions of the manuscript for their factual accuracy. Similar assistance was rendered by A. W. Brummett on the Caribbean portions. Numerous missionaries or other authorities checked the individual monographs for their factual accuracy, so that virtually each one has thus been read before publication.

Mrs. Alora Holloway is due much credit for the excellence of her secretarial assistance. In addition to typing the manuscript from my longhand copy and its several revisions, she has cared for the many details of research filing, publication and indexing. Miss Mary Tucker, secretary in the Missions Department, helped me wade through the sundry files and records and did some of the stenographic work. Mrs. Wynette Stevens and Mrs. Oleda Atkinson assisted in cataloging thousands of research sources. Mrs. Dorcas Headley painstakingly copy-edited the manuscript; Bob Headley and Miss Alice Josephsen helped considerably in the textual proofing. In the Latin American Department, Miss María Godines and Miss Noemí Paralta were of assistance as I worked in the departmental files. Artist Chloë S. Stewart has immeasurably added to the beauty and clarity of the book by his anointed brush and pen.

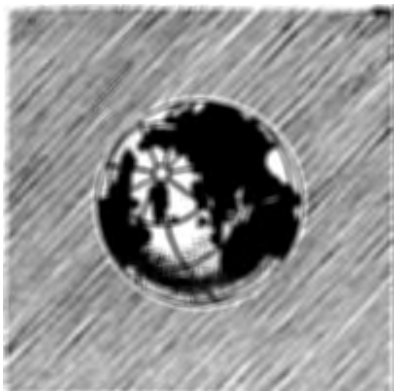
Because of her personal concern for the work, my wife, Edna, has spent many hours in proofing with me the many revisions of the manuscript. Without her assistance and understanding, the book not only would have been difficult—it would have been impossible.

*Charles W. Conn*

Cleveland, Tennessee  
May 21, 1959

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# FIFTY-YEAR SURVEY OF CHURCH OF GOD WORLD MISSIONS

## ORIGIN AND OUTLOOK

Looking out from their familiar mountains, the early Church of God saw even the remainder of the United States as a vast mission field. The immediate responsibility of the infant Church was to carry the glad tidings beyond the fastness of the encircling ranges. That would be labor enough. Dreams of distant lands could come later.

It was in 1886 that the Church of God was born; not as a church, but as a union of Christian believers. Nine persons joined themselves together in a quest for holiness and called themselves the "Christian Union." Led by two Baptist preachers, Richard G. Spurling and Richard G. Spurling, Jr., the group was made up of Baptists and Methodists who were disturbed by the lack of spirituality in their churches.\* These were hill folk, isolated on the Appalachian border of Tennessee, North Carolina and Georgia.

Following the death of the elder Spurling, the son carried on alone until 1896, when his group was merged with another band, led by a Baptist deacon named W. F. Bryant, which was similarly seeking a purer and holier way of life. This second band was located across the mountains in Cherokee County, North Carolina, where it had been formed in 1892.

The two kindred congregations were drawn together by a mighty

\* The nine persons who formed the Christian Union were: Richard G. Spurling; Richard G. Spurling, Jr.; Barbara Spurling; John Plemons; Polly Plemons; John Plemons, Jr.; Melinda Plemons; Margaret Lauftus; and Adeline Lauftus. The union was formed on August 19, 1886, in Monroe County, Tennessee.

revival meeting in a small schoolhouse in Cherokee County, North Carolina, in the summer of 1896. During this meeting a strange and unexpected thing happened; worshippers received such spiritual anointing and were overcome with such ecstasy that they spoke in strange languages. Many sick and afflicted persons were amazingly healed, and the wonder of these things spread throughout the countryside. The Word of God was magnified in the hearts of the people and many were won to the Lord Jesus Christ.<sup>1</sup> The people found that in the Scriptures similar outpourings had occurred in Bible times, which were identified as a baptism of the Holy Ghost, a blessing of God intended for all believers in Christ.

Amid intense persecution and struggle, the congregation grew and gained strength. Other preachers joined the group and helped to evangelize the mountains. One of these was A. J. Tomlinson, who was destined to figure prominently in the affairs of the Church of God for many years. Tomlinson joined the Church in 1903, a year after its name was changed to the Holiness Church. Under that name, in 1904 and 1905, the first congregations were established beyond the confines of the natal mountains. In 1906 the four congregations of the Church came together for a General Assembly, which became an annual meeting\* and the nucleus of the Church, its heart, its government and its strength. In 1907 the Assembly adopted the name Church of God; at the Assembly of 1909, the office of General Overseer was created and A. J. Tomlinson was elected to fill it. Also during these years, the center of activity gradually shifted to Cleveland, Tennessee, a small town just beyond the westward reaches of the mountains.

## THE MISSIONARY IMPULSE

As the Church of God grew to embody a wider fellowship, it also grew in vision and outreach. Strong missionary urgings began to be felt. Less than a year after the Church was established in Alabama and Florida in 1909, its first missionary went to the Bahama Islands. This relatively early start would seem to indicate a vigorous missions en-

<sup>1</sup> Charles W. Conn, *Like A Mighty Army* (Cleveland, Tennessee, Church of God Publishing House, 1955). All of this early history is dealt with at length in this earlier work, to which the reader is directed if a detailed account is desired.

\* In 1946 the Assembly was changed to a biennial meeting.

deavor, but such was not the case. Interest in foreign missions was both early and real, but for many years the Church made no really effective effort to reach other lands with the Pentecostal message.\* A number of persons testified through the *Church of God Evangel*† that they felt a divine call to carry the gospel to foreign fields, but there is no record that many of them ever went or made any serious attempt to do so. When R. M. Evans went to the Bahama Islands in 1910, he did so at his own expense;<sup>2</sup> and when Milton Padgett was appointed to the Islands in 1913, he was expected to provide his own way.<sup>3</sup> A few others went to foreign lands, or started to them, by paying their own expenses. Friends who contributed or pledged financial aid were about the only support the missionaries had. Despite their good intentions, without a substantial or even organized fund behind them, most of their efforts were doomed to failure.

It was difficult enough to carry the gospel into distant regions of the homeland, for there were only a thousand members of the Church in 1910, and congregations were established in only the southeastern corner of the nation. Because the Bahama Islands are just off the coast of Florida, there was considerable interest in that work and enough support was sent to the Islands for the endeavor to survive.

Several individuals and local congregations sent assistance to the

\* During the first two decades of this century there were numerous outpourings of the Holy Spirit such as that which happened in Cherokee County. These revivals occurred spontaneously and miraculously in many parts of the world. Because the phenomenon of speaking in unknown tongues, or languages, seemed a recurrence of that which happened in Jerusalem on the Day of Pentecost (see Acts 2:1-4), the ubiquitous revival was immediately called a new "Pentecost." Frequently the term "Pentecostal" was used in disparagement by detractors, but the participants in the revival seemed not to mind. Rather, they encouraged its use by so referring to themselves. Much of the early Pentecostal literature reveals their ready acceptance of the term. Thus, what had originally designated a Hebrew festival came to designate, inappropriately but inevitably, a Christian revival. Generally the early Pentecostal people spoke of one another as "saints," still using as closely as possible the pattern of the Scriptures. The saints of one place were very much concerned with the burdens and the victories of the saints in another place. The "fellowship of the saints" was a very real experience.

† The official publication of the Church of God; first published on March 1, 1910.

<sup>2</sup> E. L. Simmons, *History of the Church of God* (Cleveland, Tennessee, Church of God Publishing House, 1938), p. 120.

<sup>3</sup> *Church of God Evangel*, December 19, 1914, p. 3.

Bahama missionaries but the amounts were woefully inadequate for the need. The church and Sunday School in Arcadia, Florida, sent \$7.00;<sup>4</sup> Fanny Kirkman of far away Whittier, California, contributed \$5.00;<sup>5</sup> Z. R. Thomas of Arcadia, Florida, sent \$5.00;<sup>6</sup> John A. Giddens of Clearwater, Florida, and Sam C. Perry contributed unspecified amounts;<sup>7</sup> Mrs. S. I. Alderman of Lithia, Florida, contributed fifty cents.<sup>8</sup> Others began to send similar amounts to the missionaries or to the General Overseer, who forwarded the money to them. So far as we know, these were the first contributors to Church of God foreign missions, and the amounts they gave indicate the poverty of the people as well as the sacrifice of the missionaries. A free literature fund was begun in order to supply Evans and Edmund S. Barr with Sunday School material, tracts and *Evangels*.<sup>9</sup> It was at the Assembly of 1911 that the first general missions offering was received:

After reading a letter from R. M. Evans, now a missionary of the Church on the Bahama Islands, a special prayer was offered. Amid tears and groans an offering of \$21.05 was placed on the open Bible.<sup>10</sup>

This offering was not so meager as it might seem today, for the economic level of the Church was unbelievably low.

## THE PRIMITIVE PERIOD

In order to understand the situation of this primitive period, one must understand something of early Pentecostal missions. There were no strong denominations or wealthy mission funds. So universal was the Pentecostal revival that there were few clear-cut sectarian lines. Even those bodies that were identifiably organized, such as the Church of God, were too poor or too small to accomplish a great deal alone. Pentecostal missionaries went to all parts of the world, to be sure, but they usually went as emissaries of the entire Pentecostal fellowship, without the sponsorship of any specific church or missions board. They

<sup>4</sup> *The Evening Light and Church of God Evangel*, April 1, 1910, p. 4.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, April 15, 1910, p. 4.

<sup>7</sup> *Ibid.*, June 1, 1910, p. 6.

<sup>8</sup> *Ibid.*, June 15, 1910, p. 3.

<sup>9</sup> *Ibid.*, May 15, 1910, p. 4; June 1, 1910, p. 4, *et seq.*

<sup>10</sup> *Book of Minutes* (Sixth, 1911), p. 51.



went forth, as they called it, "by faith," expecting to be kept on the mission field by whatever support might be sent to them. They were the true pioneers of the Pentecostal faith, souls who bore a burden to carry the message of Christ to distant shores, who labored without certainty of provision and accepted even occasional aid as a gift from God.

During those early years the Church of God sent assistance to numerous such missionaries in sundry parts of the world, in addition to those who were its own members. The *Evangel* was filled with news from these workers, and most other Pentecostal journals printed reports from the same missionaries.\* The missionary effort of the primitive Pentecostal movement was as vague and simple and, we might say, as trusting and inspired as were the labors of apostolic days.

### ABORTIVE BEGINNINGS

#### ● *Egypt*

Some of the earliest Pentecostal missionaries were members of the Church of God. One of these was Miss Lillian Thrasher of Dahlonega, Georgia, who went to Egypt in 1910, where, on February 10,<sup>11</sup> she founded an orphanage in the city of Assiout.† Within four years Miss Thrasher had taken thirty-seven children into her home and her operational expense ranged from \$90 to \$125 a month. The Church sent her \$67 to help in this expense.<sup>12</sup> In May, 1915, she wrote a short note of some urgency:

Do get the Church of God people to pray for me. I get no money from America but that which you send me. Only once in a great while a letter comes in. Thank you so much . . . I now have fifty-one little orphans, many of whom are saved, and the rest are babies, whom I believe God will save as they grow older.<sup>13</sup>

\* In 1910, for instance, the *Evangel* featured about twelve such reports; from France, Switzerland, Egypt, Africa, South America, Japan, and other places. For the next fifteen or twenty years, these nonsectarian reports were featured prominently and regularly.

<sup>11</sup> Martha L. Moennich, *World Missions* (Grand Rapids, Zondervan, 1950), pp. 103, 104.

† Also spelled Assiut or Asyût; an old caravan station on the Nile River in central Egypt, about two hundred miles south of Cairo.

<sup>12</sup> *Church of God Evangel*, January 3, 1914, p. 4.

<sup>13</sup> *Ibid.*, May 15, 1915, p. 3.

It is thus apparent with what difficulty the early missionaries did their work. By late 1917 there were eighty children in the Assiout orphanage and the monthly expenses had increased to \$250, practically all of which was provided from Egyptian rather than American sources.<sup>14</sup> Miss Thrasher continued to report the progress of her work to the Church, but less and less of her support was supplied by the Church. In 1918, she related a touching incident:

A few weeks ago I put all the babies to bed and then all the large children went in the schoolroom for special prayer meeting. Then I told them about the Church of God. They all wanted to join at once, but I said, "No, I am going to see if you live very close to Jesus, and we will have special prayer meeting every Tuesday night so as to help each other live right."

She continued her report by telling of her heavy expenses, adding that . . .

. . . All the money came from the Egyptians, Oh, they are such kind, nice people. Many of them are Mohammedans, but they are always so kind to me and my family that it is no wonder I love Egypt!<sup>15</sup>

Miss Thrasher's reports to the Church of God stopped in 1919 or 1920, at which time her association with the Church seems to have ceased. What was apparently one of the Church's greatest missionary opportunities was lost when it could not or did not do more toward the support of this magnanimous woman and her orphanage.\*

### ● Cuba

Because of its proximity to Florida, Cuba was reached early during the Pentecostal revival. Among those who went over from Florida was Sam C. Perry, a prominent evangelist in the Church, and later a state overseer. Notice was made in the *Evangel* on April 1, 1910, of Perry's presence on the island.<sup>16</sup> The hope for "a flame of Pentecostal

<sup>14</sup> *Ibid.*, January 12, 1918, p. 2.

<sup>15</sup> *Ibid.*, June 15, 1918, p. 4.

\* Miss Thrasher is now one of the most celebrated Pentecostal missionaries in the world. She has been honored for her work by nobles and leaders from many lands. Her orphanage is world-famed and she is known as the "Nile Mother."

<sup>16</sup> *The Evening Light and Church of God Evangel*, April 1, 1910, p. 4.

fire in Cuba that will expand and burn till Jesus comes" was not to be realized for many years. Perry stayed on the island for only a short while.

● *Chile*

Lucy M. Leatherman of Green Castle, Indiana, was another early missionary in the Church of God. During the first six months of 1914, she did independent missionary work in Egypt and Palestine,<sup>17</sup> at which time, she later related, the Church of God was revealed to her.<sup>18</sup> She joined the church in Valdosta, Georgia, when she returned to the States,<sup>19</sup> and on December 2, 1916, departed to Argentina as a Church of God missionary.<sup>20</sup> By taking a slow steamer down the west coast of South America she was able to visit several mission stations along the way. She wrote back many interesting observations on the spreading influence of Pentecost and did a great deal personally to help spread the message.<sup>21</sup> She spent several weeks in Chile before continuing to Buenos Aires. Chile was one of the first Latin American countries to experience the Pentecostal outpouring; the experience occurred there almost as early as it did in the United States.

● *West Indies*

At the time Miss Leatherman was on the South American west coast en route to Argentina, another Church of God missionary was sailing down the east coast toward the same destination. He was F. L. Ryder, a young evangelist of Chattanooga, Tennessee, who was accompanied by his wife.<sup>22</sup> They sailed from New York on May 24, 1917, and landed on St. Thomas, in the Virgin Islands, on May 30. They made this stop in the Virgin Islands after hearing about a band of Pentecostal believers there. The Ryders were welcomed, and they found that only one of the little group had actually received the baptism of the Holy Spirit; all the others, including the leader, were seeking the experience. Ryder rented a room and began services for the people, eight of whom received the Baptism during the three weeks he was on the island. Several were converted. On June 20, 1917, a Church of God was

<sup>17</sup> *Church of God Evangel*, January 3, 1914, p. 3; August 15, 1914, p. 7.

<sup>18</sup> *Ibid.*, August 1, 1917, p. 2.

<sup>19</sup> *Ibid.*, February 19, 1916, p. 3.

<sup>20</sup> *Ibid.*, December 16, 1916, p. 2.

<sup>21</sup> *Ibid.*, March 10, 1917, p. 2, *et seq.*

<sup>22</sup> *Ibid.*, May 5, 1917, p. 3.

organized with ten members; four joined the following day and made the total membership fourteen.<sup>23</sup> A man named James George became pastor of the new church.

While the Ryders were in the meeting on St. Thomas, they also visited the island of St. Croix, forty miles to the south. During their three-day visit with a small Pentecostal mission there, a Church of God was set in order with ten members. Maurice Brady, leader of the mission, was appointed pastor of the church.

Ryder next went to Bridgetown, Barbados, in the British West Indies,<sup>24</sup> where James A. Joseph was the leader of a thriving Pentecostal mission. The Church of God seems to have had some knowledge of Joseph and his mission before Ryder left the States, for Barbados was a major point on his itinerary. Joseph desired to bring his mission into the membership of the Church, so a church was set in order with fifty members. Joseph became an enthusiastic minister of the Church, as is seen in his correspondence to headquarters:

I love the Church, I love its teaching and have adhered to it and became a member, praise God for this. The Lord is marching on, many more are added to the Church, persecution is hot, but it is good . . . The Island is stirred, souls are being saved, sanctified and baptized with the Holy Ghost . . . Bodies of the sick are being healed and devils are being cast out.<sup>25</sup>

Later in the year, Joseph reported four churches and eighty members; he was appointed Overseer of the West Indies at the fall Assembly.<sup>26</sup> The zealous minister sought about that time to come to the United States and visit the Church of God. While en route he became ill and died,<sup>27</sup> leaving the Barbados work in the hands of his helpers. These workers shared Joseph's enthusiasm and sent encouraging reports to headquarters for awhile, but the new-found work lacked the organization and vigor necessary for survival. The Church of God died in Barbados, not to be revived for nearly a generation.<sup>28</sup>

<sup>23</sup> *Ibid.*, July 14, 1917, p. 3.

<sup>24</sup> *Ibid.*, August 4, 1917, p. 1.

<sup>25</sup> *Ibid.*, September 8, 1917, p. 3.

<sup>26</sup> *Minutes of the Thirteenth Annual Assembly* (1917), p. 63.

<sup>27</sup> *Church of God Evangel*, March 9, 1918, p. 4.

<sup>28</sup> The Assembly *Minutes* for 1920 dropped the West Indies listing.

● *Argentina*

Ryder then continued down the east coast of South America to Argentina, arriving in Buenos Aires on August 1, 1917.<sup>29</sup> When Lucy M. Leatherman joined the Ryders after her lengthy visit in Chile, the three missionaries made their headquarters in Haedo, a suburb four miles west of Buenos Aires.<sup>30</sup> The Church of God was apparently the sole contributor to the Argentinian endeavor; it was reported at the Assembly of 1917 that \$532.35 had been allocated to Miss Leatherman, and \$303.50 to Ryder.<sup>31</sup>

Even though the work in Argentina did not endure, there was a great deal of promise for nearly five years while both Ryder and Leatherman sent frequent reports to the *Evangel* which spoke of hard labor and unflagging zeal. Missions were established in Haedo and Ramos Mejia;<sup>32</sup> two Sunday Schools were organized<sup>33</sup> and one building was erected.<sup>34</sup>

The ill-fated work apparently was discontinued sometime in 1923. F. L. Ryder attended the General Assembly that year and gave a report of the South American endeavor. An offering of \$123.90 was pledged to the support of the workers left in Argentina,<sup>35</sup> but there is no record of any significant activity after that time. Sixteen years were to pass before the Church of God would organize an abiding work in the progressive South American republic.

● *China*

One of the most tragic missionary efforts of those early days began when Mrs. Brinson Rushin and her husband of Valdosta, Georgia, went to China in 1914.<sup>36</sup> They worked in the northeastern province of Shantung, and made their home in the capital city, Tsinanfu (or Tsinan). Mrs. Rushin sent back many reports of their labors, and for about ten years this missionary work in China was prominent in the interests of the Church of God.

<sup>29</sup> *Church of God Evangel*, September 22, 1917, p. 2.

<sup>30</sup> *Ibid.*, July 27, 1918, p. 2.

<sup>31</sup> *Minutes of the Thirteenth Annual Assembly* (1917), p. 10.

<sup>32</sup> *Church of God Evangel*, September 21, 1918, p. 3; May 10, 1919, p. 3.

<sup>33</sup> *Ibid.*, April 12, 1919, p. 4.

<sup>34</sup> *Ibid.*, June 19, 1920, p. 4.

<sup>35</sup> *Minutes of the Eighteenth Annual Assembly* (1923), p. 43.

<sup>36</sup> *Church of God Evangel*, October 30, 1915, p. 3; November 13, 1915, p. 1.

At first the couple worked with a Baptist mission and led its missionaries into the Pentecostal experience.<sup>37</sup> By 1916 the Rushins were successful in opening two promising Pentecostal missions with about thirty followers, which they hoped could soon be officially organized as the Church of God, since some of the Chinese expressed a desire to become members. This hope was not realized until September, 1921, at which time a church was set in order in Tsinanfu with sixteen members and seventy to eighty Sunday School pupils. Churches were later organized in Changli and Husei Pei (or Shueipei) with a combined membership of 107.<sup>38</sup>

Support for the Shantung missions was unbelievably small during the first five years of Mrs. Rushin's labor there; she stated that it was no more than \$75. This statement seems to be substantiated by existing records. Mrs. Rushin accepted part-time employment in the U. S. Consulate in Tsinanfu in order to help support her family of three children and the mission work.

Mr. and Mrs. Rushin made one trip while they were in China that is worthy of mention here. In 1918, they visited the Philippine Islands for several months.<sup>39</sup> It was their impression that there were no Pentecostal missions there at that time, and certainly none of any noticeable size or ministry. They did some preaching in Manila and won a few converts to the Pentecostal persuasion, but they soon returned to China, the land of their burden and compassion.

In order to encourage missions interest and support, Mrs. Rushin returned to the United States in the spring of 1922 and went on a speaking tour in behalf of her work. She was well received in the churches, camp meetings and conventions; interest was genuine and talk of missions was everywhere. Some felt that they should return to China with Mrs. Rushin, since her appeal was as much for workers as for money. The enthusiasm inspired by the missionary is reflected in such *Evangel* headlines as "Strong Appeal for Missions," "China Will Soon Be Ringing With Songs and Praises," "A Missionary Quilt,"

<sup>37</sup> The details of this section are gathered piecemeal from the many lengthy reports from Mrs. Rushin, who used the signature, Jennie B. Rushin. I have not burdened the section with minute documentation, for this would be wearisome to the reader. The essential details are to be found scattered through many reports over a period of ten years.

<sup>38</sup> *Minutes of the Eighteenth Annual Assembly* (1923), p. 74.

<sup>39</sup> *Church of God Evangel*, June 1, 1918, p. 3.

"Foreign Missionary Hen," "Called to Go to China," "Spirit of Missions Revived," "Time for the Church to Launch Out," and "Hurrah for the Missionaries Who Are Preparing for the Lord's Work in China"—all on the front page of a single edition.<sup>40</sup>

When Mrs. Rushin returned to China on August 24, 1922, a couple named Johnson\* of New York, and a young lady named Ina Yingst of Tampa, Florida, accompanied her. Filled with hope but with only about \$25 among them, these four arrived in Shanghai on September 8. Between January 1 and May 1, 1923, they received \$1,127.65 from the mission fund and individual donors, but the three Chinese churches were so heavily in debt that this amount did not supply the need. It was a grim struggle for survival during 1923 and the first half of 1924, after which time the work was discontinued, despite the many pitiful pleas for greater financial assistance. The Church at home could not well do more, for at that time an economic recession gripped the United States.<sup>41</sup> The Church of God was in the most severe financial crisis of its history, which even imperiled its publishing plant and general properties.<sup>42</sup> Besides this the Church was stunned by internal trouble that resulted in the expulsion of its General Overseer, A. J. Tomlinson, in June, 1923.<sup>43</sup>

The Church seemed to do everything possible to maintain the China mission, even to the purchase of an automobile for the missionaries at the Assembly of 1923.<sup>44</sup> The Church of God could not, however, provide enough money to salvage the work in China from the debt that had been accrued by an ill-advised building program. The debt of between \$1,000 and \$1,200 increased faster than even the interest could be paid. Discouraged, the Chinese members began to drift to

<sup>40</sup> *Ibid.*, July 15, 1922, p. 1.

\* While further identification of the Johnsons cannot be found in the reports and records of that time, it appears that the name was Peter N. Johnson. On August 24, 1944, a man by that name related to the Missions Board that he and his wife had been early Church of God missionaries to China. His testimony appears accurate, agreeing with the known facts, so it may safely be assumed that he and his wife were Mrs. Rushin's companions. [*Minutes of the Missions Board*, August 24, 1944.]

<sup>41</sup> Richard B. Morris, *Encyclopedia of American History* (New York: Harper, 1955), pp. 508, 511.

<sup>42</sup> *Church of God Evangel*, December 9, 1922, p. 1, *et seq.*


<sup>43</sup> Conn, *Like A Mighty Army*, pp. 172-180.

<sup>44</sup> *Minutes of the Eighteenth Annual Assembly* (1923), p. 43.

other churches that were more solvent. Hopefully, the Church of God listed China as one of its fields until 1927, when even that gesture was discontinued.

● *Bermuda*

In 1921, a young man named J. H. Ingram went to the Bermuda Islands in the Atlantic Ocean, where he spent eighteen months in the city of Hamilton.<sup>45</sup> He won numerous converts and led some to the Pentecostal experience, yet was not able to organize a church in the islands. He returned to Bermuda in 1926 with no greater success. When the Church of God was eventually established in Bermuda, it was considerably helped and strengthened by Ingram's early efforts, as were several other Pentecostal churches. At the time, however, it was only another disappointment brought about by a lack of finance.

 DESPITE DEFEAT

The early Church of God was successful in reaching an impressive number of lands, even though the uncertain nature of its missions program failed to maintain its workers in all those lands. The Church's ambitious heralds touched Egypt, China, the Philippine Islands, Cuba, the Virgin Islands, the British West Indies, Bermuda, Chile and Argentina. Even though these efforts were lost to the Church of God, they were not lost to the Kingdom of God. Some of them lay dormant to bloom anew for the Church in a later day. The nature of all Pentecostal missions in that day was about the same as has been described in the Church of God. When the Church did begin its vigorous missions expansion, as will be seen, it took over the work of many a small and faltering band no longer able to support its undertaking. While no denominational defeat is ever desirable, this interchange of sowing and reaping has preserved and enlarged the total Pentecostal testimony.

Not all, however, was lost to the Church of God. In addition to the flourishing work in the Bahama Islands, the Church was established in Jamaica in 1918, which in later years would become one of the most successful mission fields in the Church.

<sup>45</sup> J. H. Ingram, *Around the World With the Gospel Light* (Cleveland, Tennessee: Church of God Publishing House, 1938), pp. 12-16.



## SUPPORT AND AGITATION

As early as the Assembly of November, 1913, a systematic raising of foreign missions finance was introduced.<sup>46</sup> The next Assembly improved this system and named F. J. Lee general missions treasurer. Local churches were asked to receive an offering for foreign fields each month and all the ministers were encouraged to emphasize the missions cause.<sup>47</sup> The Assembly of 1916 passed further adaptation of the measure.<sup>48</sup> The Church faithfully followed this program for many years, until even better plans were devised. With announcements preceding each Missionary Sunday and reports of receipts following each, the cause of missions became increasingly prominent in the Church. The first year this system was in actual operation, mission receipts increased from \$141.96 to \$1,815.72, a thirteen-fold increase within one year's time.<sup>49</sup>

Chairman of the committee on foreign missions at the Assemblies in 1916 and 1917 was L. Howard Juillerat, one of the greatest agitators for a vigorous missions program the Church has ever had. He was the brilliant son of F. L. Juillerat, who went to Switzerland as a pioneer Pentecostal missionary in 1909.<sup>50</sup> Young Juillerat spoke at the Assemblies on missions and agitated constantly through the *Evangel* for greater missions endeavor by the Church. The influenza epidemic of 1918,<sup>51</sup> cut short the life of this handsome and impassioned young Christian zealot, but the influence of his tongue and pen has outlived even the memory of him.<sup>52</sup>

## THE STATIONARY YEARS

For nearly ten years the missions program of the Church was at a virtual standstill, without progress or regress, neither improving nor worsening; it seemed to be in a state of doldrums. This stationary de-

<sup>46</sup> *Minutes of the Ninth Annual Assembly* (November, 1913), p. 18.

<sup>47</sup> *Book of Minutes* (Tenth, 1914), p. 176. (A compilation of Assembly Minutes, 1906-1917.)

<sup>48</sup> *Ibid.* (Twelfth, 1916), p. 245.

<sup>49</sup> *Ibid.* (Thirteenth, 1917), p. 250.

<sup>50</sup> *Church of God Evangel*, April 1, 1910, p. 2. The *Evangel* of April 24, 1915, p. 2, reports the death of the elder Juillerat.

<sup>51</sup> *Ibid.*, November 16, 1918, p. 2.

<sup>52</sup> Charles W. Conn, *The Evangel Reader* (Cleveland, Tennessee: Pathway Press, 1958), p. 25.

cade extended roughly from the failure of the China mission in 1924 to the opening of Mexican missions in 1932, or entry into Haiti in 1933, or the great missions expansion of 1935 and 1936. Membership in foreign fields was 660 in 1924, but this number declined sharply after the discontinuation of the China work and after the Tomlinson impeachment with its resultant defections and confusion. From a low of 360 in 1925, foreign membership rose steadily, and sometimes rapidly, with an increase of varying proportions realized year by year.<sup>53</sup>

This lack of progress came about not because the Church had no interest in reaching new lands, but because adverse circumstances prevented its doing so. For about four years, 1923 to 1927, the Church was fettered by litigation with A. J. Tomlinson and his supporters, who made a recalcitrant claim that they were the true Church of God. By the time the Church was freed from this embroilment, the great depression had begun its paralysis of the nation's economy. Because its people were almost exclusively of the wage-earner class, the Church was among the first to feel the grip of the depression and among the last to enjoy relief from it.

During this static period, the work in Jamaica was strengthened by better organization under the overseership of E. E. Simmons, who went there in 1924. Conversely, the work in Barbados had all but disappeared. Only the Bahamian churches enjoyed substantial growth and relative prosperity.

### ● *French West Africa*

In 1926 and 1927 there was an unsuccessful attempt to establish a mission in Africa, when P. F. Barnewall and J. F. Carscadden were impressed to take the Pentecostal message into French West Africa. A great deal of notice was given to their plans as they did evangelistic work in Ohio during the summer of 1926.<sup>54</sup> Following the Assembly of that year, the two men, with their wives and three children, set forth to "the dark continent."<sup>55</sup>

When the Barnewall-Carscadden party arrived in England, some of

<sup>53</sup> See the tabulation of membership on page 294.

<sup>54</sup> Bertha Weaver, "Revival by Missionaries to Africa," *Church of God Evangel*, July 10, 1926, p. 1.

<sup>55</sup> *Church of God Evangel*, October 9, 1926, p. 3.

them were so seasick they could not continue immediately on their voyage. For two weeks they were detained in London, without funds and sick. When they cabled home for help, the Church sent them enough money to cover over \$200 expenses in London and pay their fares on to Africa.<sup>56</sup> They landed at Sekondi, Gold Coast,\* on February 15, 1927, and continued by train to Kumasi, 165 miles inland.<sup>57</sup> There misfortune struck again. Three of the party of seven became bedridden with malaria, and again their funds were completely exhausted. A Christian college in the vicinity heard of their plight and sent them food. For two months they were in Kumasi, sick, broke and dispirited. On April 15 the missionaries set out by truck through the torrid Gold Coast interior to Ouagadougou, French West Africa, their final destination. They began the 465-mile journey with only \$5.00 in money and enough supplies for two days. As bad as the four-days journey was, it would have been worse if English colonists and Ghanian natives had not befriended them along the way.

After all this suffering and effort, the Barnewalls and Carscaddens were not able to stay in Africa. A deposit of \$1,000 for each person was required by the local government in the absence of official Church guarantee of support.<sup>58</sup> Because of its financial distress in the homeland, the Church could not make this guarantee, so their dream and effort ended in total failure.



## FOREIGN MISSIONS BOARD

The Barnewall-Carscadden fiasco emphasized the need of organization and system in foreign missions work. The problems and difficulties of international, interlingual, and interracial relations are so complex in modern society as to demand understanding and wisdom. Nationalism is dominant in our time, and its rights must be respected.

The Church of God made a giant step in the right direction at the Assembly of 1926 when a foreign missions board was named. Prior

<sup>56</sup> *Ibid.*, February 12, 1927, p. 4; April 30, 1927, p. 1.

\* Great Britain granted independence to the Gold Coast on March 6, 1957. The new nation is now named Ghana and is the first African-ruled republic in the British Commonwealth. (1958 *Britannica Book of the Year*, "Ghana," p. 298.)

<sup>57</sup> *Church of God Evangel*, June 11, 1927, p. 3.

<sup>58</sup> *Ibid.*, April 30, 1927, p. 1.

to the creation of this board, the General Overseer had had the total responsibility of supervising the work of international evangelism. While the ideal was the simplicity of "following the voice of the Lord," too often the lack of order and regulation skirted dangerously close to chaos.

Prior to 1926 a missions committee had served at each Assembly to make recommendations concerning foreign and home missions. In 1926 this temporary committee recommended the formation of a standing board of five members. The stature of the five men who composed the first board portended the influence and distinction of the board in later years. They were all prominent leaders of tested ability: R. P. Johnson, chairman; E. L. Simmons, secretary; E. M. Ellis, M. W. Letsinger, and M. P. Cross.<sup>59</sup>

Among other duties this board was responsible to:

1. Make an extensive distribution of literature on mission work.
2. Examine and pass on the eligibility of prospective missionaries.
3. Provide passage and support for all missionaries sent out by said board.<sup>60</sup>

The Missions Board has continued through the years to hold a distinguished and honored place in the Church of God.<sup>61</sup> In 1950 it was increased to seven members.<sup>62</sup>

## FINANCING THE HARVEST

From the simple but inadequate plan of sending individual contributions to individual missionaries, the Church progressed to better, more constant ways and means. One of the most effective plans ever devised by the Church was introduced at the Assembly of 1927, at the close of the board's first year of service. The plan was for each local church to raise by offerings an amount equivalent to five per cent of the tithes paid into the local treasury.<sup>63</sup> Half of this offering would be

<sup>59</sup> *Minutes of the Twenty-first Annual Assembly* (1926), pp. 16, 33, 34, 38.

<sup>60</sup> *Ibid.*, pp. 33, 34.

<sup>61</sup> See tabulation of the Missions Board on page 294.

<sup>62</sup> *Minutes of the Forty-third General Assembly* (1950), p. 18.

<sup>63</sup> *Minutes of the Twenty-second Annual Assembly* (1927), p. 34.

sent to the headquarters of that state to be used for home missions, and half would be sent to general headquarters for foreign missions. This is substantially the same plan used today, with additional sources such as district and state conventions, mission rallies and various local missionary projects.



## THE CANADIAN FIELD

For many years the evangelization of Canada was regarded as foreign missions work. The earliest Church of God in the northern land was established in 1919 with fourteen members in Scotland Farm, Manitoba.<sup>64</sup> This work desisted by 1922 and no other efforts succeeded until 1931. In that year a church of twenty-seven members was organized in Consul, Saskatchewan, a new town of only twenty years, with the Church of God reported as its first established congregation.<sup>65</sup> Paul H. Walker, Overseer of the Dakotas and Minnesota, was appointed over the western Canadian work.<sup>66</sup> By 1933, he reported that eighty had received the baptism of the Holy Ghost and three churches had been organized.<sup>67</sup> With that beginning, the work grew well in the western provinces.

In 1933 Prince Edward Island, in the extreme east, was listed as a mission field under the Overseer of Maine, H. W. Poteat.<sup>68</sup> In April, 1934, a church was organized in West Devon mainly through the labors of G. M. Bloomingdale, a New England pastor, and his wife.<sup>69</sup> The story of the Bloomingdales on Prince Edward Island is one of labor and toil against bitter cold, indifferent formalism in the churches and lack of sufficient funds.

A church was organized in Windsor, Ontario, in 1935, by D. G. Phillips, Overseer of Michigan.<sup>70</sup> With this, the Church of God assumed the divisions of Canada that have been observed ever since: Western, Central and Eastern. By the time the Church became well established in the Dominion it was regarded along with the United

<sup>64</sup> Simmons, *op. cit.*, p. 146.

<sup>65</sup> *Minutes of the Twenty-sixth Annual Assembly* (1931), p. 25.

<sup>66</sup> *Ibid.*, p. 48.

<sup>67</sup> *Minutes of the Twenty-eighth Annual Assembly* (1933), p. 24.

<sup>68</sup> *Ibid.*, p. 59.

<sup>69</sup> Simmons, *op. cit.*, p. 147.

<sup>70</sup> *Minutes of the Thirtieth Annual Assembly* (1935), p. 25.

States as a continental work rather than foreign missions. The overseers of the Canadian provinces have always been appointed by the General Executive Committee along with the overseers of the States. For a while the Canadian reports were printed on the *Evangel* missions page, but soon even that was discontinued.

### DECADE OF EXPANSION

The foreign missions program of the Church of God came into its own between 1932 and 1942. This decade of expansion was the fruition of all its labors of the past. As the year 1932 began, the Church of God, despite its sometime ministry in Barbados, the Virgin Islands, Cuba, China, Chile, Argentina, French West Africa, Egypt, and Bermuda, could claim active missions in only the Bahama Islands and Jamaica. In the Bahamas in 1932 there were twenty-seven churches and in Jamaica there were thirty-five.<sup>71</sup> The aggregated membership in these two fields was 1,759.<sup>72</sup> In 1942, only ten years later, there were missions in more than twenty countries, with an aggregate membership of 20,043.<sup>73</sup>

There was a reason for this remarkable foreign expansion, or, we may be certain, there were many reasons. One of the main reasons was a man—one man—by the name of J. H. Ingram. More than any other person before him, Ingram personified missionary zeal and dramatized the missions cause. From the time he received the baptism of the Holy Spirit in 1920, he seemed to be consumed with a passion to carry the message to foreign fields. Following his first missions work among the colored people of the Bermuda Islands in 1921, and in 1926,<sup>74</sup> he went to the Southwest in order to be nearer the Latin American countries. While he was Overseer of California and Arizona (1929-1934), he made several trips into Central and South America. He and Maria W. Atkinson, a Mexican native, did the first missionary work for the Church of God in Mexico and established the first church there in July, 1932. This was the beginning of his intensive mission-

<sup>71</sup> *Minutes of the Twenty-seventh Annual Assembly* (1932), pp. 70, 78.

<sup>72</sup> Conn, *Like A Mighty Army*, p. 339. This is compared with a membership of 41,680 in the United States and Canada.

<sup>73</sup> *Minutes of the Thirty-seventh Annual Assembly* (1942), pp. 30, 38. Membership in the United States and Canada was 61,762.

<sup>74</sup> *Church of God Evangel*, February 13, 1926, p. 3; April 10, 1926, p. 1.

ary efforts. Working south from Mexico in 1935, Ingram went into Central America and organized the Church of God in Guatemala, Costa Rica, and Panama. During this Latin American tour, he made many friends for the Church and brought about wider fellowship and appreciation between the Church of God and kindred associations.

During the 1935 tour he circled through the northern countries of South America, and passed through Barbados and other Caribbean islands before returning home. In Barbados he found good prospects for the Church of God, even though the work organized by F. L. Ryder in 1917 had disappeared long ago. During the six months' tour, Ingram visited thirteen foreign countries and colonies,\* he created much good will for the Church.<sup>75</sup>

The success of Ingram's Latin American tour in 1935 gave birth to dreams of a world-wide tour. On February 18, 1936, he sailed from the Los Angeles-Long Beach harbor aboard a steamer of the Japan Mail Line, bound across the Pacific to the Orient.<sup>76</sup> This was the beginning of what he termed a "Golden Jubilee Tour," so called because the Church of God was fifty years old that year.

A "Jubilee" was formerly a Jewish festival celebrated every fiftieth year, to commemorate the deliverance of the Israelites from Egyptian bondage (Leviticus 25:8-24) . . . August 19, 1936, will mark the 50th anniversary of the founding of the Church of God, thus bringing to a close our "Golden Jubilee."<sup>77</sup>

Ingram intended to contact independent missionaries around the world who were interested in affiliating with the Church of God. He wrote copiously to the *Evangel* about his experiences, the histories and customs of the lands he visited, and especially about their missionary prospects. The 44,000-mile tour carried him into thirty-one countries and colonies, principally Hawaii, Japan, the Philippine Islands,

\* Even though Ingram made no complete listing of the countries he visited, a check of his reports during the tour reveals that they were Mexico, Guatemala, El Salvador, British Honduras, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, Barbados, Trinidad and Curaçao.

<sup>75</sup> J. H. Ingram, "Final Report on My Latin American Missions Tour," *Church of God Evangel*, October 5, 1936, pp. 10, 11.

<sup>76</sup> Ingram, "Our Golden Jubilee Mission Tour," *Ibid.*, March 21, 1936, p. 10.

<sup>77</sup> Ingram, "Our Golden Jubilee, 1886-1936," *Ibid.*, February 22, 1936, p. 10.

China, India, Palestine, Egypt, Arabia, North Africa, and England.<sup>78</sup> As missionaries in various parts of the world heard of his tour they invited him to visit them. While he was in the Orient, the mission work of Robert F. Cook in India was united with the Church of God. On his way back to the States, Ingram revisited the Caribbean islands he had visited a year previously. The Barbados situation was ripe for the Church of God, so a work of thirteen churches was organized there and a native missionary was sent to the island of Dominica. Ingram then went personally to Dominica and set a church in order. Proceeding to Panama, he organized a church in Colón, where he had preached the year before. He then sailed up the West Coast to California, and arrived home on September 19, 1936, seven months and a day after he had departed.<sup>79</sup>

Ingram was not the only one who was busy. At the time the Church of God was being established in India, Barbados, Dominica, and Panama (in 1936), a man named Hermann Lauster carried its message back to his native Germany. During the same period the Church was extended in the Caribbean from the Bahamas to the Turks and Caicos Islands, and calls came from many lands for the gospel to be brought to them.

Another missionary was appointed by the Church in 1936, Ralph E. Baney to Palestine.<sup>80</sup> Exactly how this came about is not clear, but Baney was listed as overseer of Palestine at the 1936 Assembly and sent reports to the Church early in 1937.<sup>81</sup> Baney sent several reports, but nothing more is mentioned of this work; it must be assumed, therefore, that his ministry in the Church was of only a few months duration.\*

The effect of this intense missions activity was electric. The General Overseer, J. H. Walker, exulted in the *Evangel*:

The fiery flames of missionary zeal are bursting forth in the States, burning hearts and cold purse strings, pouring in offerings to carry this message to the lost and dying in the

<sup>78</sup> Ingram, *Around the World With the Gospel Light*, p. 24.

<sup>79</sup> *Ibid.*, pp. 124-126.

<sup>80</sup> *Minutes of the Thirty-first Annual Assembly* (1936), p. 53.

<sup>81</sup> Ralph E. Baney, "News From Palestine," *Church of God Evangel*, January 16, 1937, p. 6.

\* Baney is still in Palestine, where he is head of the *Christian Approach Mission*, famous for its orphanage work.



foreign lands. Even our smaller congregations are responding heartily, and special effort is being made in collecting our mission quota throughout all the states.<sup>82</sup>

By September 5 it appeared that the mission offering of 1936 might double that of 1935, and Walker began to urge that increase as a goal for the year.<sup>83</sup> The records show that this was achieved,<sup>84</sup> and the new missions spark lit a fire that has burned ever since. The enthusiastic Walker immediately began to encourage the Church to double in 1937 that which had been given for missions in 1936,<sup>85</sup> and it was very nearly done! The offerings were: \$7,259.55 in 1935; \$14,719.85 in 1936; and \$27,299.29 in 1937.<sup>86</sup> The depression and other hindrances were now behind, and the Church of God was able to expand. Ingram appraised the situation:

Your unworthy servant began his world-mission tours in 1932 on a capital of \$50.00 . . . At that time we had only about \$700.00 in . . . our foreign mission funds. The depression was on and our travel expenses would run into thousands of dollars, besides the support of the missionaries on the field and the general upkeep of the work. Yet our 1937 balance is more than \$16,000.00.<sup>87</sup>

Between the years 1932 and 1937, about 170 missions were organized with ten thousand members; chief among these missions was Haiti with forty churches and 3,500 members.<sup>88</sup>

## THE LAND OF MORE SORROW

In 1937 Ingram made a second world tour, intending to visit Bethany mission in Shantung, China, of which Paul C. Pitt, a mis-

<sup>82</sup> J. H. Walker, "God is Working—WE Must Work," *Church of God Evangel*, June 6, 1936, p. 7.

<sup>83</sup> Walker, "What United Efforts Will Do," *Ibid.*, September 5, 1936, p. 6.

<sup>84</sup> See tabulation of missions receipts on page 294.

<sup>85</sup> Walker, "Missions, Missions!" *Church of God Evangel*, January 23, 1937, p. 10.

<sup>86</sup> Conn, *Like A Mighty Army*, p. 340.

<sup>87</sup> Ingram, *Around the World With the Gospel Light*, p. 132.

<sup>88</sup> *Ibid.*

sionary from Canada, was founder and leader.<sup>80</sup> When Ingram passed through China in 1936, the Canadian missionary heard of his tour and tried to contact him. Unsuccessful in this, Pitt wrote to the Church of God and urged Ingram to come to Shantung on his 1937 tour. By the time Ingram reached Shanghai, the Japanese armies had invaded China and were overrunning the "Land of Sorrows."\* It became impossible for Ingram to continue to the northern province of Shantung, for there the Japanese had landed more than 100,000 troops. He sought to continue from Shanghai to Shantung by river boat, coastal steamer or airplane, but found every route closed to him. Eventually, even the Japan Mail Line steamer on which he was a passenger was commandeered by the Japanese navy. Nothing was left for Ingram but to abandon his visit to Bethany mission and turn homeward. Ingram in Shanghai and Pitt in Shantung were only six hundred miles apart, the closest Pitt ever came to meeting in person a representative of the Church of God.

Correspondence between Pitt and the Church continued, with the Church sending regular support to the missionary.<sup>90</sup> At the Assembly of 1937, Pitt was accepted *in absentia* as an ordained minister into the Church of God.<sup>91</sup> This was the realization of long desire by the saintly missionary.

Pitt had gone to China in or about 1928, at which time he was a member of the Free Methodist Church.<sup>92</sup> He began his work in the Province of Shantung, near where Jennie B. Rushin had labored for the Church of God. About two years after his arrival in China, Pitt received the baptism of the Holy Ghost and began praying for affiliation with a Pentecostal church. This was about 1930; he waited more than seven years before his prayer was answered. He responded joyously:

<sup>89</sup> J. H. Ingram, "Off With a Smile on Another World Mission Tour," *Church of God Evangel*, June 26, 1937, p. 6ff; "My Trip to India and China," *Ibid.*, p. 10ff; "War-Bound in China," *Ibid.*, October 9, 1937, p. 6; "How Our Second World Mission Crusade Ended," *Ibid.*, December 18, 1937, p. 6ff. Also, Horace McCracken (ed.), *History of Church of God Missions* (Cleveland, Tennessee: Church of God Publishing House, 1943), pp. 124-143.

\* The Sino-Japanese war commenced on July 7, 1937, a prolonged conflict that a few years later became a part of the gigantic World War II.

<sup>90</sup> *Church of God Evangel*, August 7, 1937, p. 6; October 30, 1937, p. 6; November 6, 1937, p. 6.

<sup>91</sup> *Minutes of the Thirty-second Annual Assembly* (1937), pp. 41, 62.

<sup>92</sup> McCracken, *op. cit.*, p. 126.

. . . let me thank you for my appointment. As I went to God in prayer it came to me . . . It has taken seven long years of believing prayer to be called into the fellowship of the Church of God.

Yet even in his joy, there was a hint of the troubled time in China.

The distressed land of China faces grave difficulties, but whilst her frontiers are beset by armed forces and her people subjected to all the horrors of warfare, we, with His help, in the name of the Church of God, proclaim the gospel of peace . . . Pray, for almost daily Japanese planes are flying over us. We at times hear the roar of guns and many a sad story is told, heart-breaking stories.<sup>93</sup>

Bethany mission was composed of two churches with a total membership of six hundred, two schools, and five outstations.<sup>94</sup> Even though Pitt was an elderly man, he was a pious and energetic missionary. His photographs show him to have been a gentle and distinguished man who had adopted the Chinese-type beard and who generally wore Chinese apparel. He opened new mission stations in many villages as funds reached him from the Church, and many hundreds were won to Christ and baptized. Names of towns too small to appear on most maps appear in the records as they were reached: Yeh Tau Shan, Langshan, Wang-tsun, Tung-Tha Kai and others.

The work in Shantung went on with difficulty that only occasionally showed through the optimism of Pitt. Japanese soldiers were everywhere, and even though they were fairly considerate, the Chinese people were intimidated and tyrannized. Pitt witnessed for Christ even to the soldiers of occupation.<sup>95</sup> Even worse than the Japanese were the bands of Chinese Communists and robbers that took advantage of their country's plight to rob and kill their fellow countrymen. One Church of God worker was killed as he went about his duties.<sup>96</sup>

From the time Pitt went to China in 1928 until his death in about 1942, the valiant missionary was never relieved by a furlough. He seems to have realized that he would never leave the "Land of Sorrows" alive, for at various times he wrote:

<sup>93</sup> *Church of God Evangel*, January 15, 1938, p. 6.

<sup>94</sup> *Ibid.*, January 8, 1938, p. 15.

<sup>95</sup> Paul C. Pitt, "Victory in China," *Ibid.*, October 29, 1938, p. 7.

<sup>96</sup> *Ibid.*, October 8, 1938, p. 10.

The consul has given orders . . . advising all to get to a place of safety. My soul cries out, "There is no safety outside of Christ and by His grace and with His help I shall not leave the charge God gave me; be it life or death, I shall not leave."<sup>97</sup>

I am on my tenth year without a furlough and do not look for rest until Jesus calls me.<sup>98</sup>

At times I pray, "Lord, send one more worker. I am getting old, but, Lord, even so use me in the service of thy Church in China."<sup>99</sup>

Pitt's influence became wide during his last years, especially because of his efforts to relieve the suffering of the Chinese people. During 1940 he was so active in famine relief that 107 villages did him homage in a public ceremony.<sup>100</sup> He set a terrific pace for himself, teaching and preaching many times daily, frequently baptizing as many as ninety persons,<sup>101</sup> dedicating new missions, walking from village to village, preaching wherever he came into contact with souls. He was so conscientious in his affiliation with the Church of God that he did more than anyone could expect under the circumstances to demonstrate his loyalty. When a drive was initiated to secure three hundred preachers who would give \$50 on the indebtedness of Bible Training School,<sup>102</sup> Pitt responded to the call.<sup>103</sup> In similar manner he was faithful and earnest in sending in subscriptions to the *Evangel*.

The grueling circumstances of war, famine, flood and unrelieved labor took their toll on the missionary, his health began to break under the strain.

It is almost three years since the war began. Believe me these three years have put many a white hair in my head, many

<sup>97</sup> Pitt, "Bethany Mission," *Ibid.*, November 6, 1937, p. 6.

<sup>98</sup> *Ibid.*, January 8, 1938, p. 15.

<sup>99</sup> Pitt, "On in China," *Ibid.*, July 10, 1940, p. 7.

<sup>100</sup> Pitt, "News From China," *Ibid.*, August 24, 1940, p. 7.

<sup>101</sup> Pitt, "Ninety Baptised in China," *Ibid.*, July 23, 1938, p. 6.

<sup>102</sup> *Ibid.*, September 17, 1938, p. 1.

<sup>103</sup> *Ibid.*, December 24, 1938, p. 6; December 13, 1941, p. 6. All of these subscriptions were for friends in Canada.

a pain in my heart, but all this is offset when I see them coming to the old rugged cross crying for mercy.<sup>104</sup>

Later in 1940, Pitt became dreadfully ill and seemed to sense that he could not live long.

The flesh of my body seems to fall waste and I have no more pep. The saints are praying for me but I think my time is at hand to leave this world for a better home to be with our Lord. That will be glory for me.

. . . I call on you now. I see more plainly why our Master sent them out two by two . . . For this reason I now call for help quickly. Send out some brother to take up the work where I shall have to lay it down. Send one on whose shoulders the mantle shall fall, and give me the privilege to stay in the land I have learned to love by suffering, to stay with the people our Lord gave me. I love these that I have watched grow up, and these babes in Christ.<sup>105</sup>

And the Church of God loved this saint of God whom they had never seen. His courage and devotion became a missions inspiration as few things have done. His reports continued until July 19, 1941, after which there was only silence. Japan bombed Pearl Harbor on December 7, 1941, triggered the war between that country and the U. S. A. Being in Japanese-occupied territory, Pitt could no longer communicate with his Church.

On October 6, 1942, a Baptist missionary who had returned as an exchange civilian prisoner of the Japanese wrote that he had been a neighbor and friend of Pitt for many years and had tried to persuade him to take a furlough many times, but the elderly saint could never bring himself to do so.<sup>106</sup> After that fateful December 7 he could not return to America, and we may be sure that he still would not have wanted to.

Through the war years, the Church tried in vain to communicate with Pitt, failing in every effort to send him either finance or encouragement. There was nothing but silence. When the war ended, the Church learned that the brave and selfless man had died early during

<sup>104</sup> Pitt, "China Reports," *Ibid.*, March 30, 1940, p. 7.

<sup>105</sup> *Ibid.*, November 9, 1940, p. 7.

<sup>106</sup> Conn, *Like A Mighty Army*, p. 242.

the Japanese occupation. It was the close of a holy and magnanimous life on earth, a life almost too good to be true.\*

### FOCUS ON SACRIFICE

During the time that Paul C. Pitt was suffering so in China, two other missionaries were suffering for the gospel, also. In Angola, Africa, Edmond C. Stark, a fervent young missionary from Oklahoma, laid down his life in 1939, leaving his young bride a widow in their remote mission compound. In Germany in 1938 Hermann Lauster was arrested and imprisoned by the dreaded Gestapo for preaching the gospel. These three men on three different continents focused the attention of the Church on the sacrificial aspect of foreign missionary work. Pitt, Stark and Lauster were discussed everywhere. As they were discussed, the people wept and gave for missions; they gave their offerings, their prayers and their consecration to Christian service. It was also during these years that the Church of God finally bore fruit in Bermuda and moved into the Dominican Republic (neighbor to Haiti on the island of Hispaniola) and several other of the Caribbean islands.

### REWARDS OF REPRESENTATION

In 1938 J. H. Ingram was given a year of rest from his travels by the

\* The Bethany Mission in China refused to die easily—if indeed it is dead. Although China was among the victorious allies of World War II and Japan was driven from her shores, a more dreadful enemy arose within the “Land of Sorrows.” It is Communism, which has ringed the ancient land with a “bamboo curtain,” an Asiatic version of the Russian “iron curtain.” Western Christians seldom get a glimpse within the land, but the Church of God knows that there is still a considerable band of Pitt’s converts in Shantung. His adopted Chinese daughter, Grace Wang Chin Ying, reported in 1947 that a faithful band of workers were carrying on Pitt’s ministry. They seemed to have absorbed some of his great spirit. She mentioned one meeting in Yeh Tau where there were four hundred Christians standing true, and thirty new converts to the faith. She concluded plaintively, “We have worked for God these years without wages. We should starve if God does not show mercy on us.” [*Church of God Evangel*, February 1, 1947, p. 10.] She sent a photograph of the workers with her letter. Later she sent a photograph of the congregation in Wang Tsun, which shows twenty-two adults and eight children. [*Ibid.*, January 14, 1957, p. 14.] From these and a few other evidences it is believed that embers still glow from the fire that once burned so brightly.

appointment of Paul H. Walker, dynamic young Overseer of Michigan, as field representative of the Missions Board.\* Because he served only one year, his work took him only into the Caribbean islands and parts of Latin America.

At the Assembly of 1939 Ingram again went out as a missions representative but was hindered from making a third world tour by the brooding threat of war. He went instead to South America, over which he had been appointed,<sup>107</sup> visiting Brazil, Argentina, Paraguay, Chile and making stops in most of the other South American countries. On this trip Ingram brought the Evangelical Pentecostal Church of Argentina into the fold of the Church of God and organized the Church in British Guiana, so that there were two distant footholds on the Hispanic continent.

### EXECUTIVE MISSIONS SECRETARY

From 1926, when the Missions Board was instituted, until 1942, one of its members served as its secretary. E. L. Simmons served as secretary from 1926 to 1930; Zeno C. Tharp from 1930 to 1932; E. C. Clark from 1932 to 1936; and Zeno C. Tharp again from 1936 to 1941.<sup>108</sup> The secretary handled the correspondence between the Board and the missionaries, compiled the missions page for the *Evangel*, and cared for the sundry records. This was a big task, particularly since it was in addition to the secretary's regular ministry for the Church. The work became too heavy for such spare time care, so the correspondence was handled temporarily by the General Overseer's office, 1941-1942.<sup>109</sup>

At the Assembly of 1942 an office of Executive Missions Secretary was instituted to handle the growing press of missionary work.<sup>110</sup> M. P. Cross was appointed to the office; he was an almost obvious choice since

\* Articles by both Walker and Ingram appeared in the *Evangel* on December 17, 1938. Walker signed himself as the "foreign mission field representative" and Ingram called himself "ex-general missionary and foreign missions representative."

<sup>107</sup> *Minutes of the Thirty-fourth Annual Assembly* (1939), p. 49.

<sup>108</sup> These names and dates are arrived at by a careful comparison of Assembly board appointments, by-lines on the mission page of the *Evangel*, 1926-1941, and reports at the Assemblies. The secretary was not always designated and no previous tabulation of those who served has been found.

<sup>109</sup> McCracken, *op. cit.*, p. 20.

<sup>110</sup> *Minutes of the Thirty-seventh Annual Assembly* (1942), pp. 37, 38.

he had been a member of the Missions Board from its beginning. Cross was a spiritual man who filled the office in sincerity and with distinction. Because of its nature and ministry, the office almost immediately became an influential and responsible post.

During the four years that Cross served as Executive Missions Secretary, there was a new surge of missions outreach. The Church reached British Honduras in 1943, Alaska and Puerto Rico in 1944, the Philippine Islands and Uruguay in 1945, and the Virgin Islands and the Middle East in 1946. It was again J. H. Ingram who established the Church in the Middle East. This was the last great area opened up for the Church of God by this missionary general, yet it was by no means the end of his missions activity and interest.\*

### "THE MACEDONIAN CALL"

When the first edition of the *Church of God Evangel* was published on March 1, 1910, it featured a report from R. M. Evans, missionary to the Bahama Islands. Subsequent issues of the journal were filled with missionary news and features, so that the journalistic and missionary interests of the Church developed side by side. Until 1930 the missions material was scattered through the paper, but in that year the editor designated a special page for foreign missions. This arrangement continued for about fifteen years.

In 1945 the Missions Department published a four-page supplement to the *Evangel*, called *The Macedonian Call*. This quarterly supplement of missionary news was edited by M. P. Cross, the Executive Missions Secretary, and was folded into the regular *Evangel*. When J. Stewart Brinsfield succeeded Cross in 1946, *The Macedonian Call* was developed into an attractive and colorful periodical in its own

\* Ingram later settled down as a pastor in California. On August 29, 1954, at the age of sixty-one, he resigned his pastorate and accepted superannuation in order "to travel abroad some more among our fine folk I met during the time of my journeying in the capacity of Field Representative and Foreign Service Pastor." [*Church of God Evangel*, March 12, 1955, p. 6.] Within two months he had reached twenty countries. Then he took a tour of 22,000 miles that carried him to most of the lands where he had previously been. [*Ibid.*, April 23, 1956, pp. 8-10.] Communication with him during this writing has been from various points of the globe and it has been almost impossible to catch up with him for personal interviews.



right, separated altogether from the *Evangel*. The thirty-six-page pictorial review first appeared for the second quarter of 1947.

Brinsfield remained in the Missions Department only two years, being succeeded in 1948 by J. H. Walker, former General Overseer. *The Macedonian Call* continued its high journalistic standards under the direction of Walker, only to be discontinued as a separate publication and absorbed into the *Evangel* at the Assembly of 1950.<sup>111</sup> Since 1950 the missionary paper has been published quarterly as a "Macedonian Call Issue" of the *Evangel* in lieu of the regular issue for that week.

### REGIONAL SUPERVISORS

It has been natural that the greatest growth of Church of God missions should be in the Western Hemisphere, for the lands here are more accessible to the United States homeland and fall into generally related groups. The Caribbean islands—along with the Bahamas and Bermudas—and the countries of Latin America have become rather heavily dotted with churches and missions. Each country or island group has always had its individual overseer to direct and administer its particular affairs. Then there has been the general supervision from the General Executive Committee, the Missions Board or the Executive Missions Secretary. These related lands were still in need of a common administration to weld the interlaced fields together and to coordinate their affairs, something between world-wide and strictly local administration. Accordingly, in 1945, a Superintendent of Bermuda and the West Indies, and a Superintendent of Latin America were appointed.<sup>112</sup>

Appointed over the island groups was Carl J. Hughes, who had previously served as missionary to Bermuda and as Overseer of the Bahamas. Hughes resided in Miami and from that point visited the islands and supervised their work. The original plan had been to establish headquarters in Puerto Rico,<sup>113</sup> but this plan did not prove to be

<sup>111</sup> *Minutes of the Forty-third General Assembly* (1950), p. 19.

<sup>112</sup> *Minutes of the Fortieth Annual Assembly* (1945), p. 33. These designations have been made rather loosely. Such Latin lands as Puerto Rico, Cuba and the Dominican Republic are under the Superintendent of Bermuda and the West Indies, while British Honduras, an English colony in Central America, is under the Superintendent of Latin America.

<sup>113</sup> *Minutes of the Missions Board*, May 22-24, 1945.

practicable. In 1947 Superintendent Hughes asked to be released from the position so he might return to pastoral work in the States. The Missions Board reluctantly accepted the resignation at their July, 1947, meeting, whereupon the General Overseer, John C. Jernigan, recommended that the office be abolished and the Miami property sold.<sup>114</sup> This recommendation was finally approved by a split vote of the Board, and the office was dissolved on September 1, 1947.

Discontinuation of the office was brief, for it was reactivated in August, 1950. Henry C. Stoppe was appointed to the post, specifically instructed "to work with the respective overseers and missionaries in charge of this territory in an effort to establish and maintain the work on an indigenous basis."<sup>115</sup> Stoppe brought to the superintendency a good background of Caribbean missionary experience, having worked in Haiti, the Bahama Islands and the Virgin Islands. At the end of four years, on June 7, 1954, Stoppe's health forced his resignation, to the regret of the Board, who had been "pleased with the peaceful and skillful way in which he has handled the many problems throughout his territory."<sup>116</sup> Another experienced Caribbean missionary was appointed over the vast archipelago at the Assembly of 1954, A. W. Brummett,<sup>117</sup> who was at that time Overseer of Jamaica, and had previously served in Hawaii. Brummett is still the Superintendent of Bermuda and the West Indies and is rendering valuable service in the missions cause.

### HISPANIC ADVANCEMENT

In contrast to the relatively frequent changes in the West Indies has been the Superintendent of Latin America. Vessie D. Hargrave has given unbroken service in this office since his initial appointment in 1945. A native Texan, Hargrave spent six years of his childhood in Mexico, matriculated at the University of Mexico in Mexico City, served as Social and Moral Director of the Church of God in Mexico a year before becoming superintendent,<sup>118</sup> and has generally blended with the Latin American temperament in much the same way as Paul

<sup>114</sup> *Ibid.*, July 25-29, 1947.

<sup>115</sup> *Ibid.*, August 22-27, 1950.

<sup>116</sup> *Ibid.*, June 7, 1954.

<sup>117</sup> *Minutes of the Forty-fifth General Assembly* (1954), p. 43.

<sup>118</sup> *Minutes of the Thirty-ninth Annual Assembly* (1944), p. 50.

C. Pitt adapted himself to the ways of the Chinese.

San Antonio, Texas, became headquarters of the Latin American work soon after the appointment of a superintendent, although it had first been thought that he should reside in Mexico.<sup>119</sup> To serve the vast Latin American field, a Spanish edition of the *Evangel* (called *El Evangelio de la Iglesia de Dios*) was initiated in December, 1945. One of Hargrave's brightest dreams was a school in which native workers and prospective missionaries could be trained. A number of Church of God schools were, and still are, maintained on the mission field, particularly in the West Indies and in Latin America, but Hargrave felt that a central school for the Hispanic nations would render a service the national schools could not. In January, 1947, the Missions Board approved the opening of a school to be known as International Preparatory Institute.<sup>120</sup> The school was opened on September 1, 1947, in San Antonio, where the Church of God owned property which was converted into an administration building, a boys' dormitory and a girls' dormitory. Hargrave served as president of I. P. I. from 1947 to 1953, with Clifford V. Bridges as business manager.<sup>121</sup> In 1953, Wayne C. McAfee, a brilliant young missionary to Guatemala, was named president of the institute and Assistant Superintendent of Latin America. This appointment permitted Hargrave to devote full time to his field work and the Spanish literature.<sup>122</sup>

The school produced a number of outstanding workers for the Latin American countries. Choice young students came to the institute from twenty Latin American countries, many of them on scholarships provided by the Church. There was one great objective—to prepare workers for service in Latin America or among the Spanish-speaking people of the United States.<sup>123</sup> Even though its objectives were commendable and its results were good, there were many difficulties in the operation of the school that could not be surmounted. The fall term of 1954

<sup>119</sup> *Minutes of the Missions Board*, August 14-17, 1945.

<sup>120</sup> *Ibid.*, January 19, 20, 1947.

<sup>121</sup> *International Preparatory Institute* (school paper), vol. 1, no. 1, May, 1948; *Admatha*, annual of the International Preparatory Institute, San Antonio, Texas, 1952; *Church of God Evangel*, January 7, 1950, pp. 4, 5.

<sup>122</sup> Vessie D. Hargrave, *South of the Rio Bravo*, revised edition (Cleveland, Tennessee: Church of God Missions Board, 1954), pp. 53, 54.

<sup>123</sup> The author was guest lecturer at the Institute during its 1954 Spring Convocation, during which time missions research was done in the school's library.

was suspended in order to give time for working out some of the unfavorable aspects of the school.<sup>124</sup> The students were sent to Lee College in Cleveland, Tennessee, and to the Church of God schools in Mexico City and El Salvador. I. P. I. has not been reopened. It is felt that students can be trained more economically in the Church-operated national schools; the difficulty of bringing students into the States is removed, and the students do not become so accustomed to living in the United States that they hesitate to return to their poorer homelands. Each time a Latin student came to the school and failed to return to his home the very impulse and purpose of the institute was defeated.

The Latin American work of the Church has continued to grow and prosper. A new Assistant Superintendent was appointed in 1955, J. Herbert Walker, Jr., recent Overseer of Haiti, who assumed his duties on October 1, 1955,<sup>125</sup> Antonino Bonilla, Jr., was appointed Sunday School and youth director for the Latin American territory. With the expansion of its work in general, there was a comparable publication enlargement. A printing plant of modest proportions was begun in San Antonio in 1953.

In January, 1956, the erection of a new printing plant and headquarters building was approved,<sup>126</sup> and a beautiful new structure was completed in April, 1957, at a total cost of more than \$42,000. On July 1, 1957, J. H. Walker, Jr., was appointed dean at Lee College, being replaced as Assistant Superintendent of Latin America by T. Raymond Morse, former member of the Missions Board, who was also named business manager of *Editorial Evangélica* and editor of the Spanish literature.<sup>127</sup>

As the Latin American Department has grown, more of the Latin countries, such as Uruguay, Honduras, Peru, Brazil, Nicaragua, Chile, Paraguay and Colombia, have been reached with the Pentecostal message. In 1945 the Latin American membership was approximately 11,000,<sup>128</sup> and at the beginning of 1959 the membership was 50,000, with nearly one thousand churches and missions.

<sup>124</sup> *Minutes of the Missions Board*, May 17, 1954.

<sup>125</sup> *Ibid.*, August 8, 1955.

<sup>126</sup> *Ibid.*, January, 1956.

<sup>127</sup> *Ibid.*, May 29, 1957.

<sup>128</sup> Hargrave, *South of the Rio Bravo*, p. 3.

## THE AFRICAN FOUNDATION

In 1951 the Church of God formed an amalgamation with the Full Gospel Church of South Africa. This significant move was wrought jointly by the General Executive Committee and the Missions Board, with the Board finally turning its attention exclusively to the unevangelized regions of Africa. The amalgamation provided a solid foothold for the Church's missionary efforts on the "Dark Continent"; from a recognized and well-established Church in the Union of South Africa, it has been much easier for the Missions Department to carry out its purpose—pressing into the heathen interior.

At this same time, the Church was making a small start in Tunisia, a Moslem land in the extreme north, where Margaret Gaines was working alone. In Angola, Pearl Stark also labored alone for the Lord. So the Church of God was making some progress in evangelizing the vast continent, with missions in Egypt, Tunisia and Angola, and a strong foundation in South Africa.

## WORLD-WIDE PERSPECTIVE

J. H. Walker was a mission-minded General Overseer, as has already been pointed out. As Executive Missions Secretary, he worked with H. L. Chesser, then General Overseer, in bringing about the amalgamation with the Full Gospel Church in South Africa. He was the first Secretary who was able to visit the Church of God missions beyond Latin America and island America. He and Chesser travelled around the work in 1949, visiting the far flung fields.

In 1952 Paul H. Walker succeeded J. H. Walker as Executive Missions Secretary;<sup>129</sup> the two Walkers were not related, but they shared a consuming passion for foreign missions. The new Secretary had previously served one year as a field representative, and seven years as chairman of the Missions Board. During his six years as Executive Missions Secretary, he was called upon to travel extensively: three times to Europe and to the Caribbean islands, twice to Central America, once to the South American countries, once to South Africa and once to Alaska.<sup>130</sup>

<sup>129</sup> *Minutes of the Forty-fourth General Assembly* (1952), p. 36.

<sup>130</sup> Paul H. Walker, personal interview with the author, February 25, 1958.

To assist in the heavy load, the post of Field Representative was re-activated and redefined in 1952, the first time such work was made into a continuing position and given a specific title. Wade H. Horton, who had been a member of the Missions Board for four years, was named to the position. Although he was a popular pastor and eloquent preacher, Horton's appointment was due to his missionary heart, and to a zeal reminiscent of J. H. Ingram's. During his six years as Field Representative, he travelled throughout the world (eighty-eight countries) as a missions liaison man, particularly in times of emergency or crisis in some country or territory.

A Missions Representative was appointed in 1953, to travel in the United States in behalf of the foreign fields. Johnnie M. Owens, who was already known by missionaries all over the world, was chosen for the work. In 1943, while he was a soldier in Egypt, Owens had been converted through the influence of an American missionary and thereafter became a missions zealot.<sup>131</sup> As a layman, he gathered clothing for the mission fields and money for mission stations. Others had done similar work sporadically, but he did it on a grand scale. When a mission or a church was built with the money he raised, it was usually named "Riverside Memorial Church (or Mission)," in honor of his home church in Atlanta, Georgia. These buildings began to appear in most Church of God mission lands and a trend was begun. Other churches in the States began to erect "memorial" churches and missions in distant lands. Owens' new work sent him over the nation for special missions services, in prayer conferences, camp meetings, conventions and rallies.

## MODERN DISAPPOINTMENT

### ● *Indonesia*

Not all of the recent efforts of the Church of God have ended in immediate or apparent success. There have been some disappointments even in the midst of general expansion and prosperity. One was in Indonesia, where hopes for union with existing missions had to be foregone. Dalraith N. Walker, a native of New Zealand who had briefly served the Church as missionary to Hawaii, was appointed to

<sup>131</sup> Conn, *Like A Mighty Army*, p. 296; Paul H. Walker, "A Layman Joins the Foreign Missions Caravan," *Church of God Evangel*, January 9, 1954, p. 9.

Indonesia in February, 1952, He, his wife and six children landed in Djakarta, capital of the sprawling island republic\* in the Pacific and Indian Oceans, on January 1, 1955.<sup>132</sup> Walker worked with the Bethel Full Gospel Church, which since 1953 had sought affiliation with an American church. Although there was excellent fellowship and a great ministry in Indonesia, the union was not effected. Walker, after experiencing the greatest evangelistic results in his entire ministry, returned to the States in the summer of 1957.†

● *Sicily*

For five years the Church of God endeavored to organize a mission work in Sicily, the large island off the toe of the Italian peninsula. In 1951 the Missions Board appointed Lorenzo Sottosanti, of Argentina, to Sicily,<sup>133</sup> where he had previously served for about fifteen years. Sottosanti and his wife Concepción left Buenos Aires early in 1952, arriving in Messina on April 5.<sup>134</sup> Amid tremendous opposition, mostly ecclesiastical, they began a Sunday School and worship services in their home. The mission progressed fairly well during the following months. When Wade H. Horton passed through Sicily in 1954 the Sottosantis told him of numerous conversations through their ministry.<sup>135</sup> Despite the apparent good, however, Sottosanti was never able to effect an abiding work. From the beginning, the affairs of the Church in Sicily were in a vague and dubious state. The Missions Board became

\* Indonesia lies south of Indo-China and the Philippine Islands. There are three thousand islands, stretching three thousand miles along the equator. Indonesia was a new republic when Walker arrived, having won independence from the Netherlands only in 1949 and established itself as a republic in 1950. The most famous islands are Java, Celebes, Borneo, Sumatra and Netherlands New Guinea.

<sup>132</sup> Dalraith N. Walker, correspondence to the author, January 1, 1956.

† In the fall of 1958, Ho Liong Seng, overseer of the Bethel Full Gospel Church, visited the Church of God headquarters in the United States. He had strongly favored the amalgamation while Walker was in Indonesia, and after actually seeing the Church in operation, he favored it all the more. On October 1, 1958, he and his wife joined the Church and returned to his native Indonesia, with hopes of bringing as many of the churches as possible into the Church of God.

<sup>133</sup> *Minutes of the Missions Board*, August 20, 1951.

<sup>134</sup> Lorenzo Sottosanti, correspondence to the Missions Department, May 7, 1952.

<sup>135</sup> Horton, "World Tour, Part IX: Sicily—Rome," *Church of God Evangel*, June 5, 1954, p. 8.

increasingly concerned about Sottosanti's neglect in reporting the status of his work. In 1955 Paul H. Walker went to Sicily in an effort to help the missionary organize his affairs. Accustomed to working independently, Sottosanti seemed unable to do this. When the situation did not improve during the next two years, the Board felt that the irremediable uncertainty of the Sicilian endeavor gave them no alternative but to recall their appointment.<sup>136</sup> In 1957 the Church dropped Sicily from its active list of mission fields, hoping in the future to begin again on better footing.

### ● *Guam*

The story of Guam is particularly tragic, for in its case actual missionary sacrifice and striving came to eventual naught. Z. E. Cagle of Kennedy, Alabama, felt a burning passion to go to this tropical expanse of coral in the Pacific Ocean, two thirds of the way between Hawaii and the Philippines. This war-scarred island was almost altogether Catholic, with virtually no Protestant missionary work.<sup>137</sup> The Missions Board was not able to send him to the field under its official policy, but they gave him their blessing when he decided to go on his own. He, with his wife and two small children, reached Agaña, Guam, on January 17, 1957, after having sold his car, furniture and personal effects in order to provide passage and purchase the necessary equipment.<sup>138</sup> They were manifestly unwelcome on the island, even though it is a territory of the United States.\* Cagle was refused time on the radio, being informed that a gospel broadcast was not needed on the island. He also reported that in some stores the clerks refused to serve him.<sup>139</sup> His worship services were molested by stonings and other disturbances.

<sup>136</sup> From the official files of the Missions Department.

<sup>137</sup> John Caldwell Thiessen, *A Survey of World Missions* (Chicago: Inter-Varsity Press, 1955), p. 306.

<sup>138</sup> Z. E. Cagle, correspondence to the author, March 31, 1958.

\* Discovered by Magellan in 1521 and claimed by Spain in 1528, Guam remained a Spanish possession until the close of the Spanish-American War, in 1898, when it was ceded to the United States. It was used as a U. S. naval base. In 1941 it was conquered by the Japanese, and reconquered by the U. S. in 1944. In 1950 it was given the status of a U. S. Territory and its natives (Chamorros, of Malay stock, who have so intermarried with other races, particularly Spanish, that few pure-blood natives remain) became American citizens.

<sup>139</sup> Cagle, *loc. cit.*



His family endured considerable hardness, a hardness frequently endured in more primitive fields, but unendurable under the economic pressures and requirements of Guam. Cagle worked hard; besides supporting his family, he conducted daily services, preached constantly and won a congregation of ten members and forty adherents. This church was organized on June 9, 1957.

After a year, economic difficulties and straitened conditions forced Cagle to close the mission and return home. The tremendous load on the Missions Department prevented a permanent allocation sufficient to support the new field, and the zealous young Cagle had to raise "by faith on the field" \$215 each month for the expenses of his work. Any additional amount might be used to feed his family. He had no choice but to come home; the Board had no choice but to let him come, for their funds could not sustain such expenses. Even in a day of comparative prosperity, spiritual loss is frequently the result of material lack.



#### CARAVANS AND BEACHHEADS

"Missions Caravans" came into prominence during the tenures of Walker, Horton and Owens. These "caravans" were made up of the three leaders, assisted by members of the Missions Board or missionaries on furlough. At the Assembly of 1958, Walker was succeeded as Executive Missions Secretary by L. H. Aultman, Overseer of North Carolina and member of the Missions Board. Horton was succeeded as Field Representative by C. R. Spain, Overseer of Michigan and member of the National Evangelism Committee. Owens resigned as Missions Representative, which post has not been remanned. The new Executive Missions Secretary and Foreign Missions Field Representative are continuing in the "caravan" pattern of their predecessors. These men and their assistants conduct special missions services and rallies in state and area meetings and local churches, in this way keeping the missions enterprise of the Church before the people.

Antedating and possibly inspiring these general missions caravans were similar efforts by the Lee College Missions Club. Organized in 1940 under the sponsorship of Mrs. Avis Swiger, Professor of Foreign Missions, this vibrant club was made up of potential missionaries, missionaries at the school on furlough, missionaries' children, and foreign students. Pearl M. Stark, recently from Angola, was first presi-

dent of the club. Mrs. Swiger is much more than a sponsor; she is the very impulse and guiding influence of the club and its activity. She has been in her day the same sort of missions inspiration that L. Howard Juillerat was in his brief day. In 1945, while O'Neil McCullough was president, the missions club began making promotional trips to local churches. Interest was so great that the program was expanded through the years until numerous states were reached. Between 1945 and 1959 these special services have been carried into eleven states of the southeast and midwest regions.<sup>140</sup> Another general program of missionary education was launched in 1957. The National Sunday School and Youth Board, in cooperation with the Missions Department and the Evangelism Committee, initiated the Youth World Evangelism Appeal, designed to educate young people and children in missionary activity and responsibility. Through these continuous programs the churches are educated concerning missions, more funds are raised, the rank and file of the Church become either directly or indirectly acquainted with their missionaries, and many hearts are warmed by a call to carry the message to those who never before have heard it.

Hearts are thus touched and new lands are being reached. Such remote spots as Nigeria, Central Africa, the Gilbert Islands and Japan in the Pacific have become the destination of the modern-day saints whose hearts burn within them for the souls of the unreached. Now from the lands to which the earlier saints have trod, today's saints must carry the message onward. From these beachheads, the raw, heathen, benighted lands must yet be reached. What has been done is only preparation for what must be done.

<sup>140</sup> Dorcas Headley, personal interview with the author, February 18, 1959.

# The Atlantic and Caribbean

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BAHAMA ISLANDS

## CALL AND COMPULSION

The call was clear and insistent. Evans could neither deny nor defer it. He accepted the relentless urge within his breast as a divine summons to take the glad message to lands afar where never ear had heard it. The call became compulsion and he had to go.

Not unlike the Macedonian of old who troubled the sleep of Paul with a cry for help and light,<sup>1</sup> visions of black Bahamians cried for Evans to bring them light. But R. M. Evans was in the twilight of his life, a retired Methodist preacher who resided in Durant, Florida, with his wife Ida. There they lived on the meager pension they received from the Methodist Church and what little they had been able to save during his active ministry. Evans probably would have spent the remainder of his life in retirement had it not been for a rejuvenating experience he received in 1907.

In June and July, 1907, at the Pleasant Grove Campground, two miles from Durant, a preacher named F. M. Britton, of North Carolina, preached about the baptism of the Holy Ghost, and about seventy persons received this spiritual blessing.<sup>2</sup> The Evanses were among the seventy. Even though his ministry was supposed to have ended, the

<sup>1</sup> Acts 16:9.

<sup>2</sup> Conn, *Like A Mighty Army*, pp. 96-99.

fire of God flamed up in his heart, and he felt that he must go on in His cause.

The Pentecostal faith became firmly established at Pleasant Grove in 1908 and 1909. Evans and others heard of a small group in several of the southeastern states who called themselves the Church of God, and invited their general moderator to conduct a meeting at Pleasant Grove. A. J. Tomlinson, accompanied by T. L. McLain, accepted the invitation and arrived on May 21, 1909.<sup>3</sup> Before this meeting ended the association decided they should be organized, and 174 persons came into the Church of God. Two of these were R. M. and Ida Evans.

Evans' call to the Islands was further accented by a native Bahamian who visited the campground in the autumn of 1909. Edmond S. Barr and his wife Rebecca were baptized with the Holy Ghost and immediately sought to return with the message to their homeland. Evans raised enough money, by contributing most of it himself, for the Barrs to return to the Bahamas. They returned sometime in November, 1909, as the first heralds of the Pentecostal blessing in the Islands.

Evans had a great deal to do before he could join Barr. He sold his home in Durant, with what little livestock he had, and purchased a wagon and team of mules, with which he set out three hundred miles cross-country to Miami. There he and his wife put the wagon in storage and sold the mules to provide passage to the Bahamas.

While they were in Miami, Carl M. Padgett, young son of Milton Padgett, the Miami pastor, decided to accompany the couple on their voyage. And so it was that on December 31, 1909, R. M. Evans, Ida V. Evans and Carl M. Padgett set sail two hundred miles eastward to Nassau, capital city of the Islands.<sup>4</sup> When they stepped upon the Bahamian shore on January 4, 1910, they were the first Church of God missionaries to set foot on foreign soil.<sup>5</sup>

## BAHAMIAN BACKGROUND

It was natural and fitting that this initial missionary effort should be directed to the Bahama Islands. These tropical isles begin at a point only fifty miles off the east coast of Florida and extend 760 miles

<sup>3</sup> A. J. Tomlinson, *Journal of Happenings*.

<sup>4</sup> Carl M. Padgett, *Diary*.

<sup>5</sup> *The Evening Light and Church of God Evangel*, March 1, 1910, p. 7.

south-eastward toward Haiti and the Dominican Republic. Cuba and the Caribbean Sea lie west and south of the Bahamas, and to the east is the open Atlantic. Only twenty islands of the archipelago are inhabited, even though there are nearly seven hundred of them.\*

It was in the Bahamas that the New World was discovered, when Columbus landed on San Salvador, or Watling Island, on October 12, 1492.<sup>6</sup> Because Columbus thought he had reached India, the islands of the Caribbean area became known as the West Indies and the inhabitants of the New World were called Indians. The aborigines of the Bahamas were the Lucayas Indians, who were soon exterminated by the Spaniards or were enslaved and perished in the mines and sugar fields of Hispaniola. The Bahamas then lay depopulated until they were claimed by the English in 1629.<sup>7</sup>

Cotton and sisal grow well on the islands of coral and sand, as well as pineapple and tropical fruits, so prosperous plantations were cultivated by Negro slave labor imported from Africa. But slavery was abolished early in the Bahamas, whereupon the multitude of freed slaves comprised most of the population. The Negroes outnumber the whites about six to one today. In Nassau on New Providence Island the ratio is only about four to one, but the out islands have overwhelming Negro populations.

With English settlement came the English language and the Church of England with its missionaries. Anglicanism remains the predominant faith in the Bahamas.<sup>8</sup> The Methodists and Baptists sent missionaries to the Islands in or about 1848. Christianity is about the only religion in the Bahamas; not even the voodooism of some Caribbean islands is to be found.† The Church of God was the first Pentecostal church to be represented on the Islands.

\* *Encyclopædia Britannica* has tabulated the Bahamas as 29 islands (meaning the fairly large isles), 661 cays (smaller islets) and 2,387 rocks (coral reefs).

<sup>6</sup> *Enciclopedia Universal Ilustrada, Europeo-Americana* (Barcelona: Hijos de J. Espasa), Tomo 5, p. 109. In 1926, the Bahamas Legislature officially accepted San Salvador (later called Watling Island) as the landfall of Columbus.

<sup>7</sup> Mary Moseley, *Bahamas Handbook* (Nassau: The Nassau Guardian, 1926); Amy Oakley, *Behold the West Indies* (New York: D. Appleton-Century, 1941).

<sup>8</sup> Thiessen, *op. cit.*, p. 414.

† Evans wrote to the *Evangel* on April 23, 1910, "I am informed that 16,000 out of the 55,000 inhabitants were reported by the last census as heathen . . ." He does not mention the source of this report and I have not been able to discover any basis for it. It should be disregarded as hearsay or hyperbole.

## PIONEERING THE BAHAMAS

Reunion of the Barrs and the Evanses was a joyous occasion. Evans wrote home:

We . . . immediately hunted up Brother and Sister Barr . . . they had rented a hall, and were faithfully preaching all phases of the full gospel of Christ, including the baptism of the Holy Ghost . . . And the Spirit was already moving upon the hearts of the people.<sup>9</sup>

Because no regular places of worship were available to these men, they preached in the market places, the sponge exchange,\* on the streets and in whatever hall they were able to rent. There were a few conversions and about twelve persons were baptized with the Holy Ghost; a church was soon established in the Evans home in Nassau.<sup>10</sup> Both whites and Negroes attended the meetings, with the Negroes in great majority. One of the most prominent Nassauvian converts was W. V. Eneas, who became a preacher and leader in the young work. The converts suffered considerable persecution, even to the burning of the two homes of Eneas and his wife Arabella.<sup>11</sup>

Not only did Evans and Barr preach in Nassau and the villages of New Providence Island, but they soon began to reach the nearest out islands. The first of these was Eleuthera, a pincer-shaped island about eighty miles east of New Providence.<sup>12</sup> Evans sailed to Eleuthera on March 4, 1910, leaving Barr in Nassau, and preached from town to impoverished town.<sup>13</sup> Following Eleuthera, the Evanses and young Padgett went to Harbour Island, where they reported favorable results.

## SUPPORT AND REINFORCEMENT

No foreign missions fund existed in the Church of God in 1910. These early missionaries depended wholly upon contributions from in-

<sup>9</sup> *The Evening Light and Church of God Evangel*, March 1, 1910, p. 7.

\* Sponges were once one of the principal products of the Bahamas. They were caught off the shores of Andros Island and marketed in Nassau.

<sup>10</sup> *The Evening Light and Church of God Evangel*, April 1, 1910, p. 7.

<sup>11</sup> *Ibid.*, August 15, 1910, p. 7.

<sup>12</sup> Distances in the Bahama Islands have been computed from the maps of the National Geographic Society.

<sup>13</sup> *The Evening Light and Church of God Evangel*, June 1, 1910, pp. 5, 6.

dividuals and local churches. The people of the Bahamas tried to assist in supporting them, but their offerings were meager. A severe drought plagued the Islands from the fall of 1909 through the summer of 1910, which had a telling effect on the prosperity of the people. Rebecca Barr reported that times were so hard that forty-eight cents in the offering was considered large.<sup>14</sup>

The small group of missionaries was strengthened during mid-summer by the arrival of Flora E. Bower, a singularly consecrated and gifted lady who had previously been a rescue mission worker and a stenographer in the *Church of God Evangel* office. This earnest Christian worked for the Lord even as she journeyed to the Bahamas,\* and her energy was a great help to the infant work. She did not remain long in the Bahamas, probably no more than three months, but her influence on New Providence and Eleuthera was a great boon to the efforts of Barr and Evans.

Carl M. Padgett became severely afflicted with rheumatism during the summer and was compelled to return to the States. When he sailed from Nassau on November 19, 1910,<sup>15</sup> Barr and Evans were left to carry on alone.

Soon after the Assembly of 1911, a "World-Wide Mission Band" made its way to the Bahama Islands. The term "world-wide" was nothing more than an optimistic touch, but it was indeed a mission band, equipped with musical instruments, a portable organ and a small canvas tent. Led by A. J. Tomlinson, the band included several leading evangelists of that day: J. W. Buckalew, Efford Haynes and his wife, W. R. Haddock and his wife, E. H. Cecil, Roy Miller, Marion Whidden and Lulu Williams,<sup>16</sup> Flora E. Bower and Carl M. Padgett, whose acquaintance with the Islands would be a great help, joined the

<sup>14</sup> *Ibid.*, p. 7.

\* Miss Bower wrote on August 4 that during the crossing to Nassau, "The Lord led me to get the organ and begin singing. The Spirit fell upon me, and my heart greatly rejoiced as the crew and passengers gathered around me immediately to hear the gospel in song . . . They began to call for . . . songs they had heard some of our missionaries sing upon the Islands. "I Love to Walk With Jesus," "Now I'm Coming Home," "Honey in the Rock," etc. They joined heartily in singing the old hymns and songs they knew. The Lord put upon me the Spirit of witnessing and gave me courage and liberty in speaking forth His truth and of the outpouring of the Spirit."

<sup>15</sup> Padgett, *loc. cit.*

<sup>16</sup> Tomlinson, *loc. cit.*

group before they sailed from Miami, February 15, 1911.<sup>17</sup>

The party arrived in Nassau on February 16 and by night had arranged for a street meeting. They usually separated into evangelistic teams for day services in various sections of Nassau, and then came together for mass night meetings, which at times attracted crowds in excess of two thousand. There was considerable attentiveness to the gospel even though the crowds were often unruly mobs; but there were very few conversions in Nassau.<sup>18</sup>

The band had greater success on the out islands. On March 19 they sailed on a mail schooner to Ragged Island, 225 miles south of New Providence. About a third of the 363 inhabitants of the island greeted the mission band when they landed three days later. The party, greatly impressed, conducted a service at the seaside. Night services were conducted in the Baptist church, and even the captain and mate of the mail boat were converted.<sup>19</sup>

The party was also received cordially on Long Island, sixty miles northeast of Ragged Island, when they sailed there on March 28.\* On April 9, 1911, Tomlinson organized a Church of God in Clarendon, with between sixty and seventy members.

The third out island to be reached was Exuma, on April 18, where the group remained only four days. On April 22 the band returned to Nassau and on April 27, 1911, departed for Miami and home.

The depth and sincerity of R. M. Evans' missionary heart was manifested during the remainder of 1911. Because of overwork his health failed to such extent that he prayed for rest. Help came from Whittier, California, when God laid it upon the heart of W. C. Hockett and his wife to go to the Bahamas so Evans could return to Florida.<sup>20</sup>

<sup>17</sup> Padgett's *Diary* and Tomlinson's *Journal* provide thorough coverage of this campaign in the Islands. Both accounts are interesting to the point of being exciting and offer a rare glimpse of the early Pentecostal Revival.

<sup>18</sup> Tomlinson, *loc. cit.*

<sup>19</sup> Padgett, *loc. cit.*

\* Young Padgett has given in his *Diary* an excellent glimpse of the band's activity on Long Island: "This morning Brother Buckalew and I took a satchel, our Bibles and cornets and started on foot to South End, about a twelve-mile walk. We walked the public highway but had to pick our way among the rugged rocks. We stopped to rest at Dunmore and had a little service right there before we left, and were refreshed by two hard boiled eggs apiece . . . Tonight we have stopped where a darkey woman lives in a house all to herself and have had a meeting. She has given us her bed to sleep on."

<sup>20</sup> *Minutes of the Seventh Annual Assembly* (1912), pp. 9, 10.



Hockett could not remain longer than the summer and it also developed that Barr had to return to the States. Though sick in body, when Evans heard these tidings his missionary heart made him hasten back to the Islands.

Evans remained in the Bahama Islands until his health and his funds were exhausted, and then he returned to Durant, Florida.\* In January, 1913, Carl M. Padgett was appointed to the Bohamas. Padgett and his bride, Eva, were accompanied to the Islands by a young preacher named E. L. Simmons, much as Padgett himself had earlier accompanied the Evanses. Padgett did not become a resident of the Bahamas during the ten months he was overseer, but travelled to the Islands from Miami. During his short tenure he set churches in order at Green Turtle Cay on Abaco Island (on July 24, 1913), with John A. Lowe as pastor; and on Current Island (on August 7), with James E. Lowe as pastor.<sup>21</sup> One of the new converts on Abaco was W. R. Franks, who would one day become an influential leader in the Church.

### SON TO FATHER

There were two Assemblies in 1913, one in January and the other in November, in order that the annual meetings might thereafter occur in the autumn. Carl M. Padgett was replaced at the autumn Assembly by his father, Milton Padgett, who had frequently contributed to the son's needs in the Islands. The senior Padgett served as missionary overseer, with two interruptions, until 1926.

In 1914 he arranged for the first camp meeting in the Islands, which was conducted in a borrowed church house because the Church owned no property in Nassau.<sup>22</sup> The camp meeting was such a success that it became an annual gathering and remains today the high point of the Bahamian year. In 1915 a brush arbor was built for the meeting, and for several years this crude shelter sufficed.

Milton Padgett had two breaks in his long service in the Bahamas. The first came when W. H. Cross was appointed overseer in 1916,

\* Evans died destitute and ill a few years later. A common report is that his last days were spent in a "poor house," or perhaps more kindly, a home for the aged. Barr's descendants reside in Nassau, where the writer met them while doing research.

<sup>21</sup> Padgett, *loc. cit.*

<sup>22</sup> W. R. Franks, an unpublished historical sketch.

and sailed with his family on January 18, 1917. Cross is well remembered and loved in the Bahamas today, even though British wartime regulations (World War I was then being fought) permitted him to remain on the Islands only about six months.<sup>23</sup> W. V. Eneas was named acting overseer in the absence of Cross.<sup>24</sup>

Milton Padgett resumed oversight of the Bahamas at the Assembly of 1917, but a second interruption came in 1919, when the same wartime regulation that had affected Cross compelled him to return to the States. By this time, W. R. Franks of Abaco, had demonstrated exceptional ability, so Padgett appointed the Bahamian to serve in his absence.<sup>25</sup> Franks attended the Assembly in 1920, where he was appointed overseer until Padgett was able to return to the Islands in 1921.

### GROWTH AND UPROOTING

In addition to the missionaries, quite a few ministers went from the States to assist in the work in the Bahamas. God also raised up able workers among the Bahamians, such as Stanley Pinder on Long Island, Enos Williams on Cat Island and John H. Davis on San Salvador. The first district overseers were appointed in 1919, with each island where the Church was established reckoned as a district.

W. V. Eneas . . . . .	New Providence and Cat Island
Oscar Ceruti . . . . .	Andros Island
W. R. Franks . . . . .	Abaco Island
John A. Lowe . . . . .	Eleuthera and Current Islands
Lawrence B. Varville . . . . .	Long Island. <sup>26</sup>

A steady increase was recorded year by year; from nine churches in 1915 to twenty churches in 1922, with 338 members and a property value of \$3,793.<sup>27</sup> Everything seemed promising for the Church during the early 1920's—then disaster struck.

In June, 1923, A. J. Tomlinson was impeached as General Overseer of the Church of God, which resulted in great confusion in the Bahamas. Tomlinson was such an influential leader that his removal from office

<sup>23</sup> *Church of God Evangel*, June 30, 1917, p. 3.

<sup>24</sup> *Ibid.*, August 25, 1917, p. 3.

<sup>25</sup> W. R. Franks, personal interview with the author, September 28, 1957.

<sup>26</sup> *Church of God Evangel*, February 22, 1919, p. 4.

<sup>27</sup> *Minutes of the Seventeenth Annual Assembly* (1922), p. 53.

for misappropriation of funds and related or consequent derelictions stunned the entire Church.\* The shock almost overwhelmed the Bahamian churches.

Tomlinson gathered his supporters about him and formed a rival church, claiming that he and his followers were the true Church of God.† While the effects of this were almost negligible in the States, they were devastating in the Bahamas. Tomlinson went to the Islands in the summer of 1923 and many of the workers and members defected to him despite the efforts of Padgett and T. S. Payne, an outstanding church leader, who was there to help stabilize the churches.<sup>28</sup>

When the confusion cleared enough for the results to be determined, about ten churches in the Bahama Islands were still solid, but the work was badly crippled.<sup>29</sup> Even such leaders as Eneas and Franks had defected. V. C. Weech, a white Bahamian from Eleuthera, and his family; Sarah Major, an evangelist; and a few others kept the Church from being totally submerged.



#### REGATHERING AND RESTORATION

The new General Overseer of the Church, F. J. Lee, led a group of workers to the Islands in 1925 to help strengthen the churches. Nora Chambers, first teacher in the Bible Training School in Cleveland (now Lee College), and her husband; Nannie Hagewood and Vivian Haworth made up the evangelistic party.<sup>30</sup> This and similar efforts convinced many of the defectors that they were in error and most of them returned to the fold.

Eneas was especially influential in restoring what had been lost. In June, 1925, he, Franks, and other former leaders, along with their

\* It is irrelevant to detail here the events surrounding Tomlinson's impeachment. It was a dark and hurtful period which is dealt with at some length in the writer's *Like A Mighty Army*, to which interested readers are directed.

† This church was at first named the Tomlinson Church of God, and finally the Church of God of Prophecy.

<sup>28</sup> Most of this information has been obtained by interviews with W. V. Eneas, W. R. Franks, V. C. Weech and Peter H. Patton. The existing records give very little help in reconstructing the period, but enough leads were found to test the accuracy of the interviews.

<sup>29</sup> Derived by a comparison of church registers in the *Minutes* before and after the trouble.

<sup>30</sup> *Minutes of the Twentieth Annual Assembly* (1925), p. 16.

congregations, were restored to full fellowship in the Church.<sup>81</sup> Following this restoration, the Church enjoyed a period of peace and increase.

From 1925 to 1928, the churches in the Bahamas were divided under a white and a colored overseer. During his last year in the Islands, Milton Padgett supervised the small white division and W. V. Eneas was placed over the larger Negro work. A year later, in 1926, the white churches were put under the supervision of Stanley B. Pinder, a white Bahamian from Long Island. Exactly why this division was made is not clear. It was during this time that the Negro ministers in the States asked for an Assembly of their own,<sup>82</sup> so the same influences possibly brought about both changes. During the three years of this division, all the churches came together for joint camp meetings and conventions.<sup>83</sup>

Whatever its motive, this temporary separation of supervision was discontinued in 1928, and W. V. Eneas was appointed over the entire Bahamian work.<sup>84</sup> He served until 1931, at which time a white overseer from the States was sent to the Islands. The native ministers have usually preferred supervision from men more closely associated with the general program of the Church.

### BAHAMIAN ROUTINE

From the beginning of the Church of God in the Bahamas, it has followed closely the pattern of church routine in the United States. The proximity of the Islands to the States, and their common language, have at times made the Bahamas seem almost like a part of this land. This has been true of other islands of the Caribbean area, but especially so of the Bahamas.

The separate islands began district conventions, then they came together for the Bahamas Convention, and at Assembly time sent their delegates to the general meeting. Native workers undertook the task of evangelizing the colony, island by island and town by town. New churches were organized and buildings erected, always with the supervision and financial support of the general missions program, but with a native ministry. The larger churches in Nassau were frequently visited

<sup>81</sup> F. J. Lee, correspondence to W. V. Eneas, June 18, 1925.

<sup>82</sup> *Minutes of the Twenty-first Annual Assembly* (1926), p. 38.

<sup>83</sup> *Minutes of the Twenty-third Annual Assembly* (1928), p. 13,

<sup>84</sup> *Ibid.*, p. 40.

by evangelists from the States, such as William T. Auten, who spent most of 1929 and 1930 in the Islands.<sup>35</sup>

While the Islands were reached by sailboat, they were as much as six days or a week from the Florida coast; by steamer they were only a day away; but as airplanes began to shuttle back and forth, the distance was reduced to less than an hour from Miami. This nearness has had a telling effect on the Bahamian work, for it has ceased to be a remote foreign mission field. One result has been frequent changes in missionaries and overseers, following the pattern of the States. American pastors have been called or appointed to the Bahamian churches frequently and freely. There has been so much ministerial interchange that few have made a lifelong dedication to the Bahamian field.

### APACE TO THE PRESENT

At the Assembly of 1931, W. D. Childers of Knoxville, Tennessee, was appointed Overseer of the Bahama Islands.<sup>36</sup> He was succeeded after one year by W. E. Raney of South Carolina, who served over the Islands at three different times, 1932-1934; 1936-1937; 1941-1942. His ministry there was finally terminated because of the entry of the United States into World War II. His last year in the Bahamas was so taxing that Raney lost thirty-eight pounds and his wife became ill and despondent.<sup>37</sup>

From 1934 to 1936, the Bahamas were under the supervision of E. W. Williams, Overseer of Florida, with Franks as his assistant. A similar arrangement was made following Raney's final tenure, when the Missions Board retained supervision for one year, 1942-1943, again with Franks as assistant. This shows how closely the Bahamas work had come to be related with the work in the United States.

J. B. Camp, retiring missionary to Jamaica, was asked in 1943 to assume oversight of the Bahamas.<sup>38</sup> During his year in the Islands he was able to grasp the needs of the field and recommend a solid, progressive program to the Missions Board.<sup>39</sup> Camp was succeeded in 1944 by Henry C. Stoppe of Pennsylvania.

<sup>35</sup> *Minutes of the Twenty-fourth Annual Assembly* (1929), p. 17; *Minutes of the Twenty-fifth Annual Assembly* (1930), p. 15.

<sup>36</sup> *Minutes of the Twenty-sixth Annual Assembly* (1931), p. 48.

<sup>37</sup> *Minutes of the Missions Board*, August 8, 1942.

<sup>38</sup> *Ibid.*, February 2, 3, 1943.

<sup>39</sup> *Ibid.*, August 21, 22, 1943.

In 1945, a Superintendent of the Bahamas and West Indies was named. Carl J. Hughes was appointed to the new post and served simultaneously as Overseer of the Bahamas, with Franks as assistant. This same arrangement was made with Henry C. Stoppe as superintendent and overseer from 1950 through 1951.

In December, 1951, M. W. Patterson of Ohio was appointed Overseer of the Bahamas.<sup>40</sup> For nearly five years he did a good work. Then in 1956, he returned to the United States and E. Ray Kirk of Florida was sent to the Islands. Kirk had previously made a tour of the Caribbean area, so he entered the field with some acquaintance with the need. O. H. Wolff went to the Islands in March, 1955, as pastor of one of the larger churches in Nassau, and is still assisting with the work on New Providence Island.

At the Assembly of 1958, C. E. Allred, Jr., of Landis, North Carolina, was appointed to succeed Kirk as overseer of the Islands.

Although the Bahamas are the oldest mission field in the Church of God, there is still a great task to be done. Unlike many of the other fields, there is as yet no regular Bible School for the training of native workers. This has been the desire of every missionary overseer since the year J. B. Camp was in the Islands. For several years there has been a short term summer school taught by J. L. Goins,<sup>41</sup> pioneer preacher from the States, but a full-term Bible school is still a vision for the future.

There is much evangelization yet to be done. Of the twenty or so inhabited islands, the Church of God is established on only half: Abaco, Acklins, Andros, Cat, Eleuthera, Exuma, Grand Bahama, Green Turtle Cay, Long Island and New Providence.<sup>42</sup> After nearly fifty years in the Bahamas, the Church has sixty churches on these ten islands, with nearly 1,500 members and over five thousand adherents, and \$185,000 worth of property.

As the overseer sails from island to island in the archipelago, he is out of contact with prosperous Nassau except for a daily radio program that is beamed to the out islands. It is here that he sees spiritual poverty and material need. It is among these out islands that he sees how much of the missionary task remains unfinished.

<sup>40</sup> *Ibid.*, December 3-7, 1951.

<sup>41</sup> *Church of God Evangel*, April 23, 1955, p. 15.

<sup>42</sup> *Minutes of the Forty-sixth General Assembly* (1956), p. 43.



## JAMAICA

### THE DIFFICULT FOUNDATION

Times were hard when the Church of God laid its foundation in Jamaica. Both the world and the Church were in distress. World War I was in its closing months; the whole earth was scourged by the great influenza epidemic of 1918; and a financial recession made progress all but impossible. In the Church of God things were particularly difficult. Missions struggled to survive in the West Indies, Bermuda, Argentina, and China—and none of them did. The recession paralyzed the Church and helped create the gravest internal crisis it has ever endured. In spite of all this, the Jamaican mission was born, almost died, revived, and grew to be one of the most fruitful fields in the Church of God.

In the summer of 1917 a pioneer Pentecostal missionary in Kingston, Jamaica, named J. Wilson Bell sought affiliation with the Church of God.<sup>1</sup> Before this could be effected, tragedy struck Bell's home when three of his small children became ill with food-poisoning. Strong sentiment was aroused against the missionary because he failed to secure medical aid for the children, and he was jailed by the civil authorities when one child died.\* No further word from or concerning

<sup>1</sup> *Church of God Evangel*, August 11, 1917, p. 2.

\* Many of the early Pentecostal people sincerely believed that to use physicians and their remedies was to consort with evil. Accepting medical aid was considered "leaning on the arm of flesh" and not on the arm of God. Yet they were not passive or unconcerned. Far from it. Believing they must trust God for divine healing, a time of sickness always meant a time of fasting and travail in prayer.

Bell has been found. All that is known is that he had served as a missionary to Jamaica for several years.<sup>2</sup>

In response to Bell's correspondence, J. S. Llewellyn went to Jamaica in April, 1918. He organized a church of seven members in Kingston, apparently from among Bell's adherents,<sup>3</sup> and appointed J. M. Parkinson to pastor the small congregation. During the following years, working chiefly in the slums of the city, Parkinson and his sister, Nina A. Stapleton, opened five preaching stations in or near Kingston,\* the largest of which was in a section known as Cross Roads.<sup>4</sup> Reaching beyond the city, the workers began a mission ten miles west in Spanish Town, early capital of the island.<sup>5</sup> In 1922 what was apparently the most successful of all the missions was opened in Clarendon Parish, in the mountainous interior of the land.<sup>6</sup>

Then, abruptly, the missions went into eclipse. Llewellyn had observed in the beginning that the work was in desperate need of an American overseer. Although the Jamaicans were good evangelists, none of them had true leadership qualities, and they needed further instruction in the Scriptures and in church organization. Internal troubles, however, prohibited the Church from sending a missionary to the island. From 1922 to 1925 nothing was reported from Jamaica. The last reports in 1922 indicated tremendous opposition from without and growing rivalries from within the churches.

## THE BEGINNING AGAIN

In 1924, with most of its troubles behind it, the Church was able at last to appoint a missionary to Jamaica.<sup>7</sup> He was E. E. Simmons, pioneer preacher from Florida, who, with his wife, sailed from Key West on April 20, 1925, and arrived in Kingston on April 23. They

<sup>2</sup> "Difficulties," *Ibid.*, March 2, 1918, p. 3; "Brother Bell in Jail," *Ibid.*, April 13, 1918, p. 3.

<sup>3</sup> *Ibid.*, June 1, 1918, p. 3.

\* W. L. Kerr was reported as pastor of one mission in Kingston [*Ibid.*, April 5, 1919, p. 2]; and a man named Watson helped in a new mission and two Sunday Schools [*Ibid.*, October 2, 1920, p. 3.]

<sup>4</sup> *Ibid.*, May 10, 1919, p. 2.

<sup>5</sup> *Ibid.*, April 19, 1919, p. 2.

<sup>6</sup> Parkinson, "Help Wanted in Jamaica," *Ibid.*, April 29, 1922, p. 3.

<sup>7</sup> *Minutes of the Nineteenth Annual Assembly (1924)*, p. 44.



could find no Church of God anywhere in the city. A native named H. A. Hudson contacted Simmons in Kingston and directed him to the mountain village of Borobridge, in Clarendon Parish, where a "band of saints" was waiting. There in the vicinity of the earlier Clarendon mission, Simmons found a poor but devout group of sanctified, Spirit-filled believers. Joyfully, he wrote home:

We found a band of saints here with the principle doctrines of the Church, but they had never been set in order . . . We set the church in order with sixty-two members and a Sunday School enrollment of ninety-seven. On Sunday morning there were about fifty in the altar; four received the Holy Ghost . . . twenty-five are waiting to be baptized.<sup>8</sup>

Leaving H. A. Hudson to pastor the Borobridge church, Simmons went to Mt. Providence, where he found a second "band of saints," and organized a church of thirty-seven members.<sup>9</sup> Later in the year a third church of eighteen members was organized in a small community named Frankfield, also in Clarendon Parish.<sup>10</sup>

When Simmons returned to Kingston he encountered considerable opposition in the sprawling seacoast city. Rum houses and "dives" were in practically every block, and so many preachers conducted services on the streets that the listeners could hardly understand one for the noise of another. Resenting his presence, some of the natives mocked Simmons by suggesting that he go to the Indians of South America. They told him flatly that neither he nor the Pentecostal faith was wanted in Jamaica. He nevertheless rented a hall and began services. This made a total of three organized churches (Borobridge, Mt. Providence, Frankfield) and one mission (Kingston) when Simmons returned to the States after five months on the island.

T. A. Sears, a Negro minister of Arkansas, succeeded E. E. Simmons as missionary to Jamaica at the Assembly of 1925.<sup>11</sup> The logic behind this appointment was that a Negro missionary might be more effective in a colony where ninety-five per cent of the inhabitants

<sup>8</sup> E. E. Simmons, "Our Trip to Jamaica," *Church of God Evangel*, June 6, 1925, p. 1.

<sup>9</sup> E. E. Simmons, "Report of Our Work in Jamaica, B.W.I.," *Ibid.*, August 8, 1925, p. 1.

<sup>10</sup> H. A. Hudson, "Jamaica Moving Forward," *Ibid.*, October 31, 1925, p. 3.

<sup>11</sup> *Minutes of the Twentieth Annual Assembly* (1925), p. 48.

were either Negro or mulatto. Unable to take his family to Jamaica, Sears worked alone, frequently with nothing to eat as he walked over the island with his feet swollen and sore.<sup>12</sup> He was a forceful preacher and an effective soul-winner.\* Shortly after his arrival, Sears was able to organize a church in Chapelton, Clarendon Parish. Yet this man did greater harm than good to the cause of Christ when, after about two years on the island, he betrayed his trust and fell in sin.<sup>13</sup>

Late in 1927 Z. R. Thomas, a Floridian in the Dakotas, was appointed to Jamaica.<sup>14</sup> He sailed on February 20, 1928, and arrived in Kingston three days later.<sup>15</sup>

### "ISLE OF MANY RIVERS"

Thomas, like Simmons before him, found the Jamaicans hungry for the gospel. They were an impoverished insular people, living in what one historian called "the fairest island that eyes have beheld; mountainous and the land seems to touch the sky; . . . and all full of valleys and fields and plains . . ." <sup>16</sup> The Arawak Indians, original inhabitants of the fertile island, called it Xaymaca, "Isle of Many Rivers."

These rivers wind through fern-embroidered folds in the hills, rush down the mountainsides, or leap rocks in fairy waterfalls.<sup>17</sup>

Like most of the Caribbean islands, Jamaica was discovered by Columbus and explored by the Spanish. The English wrested the

<sup>12</sup> Sidney A. Robertson, "Work Moving Along Nicely in Jamaica," *Church of God Evangel*, February 26, 1927, p. 4.

\* One of the Jamaicans wrote to the Missions Board: "He is the greatest missionary preacher ever yet come into our midst, for at one open-air service, in the Parish of St. Ann, fifty-four souls were converted under his preaching." [*Ibid.*, March 26, 1927, p. 1.]

<sup>13</sup> E. L. Simmons, *op. cit.*, p. 121.

<sup>14</sup> *Church of God Evangel*, February 4, 1928, p. 1.

<sup>15</sup> *Ibid.*, March 10, 1928, p. 1.

<sup>16</sup> Andres Bernaldez, quoted by W. Robert Moore, "Jamaica—Hub of the Caribbean," *The National Geographic Magazine*, Vol. 105, No. 3, (March, 1954), p. 333.

<sup>17</sup> *Ibid.*

island from the Spanish in 1658 and in later years made it a Crown colony, their largest in the Caribbean Sea.<sup>18</sup> Today, as in the past, in this land of never-ending summer the descendants of African slaves produce vast exports of sugar, bananas, rum, and tobacco.<sup>19</sup>

One hundred miles long and fifty miles wide, the island lies directly south of Cuba, with Hispaniola to the east, Central America to the west, and South America to the south. It is indeed the "hub of the Caribbean." A verdant, misty mountain chain stretches east to west over the length of the island like a giant backbone. It was in the recesses of those mountains that Z. R. Thomas found some of the most loyal Christians he had ever known.

### EIGHT YEARS OF EXPANSION

Z. R. Thomas served as Overseer of Jamaica for eight years. Visiting the discouraged churches was one of his first tasks. Strengthened by the sober influence and godly mein of this sixty-year-old man, the Jamaicans began to evangelize their island in earnest. Numerous new churches were established, mostly in the central parishes of St. Ann and Clarendon. A few churches were organized in St. Andrew, St. Mary, and St. Catherine Parishes. The first Jamaican convention was conducted July 4-6, 1928, at the church in Leicesterfield, in the Taymount District. Seven churches with their pastors and members came together for this meeting.\*

When failing health compelled Thomas' retirement in 1935, the number of churches had increased from eight to fifty-three, with a total of 1,595 members.<sup>20</sup> Manchester, Trelawny, and St. Elizabeth were added to the number of parishes with active Church of God congregations. During his eight years on the island, Z. R. Thomas saw a weak and confused work welded into a solid church structure.

<sup>18</sup> Peter Abrahams, *Jamaica: An Island Mosaic* (London: Her Majesty's Stationery Office, 1957).

<sup>19</sup> *Ibid.*, p. 271.

\* Borobridge (A. J. Davidson); Leicesterfield (M. Smith); Taymount (T. Mundle); Tweed Side (L. Brown); Desire (R. J. Williams); Blackwoods (S. A. Robertson); Mockfie (H. A. Hudson). [*Church of God Evangel*, August 11, 1928, p. 2.]

<sup>20</sup> *Minutes of the Thirtieth Annual Assembly* (1935), p. 34.

## FIVE YEARS OF NATIVE LEADERSHIP

H. A. Hudson was named to succeed Thomas in 1935.<sup>21</sup> Hudson, who had been with the Church ever since the arrival of E. E. Simmons in 1925, had distinguished himself as a faithful and capable worker. As overseer, the Jamaican did a commendable work for five years. New churches were gained annually, until in 1940 Church of God congregations and missions stations were located over the length and breadth of the island. There were also a growing number of capable young pastors and evangelists, some of whom would one day become missionaries to other fields. J. H. Walker, J. H. Ingram, and Paul H. Walker, who visited the island during these years, were all impressed with the character of the Jamaican ministry.

The ministers of Jamaica are mostly young men and women . . . with an undaunted courage and determination to evangelize the land of Jamaica. They are studious and loyal . . . and the results are shown in progress.<sup>22</sup>

Then, early in 1940, in the midst of this encouraging advancement, the work was stunned a second time by the fall of its leader.<sup>23</sup>

At the Assembly of 1940 the Missions Board appointed J. B. Camp, a state overseer in the Pacific Northwest, to Jamaica.<sup>24</sup> While Camp, like Z. R. Thomas before him, had to restore the confidence of a shaken people, his task was made easier by the body of faithful native ministers surrounding him.

## THE TURKS ISLANDS MISSION

Camp's appointment to Jamaica included the oversight of a mission in the Turks Islands.<sup>25</sup> Although the tiny Turks and Caicos Islands are geographically a part of the Bahamas, they have been a dependency of Jamaica since 1848.<sup>26</sup> The coral and limestone islands lie beyond

<sup>21</sup> *Ibid.*, p. 60.

<sup>22</sup> Paul H. Walker, "Great Conventions in Bahamas and Jamaica," *Church of God Evangel*, March 4, 1939, p. 6.

<sup>23</sup> A. W. Brummett, unpublished historical sketch of the Church of God in Jamaica.

<sup>24</sup> Zeno C. Tharp, "Response to the Mission Call," *Church of God Evangel*, November 30, 1940, p. 7.

<sup>25</sup> *Ibid.*

<sup>26</sup> *The Columbia Encyclopedia*, p. 2024; Abrahams, *op. cit.*, p. 190.

the Windward Passage (which divides Cuba and Haiti) more than five hundred miles northeast of Jamaica. The natives are extremely poor and depend upon their production of salt, sisal fibers, sponges, and lobsters for their livelihood.

The Church of God had its beginning in the Turks Islands in 1922, when Martha E. Frith and her husband, of Miami, moved to Grand Turk Island, largest of the group.<sup>27</sup> For the next ten years Evangelist Frith conducted services in her home and in a rented hall in the community of Blue Hill. In 1932 her mission was set in order and grouped with the Bahama Islands churches.<sup>28</sup> That same year A. W. Rigby joined the Church and began to preach. In 1934 he went to Kew Island, with Mrs. Frith remaining on Grand Turk.

Mrs. Frith wrote plaintively in 1936:

We had a church building here but the hurricane destroyed it, and for three years we have had no crops. The children of God are suffering a great deal. We had forty-three members filled with the Holy Ghost, but all have turned back except twelve, and they are determined to endure the hardships.<sup>29</sup>

Rigby established about seven preaching stations on the islands,<sup>30</sup> but they apparently never became regularly organized missions or churches. When Camp was assigned the oversight of the Turks in 1940, Rigby was named his assistant.<sup>31</sup> Although they have been given considerable attention, there has been no further expansion in the Turks; there is one church there today.<sup>32</sup>



## WARTIME DISRUPTION AND PROGRESS

J. B. Camp did an exceptional work in Jamaica during the one year the British government permitted him to reside on the island. Two

<sup>27</sup> Martha E. Frith, "Still Fighting for My King," *Church of God Evangel*, January 4, 1936, p. 10.

<sup>28</sup> *Minutes of the Twenty-seventh Annual Assembly* (1932), p. 70.

<sup>29</sup> Frith, *loc. cit.*

<sup>30</sup> *Minutes of the Thirty-third Annual Assembly* (1938), p. 133.

<sup>31</sup> Zeno C. Tharp, "Aide-de-Camp to J. B. Camp," *Church of God Evangel*, December 14, 1940, p. 11.

<sup>32</sup> A. W. Brummett, personal interview with the author, February 3, 1959.

thousand conversions were reported and 771 new members were gained. When wartime restrictions compelled Camp to leave Jamaica in November, 1941,\* he continued supervision of the work by correspondence from the United States.<sup>33</sup> In an effort to keep an American on the island, the Church sent Sidney Pearson to Jamaica as Camp's assistant. This plan succeeded for only a few months, for Pearson was also denied a residence visa. In the absence of a better plan Camp supervised the work from the American mainland for more than a year.

In the summer of 1943 the Church reached an agreement with the English and American passport authorities which permitted Camp to go to the Bahama Islands and F. J. Thibodeau, of Canada, to go to Jamaica.<sup>34</sup> Thibodeau's enthusiasm was infectious and the work in Jamaica made good progress during the next year. Besides the new churches and members, the Church also operated three grammar schools for underprivileged children.<sup>35</sup>

### A SCHOOL FOR JAMAICA

In 1944 David L. Lemons, of Florida, was appointed to Jamaica. He is remembered with admiration on the island today because of a Bible school established under his direction. Called the Evangelical Institute, the school was located in St. Andrew Parish, on an eminence overlooking Kingston.<sup>36</sup> Alva Mae McClure and Leslie M. Gilpin went to Jamaica in 1945 to assist with the school.<sup>37</sup> When Lemons left Jamaica in 1946 the Missions Board appointed Gilpin as his successor.<sup>38</sup> Shortly afterward, for reasons of economy, the Evangelical Institute was discontinued. A later Overseer of Jamaica has observed:

\* World War II was being fought. While the U.S.A. was not yet engaged in hostilities, the English were; short-term visas were all that were granted to their colonies and dependencies.

<sup>33</sup> McCracken, *op. cit.*, p. 38.

<sup>34</sup> M. P. Cross, "Encouraging Mission News," *Church of God Evangel*, July 3, 1943, p. 12. Camp and his family flew to Nassau on June 22; Thibodeau and his wife Evelyn flew to Kingston on June 20.

<sup>35</sup> *Ibid.*, May 13, 1944.

<sup>36</sup> O. O. Wolfe, "Bible School in Jamaica," *Ibid.*, April 14, 1945, p. 10.

<sup>37</sup> *Minutes of the Fortieth Annual Assembly* (1945), p. 33.

<sup>38</sup> *Minutes of the Forty-first General Assembly* (1946), pp. 36, 37.

For some reason, after Brother Lemons left, the school property was sold and the ministerial studies discontinued. This, no doubt, was the biggest mistake that has been made in our work in Jamaica . . . To discontinue the school when we were beginning to grow into a large organization and desperately needed trained ministers was nothing less than a tragedy.<sup>39</sup>

About the time the school was opened in 1945, the Jamaican churches made another historic step by sending missionaries to the Turks Islands. W. F. Evering, with his wife and daughter, sailed from Kingston on January 21, to assist A. W. Rigby in evangelizing the smaller islands.<sup>40</sup> Evering was one of the prominent Jamaican pastors and his wife was a capable evangelist. These were the first of several Jamaican ministers to carry the gospel beyond their island homeland.



## CONSTRUCTION AND DESTRUCTION

In June, 1947, Henry C. Stoppe, veteran missionary in the Caribbean, succeeded Leslie M. Gilpin. During the three years Stoppe was in Jamaica the physical assets of the Church were greatly improved. Previously, a large number of the congregations worshipped in bamboo tabernacles, many of which were badly deteriorated.<sup>41</sup> When Stoppe left Jamaica at the Assembly of 1950 to become Superintendent of Bermuda and the West Indies, numerous bamboo tabernacles remained, but quite a few substantial churches of stone or cement block were scattered over the island.

For nearly a year the churches in Jamaica were left under the supervision of an executive board and an island secretary. Stoppe, as superintendent of all the West Indies, kept in touch with the work of the island. The Jamaicans were not happy with this situation. At their ministers' meeting in March, 1951, they petitioned the Missions Board for an American overseer to be sent to them.<sup>42</sup> In June the Board ap-

<sup>39</sup> A. W. Brummett, historical sketch.

<sup>40</sup> D. L. Lemons, "Mission Field Sends Missionaries," *Church of God Evangel*, March 17, 1945, p. 9.

<sup>41</sup> H. C. Stoppe, correspondence to the author, January 30, 1959.

<sup>42</sup> Brummett, historical sketch.

pointed A. W. Brummett, recently returned from Hawaii, to the island. Two months after the arrival of Brummett, Jamaica was lashed by one of the worst hurricanes in its history. In August, 1951, the hurricane, which swept the southern coast, demolished forty-eight Church of God buildings and destroyed a half million trees.\* The Church did not recover from the loss for several years; funds that would ordinarily have been used for expansion were used for reconstruction.

Despite the hindrances the churches grew and prospered. When Brummett, following in the steps of Stoppe, retired from Jamaica in 1954 to become Superintendent of Bermuda and the West Indies, there were 180 churches and 8,338 members in the island colony.<sup>43</sup>

### REBIRTH OF A SCHOOL

L. E. Barrett, an American-educated Jamaican, began short-term Bible schools in various districts of Jamaica in 1950, and continued them year after year.<sup>44</sup> These classes grew in popularity until there were strong pleas for a permanent school. In August, 1951, the Missions Board appropriated a small amount to begin work toward such a school.<sup>45</sup> The school began in temporary quarters in September, 1953, under the leadership of Barrett.<sup>46</sup> Under the imposing name Jamaica School of Theology, the school used various temporary quarters while a permanent site was in preparation.

In September, 1953, the Missions Board appointed F. G. McAfee, of West Virginia, as missionary to Jamaica.<sup>47</sup> Following his arrival in the spring of 1954, McAfee worked in Kingston while Brummett remained island superintendent. He and his family remained in Jamaica until the close of 1955, at which time he was transferred to Barbados.

\* A more destructive hurricane roared across the northern side of the island in August, 1944. The Church of God in St. Ann Parish lost four buildings while the hurricane destroyed seventy million coconuts and nearly two million trees. The 1951 hurricane was less destructive generally, but the Church of God was far worse hit than it had been in 1944. [Moore, *loc. cit.*; *Church of God Evangel*, October 28, 1944, p. 10.]

<sup>43</sup> *Minutes of the Forty-fifth General Assembly* (1954), p. 45.

<sup>44</sup> *Minutes of the Missions Board*, January 28, 1951.

<sup>45</sup> *Ibid.*, August 22, 1951.

<sup>46</sup> Brummett, historical sketch.

<sup>47</sup> *Minutes of the Missions Board*, September 28, 1953.



Preston F. Taylor, of Kentucky, succeeded Brummett as Overseer of Jamaica in 1954.<sup>48</sup> During the four years of his superintendency the Church made progress in all fields. One of Taylor's finest achievements was the completion of a modern school plant on the north side of the island. For the term of 1956, the Jamaican school moved into its permanent quarters in Carron Hall, St. Mary Parish. Frances E. Olsen, formerly with the International Bible College in Saskatchewan and International Preparatory Institute in San Antonio, assisted Barrett and his wife for the 1956 term. Miss Olsen, who has been with the school since that time, described the new plant as a

. . . rambling, comfortable structure situated on twenty-three acres of fertile land in a beautiful mountain region . . . It is cooled by fresh winds from the sea . . . It commands a view of magnificent Blue Mountain Peak to the east, and a glimpse of the blue Caribbean to the north.<sup>49</sup>

About eighteen months later, in June, 1957, Samuel L. Peterson, of North Dakota, became president of Bethel Bible College, as it is now called.<sup>50</sup> Peterson's wife, Phyliss, is a missionary teacher. On January 6, 1958, a secondary school was begun on the college campus. Both schools have regular nine-month terms, and are making a great contribution to the Church program on the island.

At the Assembly of 1958, Taylor was succeeded as island superintendent by Luke R. Summers, who had previously been in Barbados. Summers has sufficient cause to look forward to his service on the "Island of Many Rivers." In 1959 there are 189 churches and seventy-five missions, with 11,218 members and thirty thousand adherents. To help in the care of this work there are 152 native ministers and two schools.<sup>51</sup>

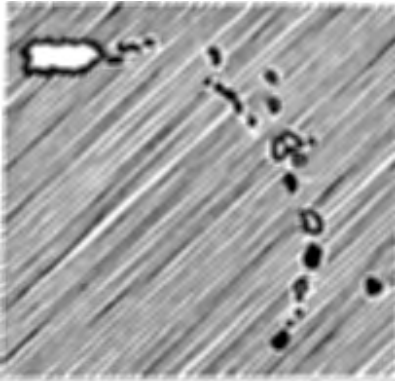
This continuing growth is a manifestation of divine grace. Few works have suffered as much discouragement as has Jamaica through the years. In the face of their disappointments, the churches on the island have developed real character. It is a character that harnesses adversity and uses it for good.

<sup>48</sup> *Ibid.*, August 13, 1954.

<sup>49</sup> Frances E. Olsen, "Church of God Jamaica School of Theology," *Church of God Evangel*, January 14, 1957, p. 5.

<sup>50</sup> S. L. Peterson, correspondence to the author, February 23, 1959.

<sup>51</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.



## WINDWARD AND LEEWARD ISLANDS

### THE PIONEER CONTACT

F. L. Ryder, on his way to Argentina in 1917, stopped for a series of meetings on Barbados, easternmost island of the West Indies.<sup>1</sup> Ryder's host was James A. Joseph, a native of Montserrat and pastor of a promising Pentecostal mission in Bridgetown. Under the influence of Ryder, Joseph brought his congregation into the Church of God. Before the end of the year there were four churches and eighty members on the island.<sup>2</sup>

Enthusiastic about his affiliation with the Church, James A. Joseph set out to attend the Annual Assembly in the autumn of 1917. He became ill en route and died before reaching the Assembly.<sup>3</sup> Following Joseph's untimely death,\* the young mission work rapidly declined. For a while the Barbados converts tried to carry on the work alone. Their reports to headquarters were encouraging and earnest. The four congregations nevertheless became disorganized and soon disappeared. Although the Pentecostal testimony itself did not die, the organized churches were scattered and lost.

At this time another Pentecostal work was thriving in Barbados under the leadership of James H. Marshall. Ryder seems not to have made any contact with Marshall, who as early as 1911 had broken

<sup>1</sup> *Church of God Evangel*, August 4, 1917, p. 1.

<sup>2</sup> *Minutes of the Thirteenth Annual Assembly* (1917), p. 63.

<sup>3</sup> *Church of God Evangel*, March 9, 1918, p. 4.

\* The Church did not hear of Joseph's death until after the Assembly. Ironically, he was *in absentia* appointed Overseer of the West Indies at the meeting. [*Book of Minutes* (13th, 1917), p. 292.]

with the Church of England and established the first Pentecostal mission in Barbados. In later years Marshall united with the Church and his work formed the bedrock of Church of God missions in the Windward Islands.

### THE CURVE OF THE HOOK

A look at the map shows that the islands of the Caribbean are not scattered helter-skelter across the sea, but that they form a symmetrical pattern southeastward from Florida to the open Atlantic, where they curve gracefully southward like a hook to the shores of South America. All the islands collectively are called the West Indies. The stem of the hook is formed by four large islands called the Greater Antilles. They are Cuba, Jamaica, Hispaniola (Haiti and the Dominican Republic) and Puerto Rico. The curve of the hook is formed by many small islands called the Lesser Antilles. The Lesser Antilles are divided into three groups, the Windward Islands, the Leeward Islands and the Virgin Islands. The Windward Islands face the open Atlantic with its wild and tempestuous winds; the Leeward Islands are in a more sheltered position to the north and west. (The Virgin Islands are still farther west, adjoining the Greater Antilles.)

Most of these small islands of the Windward and Leeward groups belong to England. A few, however, belong to France or the Netherlands. The islanders are almost entirely Negro, the descendants of early African slaves who supplanted the aboriginal Indians when they were shipped to the islands to work in vast fields of sugar cane. Even today the islands are isles of sugar.

The graceful curve of the Windward Islands forms the eastern frontier of the West Indies, and easternmost of the Windwards is the beautiful island of Barbados. To the west of this crowded, verdant isle is the Caribbean and to the east is the tempestuous Atlantic. A British Crown Colony, Barbados is the most influential and the most densely populated island of the West Indies.<sup>4</sup> Although this tropical isle is only 166 square miles in size, it has a population of more than 200,000 persons. It is so thoroughly English that it is called "Little England." Mis-

<sup>4</sup> Charles Allman, "Barbados, Outrider of the Antilles," *The National Geographic Magazine*, Vol. 101, No. 3 (March, 1952), p. 363; Bradley Smith, *Escape to the West Indies* (New York: Knopf, 1956), p. 20.

sionary work has been effective and unhindered on Barbados. As should be expected on an island so thoroughly English, Barbados is strongly Anglican and Methodist. Following these churches in size, the Church of God, since 1936, has been one of the most effective churches on the island.<sup>5</sup>



## NEW BEGINNING ON BARBADOS

In the summer of 1935 J. H. Ingram visited Barbados in the course of a Latin American tour. He contacted J. H. Marshall of Bridgetown, who was by this time the leader of several Pentecostal congregations. As a result of Ingram's visit, there was a called "meeting of the general presbytery and the board unanimously passed a resolution expressing a desire to unite with the Church of God."<sup>6</sup> No further action was taken at that time. For a year the Barbadians continued to study the teachings and government of the Church. The following year, during the final weeks of his now well-known "Golden Jubilee World Tour," Ingram returned to Barbados. Enthusiasm about union with the Church of God had not abated among the Barbadians. Marshall led his congregation and several of his fellow ministers into the Church about the first of September, 1936.<sup>7</sup> Among the thirteen churches and mission stations that came into the Church were good-sized congregations in Eckstein, River Road, Sion Hill, Crab Hill, and Durham, pastored by such leaders as Marshall, C. N. Ford, James W. Earle, and John D. Baker.<sup>8</sup> The total membership of all the churches was a little over six hundred. James H. Marshall, a respected leader, seventy-five years of age, was appointed overseer of the Barbadian churches.<sup>9</sup>

Even while Ingram was on Barbados a missionary was sent to Dominica, a rugged volcanic island three hundred miles to the northwest.<sup>10</sup>

<sup>5</sup> Thiessen, *op. cit.*, p. 413.

<sup>6</sup> Ingram, "Further Reports From the Spanish Main," *Church of God Evangel*, August 24, 1935, p. 11.

<sup>7</sup> Ingram, "Final Report on My Round-the-World Mission Tour," *Ibid.*, December 5, 1936, p. 10.

<sup>8</sup> James W. Earle, quoted by T. N. Ward in correspondence to the author, February 3, 1959.

<sup>9</sup> *Minutes of the Thirty-first Annual Assembly* (1936), p. 81.

<sup>10</sup> Ingram, "Final Report on My Round-the-World Mission Tour," *Church of God Evangel*, November 5, 1936, p. 11.

Wesley L. Carter went to Roseau, the capital city, (if so small a town might be called a city). Ingram followed Carter to Dominica, also a British Crown Colony, and organized a church in Roseau. Dominica, however, due to the oppressive and dominating influence of Roman Catholicism, did not prove to be receptive to the evangelical gospel. Unable to gain strength, the church eventually died.

### BARBADIAN REINFORCEMENT

When J. H. Ingram returned to Barbados in the spring of 1937 three new churches were organized, and two ministers united with the Church of God. One of these was James B. Winter, a Canadian missionary of Salvation Army background. Winter, a veteran of thirty-two years in Barbados, had only recently received the baptism of the Holy Spirit.<sup>11</sup> His leadership was a great boost to the Barbadian work. The Church was further strengthened in 1938 when Rose B. Hawkins, pastor of the Bethelite Mission at Bank Hall, the largest Pentecostal church in Barbados, brought her congregation into the Church.<sup>12</sup> With these various affiliations the work gained considerable strength and size.

J. B. Winter, almost from the beginning, shouldered the task of administration. Because of his advanced age, Marshall had to leave much of this labor to the younger man. Yet Winter was no longer young himself. Born in New Brunswick, Canada, 1880,<sup>13</sup> he was fifty-seven years old when he united with the Church of God in 1937. In 1939 the Church appointed him to assist J. H. Marshall,<sup>14</sup> and in 1940 he was appointed Overseer of Barbados.<sup>15</sup>

On September 27, 1943, the eighty-three year old J. H. Marshall died, revered and honored by all who knew him.<sup>16</sup> The earliest Pentecostal believer in Barbados had laid a solid foundation, and even after his death his work went on apace.

<sup>11</sup> Ingram, "God Working in Barbados," *Ibid.*, June 12, 1937, p. 6ff.

<sup>12</sup> Luke R. Summers, correspondence to the author, February 24, 1959.

<sup>13</sup> J. B. Winter, autobiographical sketch.

<sup>14</sup> *Minutes of the Thirty-fourth Annual Assembly* (1939), p. 49.

<sup>15</sup> *Minutes of the Thirty-fifth Annual Assembly* (1940), p. 58.

<sup>16</sup> J. B. Winter and C. N. Ford, *Church of God Evangel*, November 13, 1943, p. 7.

## THE OTHER WINDWARD ISLANDS

While he was active, Marshall made occasional preaching visits to other islands of the Windward group. He was usually accompanied by one or more of the Barbadian preachers, or on occasion even by J. H. Ingram. Dominica, St. Lucia, and St. Vincent were particular objectives of these evangelistic excursions. For the most part, however, the contacts were sporadic and provided only fleeting spiritual stimuli to the impoverished islanders. Unlike Barbados, many of these islands were predominantly, or even overwhelmingly, Roman Catholic. This discouraged or even prohibited altogether the beginning of a lasting evangelical work. The Church realized a degree of success shortly after Winter became overseer. In 1940 the Church of God established permanent missions on St. Vincent and St. Lucia.

In March, 1940, a Barbadian lady evangelist named L. W. Green went to St. Vincent, about one hundred miles due west of Barbados.<sup>17</sup> Settling in the village of Biabou, Evangelist Green began cottage and street services among the natives. After she had won more than twenty converts, J. B. Winter visited St. Vincent and set a church in order.<sup>18</sup> Extending her efforts beyond Biabou, in May, 1940, Miss Green began services in a little community called Diamond. Three months later a church of thirty-five members was organized in that place. Two more churches were organized in 1942, one, with twelve members, in Chateaubelair, a picturesque fishing village on the leeward coast of the island, and another in the mountain-top village of Rose Hall.

Miss Green's ministry in St. Vincent lasted for seven years before she returned to Barbados. One of the finest products of Miss Green's ministry was a lady named Gladys Priam, who succeeded her on the island. Miss Priam has for more than a decade been a strong spiritual leader on St. Vincent. Largely through her efforts the seven churches and five preaching stations have remained fruitful.<sup>19</sup>

In December, 1940, another lady evangelist went to the island of St. Lucia, where previous missionary efforts had failed. Thelma A. Griffith succeeded in establishing the Church of God on the volcanic

<sup>17</sup> Winter, "News About St. Vincent, British West Indies," *Ibid.*, November 2, 1940, p. 7ff.

<sup>18</sup> *Ibid.*, August 10, 1940, p. 7.

<sup>19</sup> Ward, correspondence to the author, February 3, 1959.

isle,\* where sharp-peaked mountains thrust themselves out of an indigo sea. Mrs. Griffith conducted services in the capital city of Castries which resulted in a small church of nine members. During Mrs. Griffith's eight years on St. Lucia she won a convert by the name of Pearley Fontanelle, who later became pastor of the Castries church. In 1957 Miss Fontanelle began a new church in Vieux Fort, only the second on the island.<sup>20</sup>

Of all the Windward Islands on which the Church of God is established Dominica has been most beset by difficulty. Following the early effort of Wesley Carter, Thelma A. Griffith (before establishing the work on St. Lucia) went to Dominica in 1938. Unable to stay longer than sixteen months, Mrs. Griffith returned to Barbados and then went on to St. Lucia. No further effort was made on Dominica until 1953. In that year evangelists A. C. and Camelia Connally went to the island. After six years there are ten members of the Church of God on the island as a result of their labors. Services are conducted in Portsmouth and Wesley, where the fields are white but the laborers are few.<sup>21</sup>

## THE LEEWARD ISLANDS

While the Church of God was expanding in the Windward Islands, it was also gaining a foothold in the Leeward Islands. The two groups of small islands belong to the same archipelago. Their principal difference is in their windward and leeward situation. As with the Windwards, most of the Leeward Islands are English, with several French or Dutch islands scattered among them. The inhabitants are almost entirely Negro descendants of African slaves and are almost without exception very poor.

In November, 1943, J. B. Winter organized the Church of God on the Leeward Island of St. Kitts.† Earlier, Barbadian A. C. Lewis had visited the lovely palm-fronded, sun-bathed island. Through Lewis' ministry, the leader of a struggling Pentecostal work, Caroline R. Hal-

\* There is still live volcanic action on St. Lucia, where a *Soufrière* produces boiling, geyser-like springs and causes the sulphuric rocks to steam.

<sup>20</sup> *Ibid.*

<sup>21</sup> Summers, *loc. cit.*

† The official name of the island is Saint Christopher, but it is more popularly known by the diminutive "Saint Kitts." The first English settlement in the West Indies was established on St. Kitts in January, 1625, Abrahams, *op. cit.*, p. 14.

stead, became interested in the Church of God and inquired about affiliation with it. Winter's trip was in response to this enquiry. There were two small congregations, one in Basseterre, the capital, and one about ten miles in the mountainous interior at a place called Tabernacle. This was the remnant of a work that had begun about twenty-five years earlier. Evil days had preyed upon the work and diminished it. Leader Halstead and only about twelve of the members remained when Winter accepted them into the Church of God November 25, 1943.<sup>22</sup> Subsequent years have brought some progress on St. Kitts, an island as poor as it is beautiful. Besides the three new churches, that have been organized on it, workers have also crossed two miles to the adjoining island of Nevis, where one church has been organized in Jessup's Village.

In order to strengthen the Leeward churches in the mid-1940's, the Missions Board sent C. A. Nurse, a leading pastor in Barbados, to St. Kitts. In 1945 one of the Church families moved to St. Martin, eighty miles to the north. Seeing the spiritual hunger in their new home, the family began public worship services and requested Nurse to come to the island and help them establish a Church of God. This he did in October, 1946. St. Martin is a small island divided between France and the Netherlands. Nurse went first to the Dutch side (called Sint Maarten) and asked permission to conduct worship services. Forbidden to do so, he went to the French side, where, despite the predominance of Roman Catholicism, permission was granted. After a fruitful series of meetings in which there were numerous conversions, a church was organized in the village of French Quarters.<sup>23</sup>

## THE PRESENT DECADE

The Church of God in the east Caribbean enjoyed considerable advancement under the overseership of J. B. Winter. While it was spreading from island to island—St. Vincent, St. Lucia, and Dominica; St. Kitts, Nevis, and St. Martin—the Church also made steady progress in Barbados. By 1951 there were thirty-four churches on the island, with

<sup>22</sup> Winter, "Another Island," *Church of God Evangel*, January 15, 1944, p. 9; "From St. Kitts," *Ibid.*, March 4, 1944, p. 9.

<sup>23</sup> C. A. Nurse, "Pioneer Work in the West Indies," *Ibid.*, November 30, 1946, pp. 10, 11.



more than two thousand members.<sup>24</sup> Winter, by that time above seventy years of age, needed the assistance of a younger man. In July, 1951, Luke R. Summers of Saskatchewan, Canada, arrived in Barbados to relieve the heavy responsibilities of the aging Winter. He and his wife Lois had served earlier in the Virgin Islands and had stopped for several months on St. Kitts.<sup>25</sup> Happily Winter yielded the reins of administration into younger hands. The work was further assisted by F. G. McAfee of West Virginia, who served as youth director and missionary from 1955 to 1956. On July 28, 1956, T. N. Ward, of North Carolina, went to Barbados as a missionary pastor.<sup>26</sup>

After having been a single mission field for twenty years, the Leeward and Windward churches were separated in May, 1956. The Leeward Islands were placed under the supervision of L. T. Bolan of the Virgin Islands.<sup>27</sup> This was practical for two reasons. The Leeward Islands are adjacent to the Virgin Islands, much nearer than to the Windwards. With only a small work in the Virgin Islands, the overseer could give more attention to the Leewards than could the overseer of the Windwards with his heavy responsibilities.

In July, 1956, J. B. Winter died, full of years and greatly loved.<sup>28</sup> The Eckstein church was not large enough to hold even half of those who came to pay homage to the man who had done so much to spread the gospel over the eastern Caribbean islands. Luke R. Summers continued in Barbados until 1958, when he was transferred to the larger field of Jamaica. T. N. Ward was Summers' successor as Overseer of Barbados. At the time of this change, Alonzo E. Justice, of North Carolina, went to Barbados as missionary pastor and youth director.

With their fair skies, warm winds and soft, sandy beaches, the eastern isles of the Caribbean form a lovely paradise. But they are more than that. The eager, radiant black faces of the redeemed show that they also found a spiritual paradise. But many, many others are waiting to hear about this spiritual paradise too.

<sup>24</sup> Winter, autobiographical sketch.

<sup>25</sup> Summers, autobiographical sketch.

<sup>26</sup> Ward, *loc. cit.*

<sup>27</sup> *Minutes of the Missions Board*, May, 1956.

<sup>28</sup> Summers, correspondence to the Missions Department, July 20, 1956.



## BERMUDA

### ☛ "ISLES OF ENCHANTMENT"

Lying far out in the Atlantic Ocean, 650 miles from the American coast, is Bermuda, one of the most isolated spots in the world. It is also one of the loveliest spots, where rich turquoise waters lap at pink coral beaches almost as soft as talcum. Although there are about three hundred of the islands and islets, only ten or so of them are of any considerable size and importance. These have a total area of only twenty-one square miles, all with such warmth and beauty that they are called "Isles of Enchantment." This is a far cry from the name given them by the discovering Spaniards in the early 1500's,\* the "Isle of Devils"—a haunt of tempests, thunders and other fearful objects.<sup>1</sup> In 1609 the storm-tossed ship of England's Sir George Somers grounded on a reef, landing about 150 persons on "the dangerous and dreaded island, or rather islands of the Bermuda . . . avoided of all sea travellers alive, above any other place in the world."<sup>2</sup> The islands were soon colonized by the English and are today Britain's oldest crown colony.

For many years Bermuda has been famous as a resort area, a warm sleepy land visited by many thousands of tourists each year. Ninety per cent or more of the colony's revenue comes from this enormous

\* The islands are named for Juan de Bermúdez, who led the expedition that discovered them.

<sup>1</sup> Beverly M. Bowie, "Bermuda, Cradled in Warm Waters," *The National Geographic Magazine*, Vol. 105, No. 2 (February, 1954), p. 212.

<sup>2</sup> *Ibid.*

tourist trade. Of the native population, about one third is white and two thirds Negro.

## DISENCHANTMENT

The Church of God first turned its eyes toward Bermuda in 1920, when J. H. Ingram sought to go there as a missionary. Ingram was a young man of twenty-seven who had only recently been converted in Ohio. Ingram spent several months in preparation for the trip, which was not finally made until early in 1921.<sup>3</sup> The young missionary left his wife and three children at home, with plans for them to join him later. Ingram sailed from New York and docked two days later at Hamilton, capital city and chief port of the islands. He secured employment as a plumber's helper in order to support himself while he preached, and yet at times he had to live on crackers and water.

Ingram began open air services immediately. Although there were a few holiness congregations in Bermuda, there were no Pentecostal persons whatever.<sup>4</sup> One lady received the baptism of the Holy Ghost and several persons were converted during the first weeks of Ingram's ministry. With the exception of one white boy, all of the converts were Negro Bermudians.

Ingram was able eventually to rent a mission hall, where several other persons were converted and filled with the Spirit. A total of about fifteen persons were won to the Pentecostal faith, and large crowds attended the services. When several sick persons were healed, Ingram encountered his only duress. Suspecting the missionary of "witchery-healing," the police interrogated him about the healings, and the local Anglican Bishop branded him as "a troubler in Israel."<sup>5</sup>

After eighteen months, Ingram's visa (which originally permitted him to stay only six months) expired and he had to return to the United States. The Church was financially unable in 1922 to replace him with another missionary. As a result of the eighteen months in Bermuda, several successful Pentecostal churches were begun, sponsored by organizations in less distress than the Church of God at that time. Although the loss was regrettable for the Church, Ingram's min-

<sup>3</sup> Ingram, *Around the World With the Gospel Light*, p. 15.

<sup>4</sup> *Church of God Evangel*, June 4, 1921, p. 2.

<sup>5</sup> Ingram, *Around the World With the Gospel Light*, p. 17.

istry had been a success for the Pentecostal message.

When he returned to Bermuda in November, 1925,<sup>6</sup> Ingram found the Pentecostal faith well established and bearing good fruit. On January 9, 1926, he opened a mission in Hamilton and it seemed that the Church of God would at last be established in the colony. Disappointment came again when the critical illness of one of his children compelled him to return to the States.<sup>7</sup> Twice frustrated, the Church of God for a time became disenchanted with the Isles of Enchantment.

## NEW BEGINNING

For fourteen years the Bermuda field remained closed to the Church of God. In 1938 J. H. Ingram returned to the islands. Although by that time he had done a tremendous work around the world, Bermuda remained a prime field of desire to him. He found a prosperous Pentecostal work, principally led by some of the converts he had won to the Lord earlier.<sup>8</sup>

The following year during his one term as field representative, Paul H. Walker visited the Bermudas and also became concerned about establishing the Church of God there.<sup>9</sup> The Missions Board thereupon appointed Carl J. Hughes to the islands at the following General Assembly. Accompanied by his wife, Hughes landed in Hamilton on November 25, 1939.<sup>10</sup> Besides the converts they won to the Lord, a number of Ingram's converts also rallied around the Hugheses to assist in the mission. Having maintained all through the years that they were Church of God people, those early converts joined readily with the Church when its missionaries arrived.

Hughes extended his services beyond the city of Hamilton into the parish of Warwick, about six miles to the south; into the parish of Pembroke, two miles to the west; and into other parts of Hamilton Island.\* He and his wife did their traveling over the lovely roads by bi-

<sup>6</sup> Ingram, "Missionary Interest," *Church of God Evangel*, February 13, 1926, p. 3.

<sup>7</sup> Ingram, "Remember the Missionaries," *Ibid.*, April 10, 1926, p. 1; "On the Firing Line," *Ibid.*, July 21, 1926, p. 3.

<sup>8</sup> Ingram, "The Bermuda Mission," *Ibid.*, July 9, 1938, p. 6.

<sup>9</sup> McCracken, *op. cit.*, p. 31.

<sup>10</sup> *Church of God Evangel*, December 9, 1939, p. 7.

\* Also called Bermuda Island.

cycle, which was in the mode of most Bermuda traffic.\* Within two months after their arrival, a church was established in Warwick, the first organized Church of God in the Bermudas.<sup>11</sup> The average attendance at the church was about forty-five or fifty. The "Church of God" sign had been painted when Ingram was there in 1921 and saved until the Church could return.<sup>12</sup>



## NATIVE DEVELOPMENT AND GROWTH

It was virtually impossible to secure a permanent or resident visa to Bermuda during wartime. Because of immigration difficulties caused principally by World War II, Hughes returned to his homeland. Perry C. Horton, a pastor in South Carolina, went to Bermuda in May, 1940, but could stay only until December of the same year. One of the promising native ministers, Absalom Bean, was appointed pastor of the church<sup>13</sup> and did a creditable work for about six years. In 1940 the Bermudas were placed under the supervision of the Overseer of the Bahamas, even though the two island groups are nearly a thousand miles apart. In 1945 when Hughes was named the first Superintendent of Bermuda and the West Indies, his duties carried him again into the tiny Atlantic colony.

In 1945, while Absalom Bean continued at the Warwick church, S. A. Robertson went to Bermuda from his native Jamaica. Robertson succeeded in establishing a church in Hamilton that soon outgrew the Warwick congregation.<sup>14</sup> The Jamaican minister remained in Bermuda until 1952, at which time he returned to his homeland.

On February 18, 1952, J. Willard Brummett† and his family arrived in the islands from Switzer, West Virginia. The first white missionary to Bermuda since Hughes was there, Brummett served as pastor

\* Until motor traffic was brought to the islands during World War II, one of Bermuda's main attractions was the peace and quiet of its horse-drawn carriages and bicycles.

<sup>11</sup> J. Willard Brummett, an unpublished historical sketch; also, *Church of God Evangel*, April 9, 1940, p. 7ff.

<sup>12</sup> *Ibid.*, April 20, 1940, p. 7.

<sup>13</sup> Brummett, *loc. cit.*

<sup>14</sup> *Church of God Evangel*, November 9, 1946, p. 10.

† The brother of A. W. Brummett, Superintendent of Bermuda and the West Indies.

of the Hamilton church and supervisor of the Bermudas. During his ministry a third church was organized in White Hall, with E. Bean, a lady evangelist from Barbados, appointed as pastor.<sup>15</sup>

The serious illness of Brummett forced his return to the United States in the latter part of 1955.<sup>16</sup> J. L. Goins, a retired minister and state overseer, was sent to replace him,<sup>17</sup> with instructions to develop a native leadership. Goins pastored the Hamilton church and, as he had done earlier in the Bahama Islands, organized a short-term Bible school.<sup>18</sup> Forty-eight students enrolled in the school. One of the promising ministers was Charles F. Fubler, who was trained to take over the island supervision. His appointment in May, 1956,<sup>19</sup> placed the Bermuda work again entirely in native hands. Goins did a good work during his short service, and as Fubler has said, "he laid the foundation for us and we are building thereon."<sup>20</sup>

After his retirement, J. H. Ingram returned to the islands for a visit. Those who remembered how he had first brought the full gospel to them "hugged and kissed him and cried for joy."<sup>21</sup> Nearly forty years after he first preached there, the Church has in Bermuda three churches and two hundred adherents—the result of great labor and the cause of great rejoicing.

<sup>15</sup> J. W. Brummett, correspondence to the Missions Department, c. December 1, 1953.

<sup>16</sup> *Minutes of the Missions Board*, August 8, 1955.

<sup>17</sup> *Ibid.*, August 31, 1955.

<sup>18</sup> *Church of God Evangel*, April 9, 1956, p. 11.

<sup>19</sup> *Minutes of the Missions Board*, May 14, 1956.

<sup>20</sup> *Church of God Evangel*, January 20, 1958, p. 4.

<sup>21</sup> *Ibid.*



## HAITI

### PROOF OF PROVIDENCE

The Church of God became interested in the Negro republic of Haiti in 1933 through contact with a Haitian pastor named Jacques Vital Herne. Vital Herne previously had been associated with two prominent Pentecostal pastors in the city of Port-au-Prince, but when both of these partnerships were disrupted by misunderstandings, he began to work alone in the Poste Marchand section of the city.<sup>1</sup> Within a short time he built up a thriving church and began to correspond with the Church of God.<sup>2</sup> Vital Herne\* was accepted provisionally into the Church until S. W. Latimer, the General Overseer, could visit Haiti in 1934 and officially organize the work.<sup>3</sup>

The work of Vital Herne was such that Latimer enthusiastically but dubiously called it "the best foreign missions work in the Church of God."<sup>4</sup> While it hardly deserved such superlative praise, it was a work of real promise. † Almost immediately, new missions were opened in Kenskoff, south of Port-au-Prince, and Lascahobas, about fifty miles

<sup>1</sup> J. Herbert Walker, Jr., *Haiti* (Cleveland, Tennessee: Church of God Publishing House, 1950), p. 32.

<sup>2</sup> S. W. Latimer, "My Trip to Port-au-Prince," *Church of God Evangel*, February 2, 1935, p. 1ff.

\* This seems to be the preferred form of his name, although in the records it sometimes appears as Vital-Herne or VitalHerne.

<sup>3</sup> James M. Beaty, an unpublished historical sketch of the Church of God in Haiti.

<sup>4</sup> Latimer, *loc. cit.*

† In 1934 the Church operated missions in only the Bahama Islands, Jamaica, and Mexico—and the Mexican work was only a year old.

northeastward. The work was strengthened by the addition of several new pastors and evangelists, Max Vital Herne, J. Devoe Scotland, and J. C. Pressoir.<sup>5</sup> From this nucleus the Church of God in Haiti grew steadily through the next few years. When Vital Herne attended the Assembly of 1936, he reported thirty churches in the new field.<sup>6</sup> While this report may have been inflated, established missions were indeed in many parts of the Negro republic, located as far away as St. Louis du Sud and Torbeck in the jutting southern peninsula.\*

Vital Herne's influence with the Haitian government helped in the founding of five elementary schools for children. The Roman Catholic domination of the Haitian schools made these evangelical schools very important to the young work. A Bible school was organized in Port-au-Prince for the growing corps of evangelists, for which Vital Herne translated the regular Bible Training School curriculum into French.<sup>7</sup> Everything was encouraging at the close of 1937, when forty-three churches<sup>8</sup> and 3,526 members were reported.<sup>9</sup>

Early in January, 1938, tragedy struck. In the midst of this great evangelism and expansion, the church found Vital Herne guilty of a "serious betrayal of sacred principles of the gospel."<sup>10</sup> J. H. Walker, General Overseer, and J. H. Ingram, Overseer of Latin American Missions, rushed to Port-au-Prince to see what could be done to salvage the staggered churches.

Just at the time of these tragic happenings, God was working in behalf of His flock. Only three doors from the Port-au-Prince hotel where Walker and Ingram were staying were two newly-arrived Pentecostal missionaries, John P. Kluzit and his Haitian wife Stephanie. Kluzit was a high school science professor in Croton-on-Hudson, New

<sup>5</sup> J. Vital Herne, "Haiti Convention," *Church of God Evangel*, September 29, 1934, p. 8.

<sup>6</sup> *Minutes of the Thirty-first Annual Assembly* (1936), p. 14.

\* Several outstanding reports were sent to Headquarters during the latter part of 1936 and the early months of 1937, but they were almost surely exaggerated. The reports have question marks in the margins, indicating that they were questioned by the officials of that time, or by some earlier researcher.

<sup>7</sup> Simmons, *op. cit.*, p. 123.

<sup>8</sup> *Ibid.*, p. 122.

<sup>9</sup> Vital Herne, "Report from Haiti," *Church of God Evangel*, October 2, 1937, p. 14.

<sup>10</sup> Walker, Jr., *Haiti*, p. 32.



York, and Mrs. Kluzit was a teacher of French in college and high school. In May, 1937, God had simultaneously called them both to the mission field of Haiti,\* and confirmed His call by clearing the way for them and their two sons. They embarked from New York on January 28, 1938, and arrived in Port-au-Prince on January 31. Hearing of the Church of God and its troubles, Kluzit contacted Walker and Ingram concerning its missionary program and about its doctrines and practices. As the four Pentecostal believers conferred for three days, it became apparent that God had providentially brought them together. The Kluzits united with the Church of God and were appointed to care for the Haitian work under the general supervision of Ingram, Overseer of Latin America.<sup>11</sup>

### HISPANIOLA

Before his spiritual defection Vital Herne had done an amazing work in his native land. Taking up his work was no easy task, yet the Kluzits were almost singularly qualified to carry it on without severe loss. Mrs. Kluzit's Haitian background and her proficiency in the French and *Créole* languages were the most obvious functional reasons for their success. Haiti, French in language and colonial background, shares the island of Hispaniola with the Dominican Republic, which is Spanish in language and culture. A long and turbulent history brought about this situation. Hispaniola was discovered in 1492 by Columbus, who chose it for his first settlement in the New World. After stubborn resistance by the Arawak (or, Taino) and Carib Indians, the first permanent settlement was established on the eastern end of the island, where Ciudad Trujillo now stands. This colony was named Santo Domingo. Ruthlessly, the Spaniards enslaved and exterminated the Indians as they ravished and looted the land in search of gold. So thorough was this extermination that within fifty years the Indian popu-

\* In the autumn of 1939 I was closely associated with Kluzit, at which time he related to me how God had clearly called him to Haiti during service one evening. He returned home, wondering how to tell his wife, who had been in prayer at home, what had happened. She instead told him how God had called her to the mission field while she prayed. Her call had also been to Haiti, which seemed to be providential.

<sup>11</sup> Simmons, *op. cit.*, p. 126.

lation was reduced from 300,000 to only five hundred.<sup>12</sup> Negro slaves were then brought to the island from Africa to work the sugar cane fields and fertile plantations.

In 1697 Spain ceded the mountainous western end of the island to France, who colonized it during the next century under the name of Saint-Domingue. For a brief period in the late 1700's the French extended their control over the entire island. At this time the Negro and mulatto population, which had been growing in numbers and rebellious temper, revolted under the leadership of Toussaint L'Ouverture, Dessalines, Henri-Christophe and other blacks. In 1804 the Haitians,\* as they were known, after twelve years of war, won independence from France.<sup>13</sup> The Negroes ruled all of Hispaniola for about ten years. Santo Domingo was then brought again under Spanish control, and Haiti was left on the western end of the island. Through seemingly interminable maneuvering, the Dominican Republic emerged from Santo Domingo and the present situation was crystallized.

No love is lost between the two neighboring lands. They are different from each other in practically every way. The Haitians are mostly Negro and mulatto; the lighter-skinned Dominicans have firm pretensions of being white. Haiti is only half as large as the Dominican Republic, yet it has twice as many inhabitants. Their greatest point in common is the Roman Catholic religion.

Poor, superstitious, and violent, Haiti is a virtual Africa of the Caribbean. Although Roman Catholicism is the nominal religion, primitive voodooism is the popular religion.

There is a saying in Haiti that ninety per cent of the population is Catholic and one hundred per cent *vaudou*.<sup>14</sup>

<sup>12</sup> Selden Rodman, *Haiti: The Black Republic* (New York: Devin-Adair, 1954), pp. 1-5. Also helpful and fascinating on this period of conquest is Samuel Eliot Morison's *Admiral of the Ocean Sea* (Boston: Little Brown, 1942), chapter XXXV, "Hell in Hispaniola."

\* Haiti, which means "Place of mountains," was the Indian name for the entire island. The Spanish called the island La Española, Latinized as "Hispaniola." After the island was divided, the Spanish colony was called Santo Domingo, and the French colony, Saint-Domingue. Finally, the western third of the island became known by the earlier name of the entire island, Haiti, and the eastern two-thirds was appropriately altered from Santo Domingo to Dominican Republic.

<sup>13</sup> Hubert Herring, *A History of Latin America* (New York: Knopf, 1956), pp. 412, 413.

<sup>14</sup> Rodman, *op. cit.*, p. 61.

Since Catholicism could not cope with this primitive religion, it simply superimposed its creeds and names upon the voodoo beliefs and practices.\* The resultant admixture of Christianity and paganism compounds the problems of evangelical missions. As early as 1816, the Republic of Haiti not only permitted but actually invited Protestant missions.<sup>15</sup> There is no opposition except that found in the hearts of the people.

### SEARCH FOR REALITY

While the Kluzits were able to cope with most of the problems of their new work, they found it especially difficult to discover the actual status of the Churches of God in Haiti. Not all that Vital Herne had reported could be accounted for. After travelling over the mountain trails by car, horseback, and foot, the new missionaries were able to make a corrected report before the summer passed; they found twenty active churches<sup>16</sup> and only 738 members.<sup>17</sup> General Overseer Walker spoke of the situation in his Assembly address:

We regret that we have been incorrectly informed as to the number of churches and members in the Church in Haiti. This year, by making the correction we have had to sustain [on the records] a loss in membership of approximately three thousand . . .<sup>18</sup>

About half of the churches were in the vicinity of Les Cayes on the long, narrow Tiburon Peninsula in the south.<sup>19</sup> Kluzit found several arduous pastors and evangelists ready to press the gospel onward in the dark land. Domany Ruben, at Fond-de-Boudin and Coq Chante; Desira Jocelin; Rémus Arbouet, a young convert and school teacher;

\* A folk religion of the Haitian masses, "voodoo" is variously spelled vodun, vodou, vodoun, vaudou, and vodûn. [James G. Leyburn, *The Haitian People* (New Haven: Yale University Press, 1941), p. 113.]

<sup>15</sup> Thiessen, *op. cit.*, p. 407.

<sup>16</sup> *Minutes of the Thirty-third Annual Assembly* (1938), pp. 127, 128.

<sup>17</sup> McCracken, *op. cit.*, p. 48.

<sup>18</sup> *Minutes of the Thirty-third Annual Assembly* (1938), p. 15.

<sup>19</sup> John P. Kluzit, "Report From Haiti," *Church of God Evangel*, May 21, 1938, p. 71f.

Ludovic Saint-Eloi, in Les Cayes; and Jules Deshommes, in Pétiön-Ville, proved to be especially instrumental in the task ahead.<sup>20</sup>

Arnold Favre, a Swiss friend of Kluzit, also came to Haiti in 1938. He rendered valuable assistance for several years, particularly in the Pétiön-Ville church and in the Port-au-Prince Bible Training School.<sup>21</sup>

### PROGRESS AND PERSECUTION

During 1938 the work was given impetus and encouragement by a mighty outpouring of the Holy Ghost in Coq Chante. Following this, with the assistance of Arbouet, Kluzit began the small Bible school in Port-au-Prince. (The school begun by Vital Herne had operated only temporarily.) About the same time an orphanage was opened in the home of Dorris Burke, a Jamaican.<sup>22</sup> With the school, the orphanage, and the Holy Ghost outpouring to revitalize it, the Church of God in Haiti made encouraging strides forward. New churches were organized late in 1938 and early 1939 in Furcy, Bizoton, Fort Jacques, and Petit-Goäve.

This was only the beginning. The workers opened missions throughout the mountains. By the close of 1940 there were thirty-seven churches and sixty-two preaching stations.<sup>23</sup> The Church of God was then brought to the unfavorable attention of the Haitian government. When a visiting minister assertedly made offensive remarks concerning the government, President Élie Lescot abruptly, on August 15, 1941,<sup>24</sup> ordered all the churches, missions, and schools of the Church of God closed. Members of the Church were subjected to persecution; they were jailed for no greater offence than singing and praying, or they were penalized with impossibly exorbitant fines. Kluzit, who was at the Annual Assembly when he heard the news, rushed to Port-au-Prince and appealed to President Lescot for relief from the discrimination and oppression. The President turned a deaf ear to all appeals, and the churches remained closed for two years.

<sup>20</sup> J. H. Walker, Jr., *L'Eglise de Dieu, Enseignements et Organisations* (Port-au-Prince: privately published, 1949), p. 31.

<sup>21</sup> Walker, Jr., *Haiti*, p. 32.

<sup>22</sup> Paul H. Walker, "Haiti Enjoys Spiritual Awakening," *Church of God Evangel*, March 18, 1939, p. 6.

<sup>23</sup> *Minutes of the Thirty-fifty Annual Assembly* (1940), pp. 107, 108.

<sup>24</sup> Beaty, *loc. cit.*

This persecution brought the Church of God to the attention of other missionaries and church officials.<sup>25</sup> The Church in the homeland brought the matter to the attention of the State Department of the United States. Petitions requesting the reopening of the churches were signed by 36,500 persons, many of whom were civic officials and business leaders across the nation. J. H. Walker, General Overseer, with Congressmen Joseph Bryson, of South Carolina, and Estes Kefauver, of Tennessee, presented these to Secretary of State Cordell Hull, who gave assurance of intervention.<sup>26</sup> But relief was not immediate.

While the Church waited, unexpected support came from the African Methodist Church, who proffered the harrassed people the use of their churches. The Church of God continued its activities in a measure under the name of the African Methodist Church until the barred churches were again opened in December, 1943.\*

The persecution dealt the Church of God a horrible blow. Out of a membership of 3,214 when the doors were closed in 1941, only 1,032 remained in 1943. Most of the others had become discouraged and joined other churches. During the next six months, however, 788 of the former members returned.<sup>27</sup> Besides that, the liberated churches enjoyed a period of revival and expansion. With the trouble behind it, the Church steadied into a routine of progress. With fifty-one churches, twenty-two grammar schools, eighty-one Sunday Schools, and the 1,032 members, it once more pressed the gospel into the voodoo land of black superstition.

In 1945 Henry C. Stoppe and his wife Violet went to Haiti for about six months before going to the Virgin Islands to open a new field for the Church. From 1946 to 1947 James M. Beaty assisted

<sup>25</sup> Thiessen, *op. cit.*, p. 408.

<sup>26</sup> *Church of God Evangel*, November 1, 1941, p. 3; November 8, 1941, p. 3.

\* While visiting the United States October 14-18, 1943, President Elie Lescot was petitioned by J. H. Walker, M. P. Cross, E. C. Clark, Senators Tom Stewart and Kenneth McKellar, of Tennessee; Representatives Estes Kefauver, of Tennessee, and Joseph Bryson of South Carolina; and Governor Olin D. Johnston of South Carolina, to reopen the churches. In a complete reversal of his former obduracy, Lescot informed the delegation that the churches would be opened immediately. On November 24, at the President's invitation, J. H. Walker conferred with the Haitian government in Port-au-Prince and the matter was settled. [*Church of God Evangel*, November 6, 1943, p. 7; Beaty, *loc. cit.*]

<sup>27</sup> Beaty, *loc. cit.*

Kluzit as missionary and secretary-treasurer.<sup>28</sup> While young Beaty was in Haiti, the Kluzits went to France to investigate the possibility of establishing the Church of God there. Except for one brief visit, they did not return to Haiti. F. J. Thibodeau and his wife Evelyn were in Haiti three months in 1947, but they were forced to return to the United States when he suffered a serious heart attack. Young Beaty then returned home in order to attend seminary.

### ROUTINE OF PROGRESS

The Church grew steadily during this time. When J. H. Walker, Jr., and his wife Lucille, newly-appointed missionaries, arrived in Haiti on September 15, 1947, they found a thriving work of 113 churches and missions, 4,586 members, twenty-five grammar schools, and an orphanage with thirty-two children.<sup>29</sup> Under Walker's supervision the work continued to grow. In March, 1948, a Haitian edition of the *Evangel*, called *L'Evangile* was published. Eagerly received, the publication became a great help to the workers and the churches. On September 15, 1949, Miss Odine Morse, of Louisiana, arrived in Port-au-Prince to serve as missionary and secretary.<sup>30</sup> Ruth Carmine, a young registered nurse from Maryland, was in charge of the orphanage for one year, 1949-1950.\*

Young Walker returned to the States for six months in 1950, during which time Paul T. Nance and his wife, of West Virginia, served in his absence. Then Walker returned to Haiti, remaining until 1952,† when he returned to college to do post-graduate work. Under Walker's direction, the Haitian work grew to 176 churches and missions, and 7,255 members.<sup>31</sup>

James M. Beaty and his wife Virginia replaced the Walkers on September 5, 1952. Beaty was returning to the field he had left five years earlier, having now married, completed his seminary education,

<sup>28</sup> *Ibid.*

<sup>29</sup> Walker, Jr., *Haiti*, p. 34.

<sup>30</sup> Odine Morse, unpublished autobiographical sketch.

\* Miss Carmine later married Juan Alzamora, of Peru, and went with him as missionary to the Andean land.

† In 1955 Walker, Jr., was appointed Assistant Superintendent of Latin America.

<sup>31</sup> *Minutes of the Forty-fourth General Assembly* (1952), p. 46.

and served two and a half years in the Dominican Republic. As educational director, he was to devote his time to improving the grammar schools, of which there were then fifty, with a total of 2,449 pupils.<sup>32</sup> On December 31, 1953, Wayne Heil, of Texas, arrived to assume oversight of the work. This permitted Beaty to concentrate on the growing matters of education. The two men worked together for nearly three years, during which time Heil erected a Bible school, missionaries' residences, a chapel, and an office building on the slopes overlooking Port-au-Prince.<sup>33</sup> The structures are a monument to the many years of faithful work in the republic. While Heil and his wife Virginia were in Haiti, the work was also assisted by Miss Faye Singleton as missionary and secretary.

In 1956 Heil returned to the States, and Beaty became supervisor of the work. Warren D. Coleman and his wife Norma were appointed as missionaries and assistant overseer.<sup>34</sup> The Beatys, the Colemans, and Odine Morse continue the work in the mountainous land.

While all this administrative change has been made, the evangelization of Haiti has continued apace. Such native leaders as Justinville Cagnère, Bernard Lacombe, Rémus Arbouet, and Jules Deshommes have distinguished themselves in the spreading of the gospel. Through the ardor of the Americans and the Haitians, there are now 140 organized churches, two hundred missions, over ten thousand members, and more than thirty thousand adherents. This represents a tremendous work of evangelism, and an even greater work of divine grace. It is continuing proof that even in a land of voodooism God will honor His Word and the labor of His saints.

<sup>32</sup> Wayne Heil, correspondence to the author, November 21, 1955; December 9, 1955; January 18, 1956.

<sup>33</sup> Heil, "Church of God Headquarters in Haiti," *Church of God Evangel*, April 9, 1956, p. 2ff.

<sup>34</sup> *Minutes of the Forty-sixth General Assembly* (1954), p. 43.



## DOMINICAN REPUBLIC

### THE OTHER SIDE OF THE ISLAND

Sharing the island of Hispaniola with Haiti is the Dominican Republic. Spanish in culture and Catholic in religion, it has not been as receptive to the evangelical gospel as French Haiti has been. The first Protestant missionary to the Republic was S. E. Mills, Free Methodist layman from Ohio, in 1889.<sup>1</sup> The first Pentecostal missionary was Salomón Feliciano, from California, who first reached the Dominican shores in 1917.<sup>2</sup> Missionaries encountered considerable opposition in those early days and the gospel did not spread rapidly.

In 1939 a young Church of God member in the Bahama Islands, George L. Silvestre, went to Ciudad Trujillo to open a mission work.<sup>3</sup> Under the supervision of John P. Kluzit in Haiti, he worked in the capital city for several months, well into 1940, preaching in several sections of the city.<sup>4</sup> Amid strong opposition three Sunday Schools were organized—in Ciudad Trujillo, Puerto Plata, and Sánchez, far in the north.<sup>5</sup> Although numerous souls were saved, the work did not survive.

<sup>1</sup> Thiessen, *op. cit.*, p. 409.

<sup>2</sup> Francisco de Castro y Hernández, "La Iglesia de Dios de la República Dominicana," *El Evangelio de la Iglesia de Dios*, October, 1946. (Translated by María Godines.)

<sup>3</sup> Paul H. Walker, "Church of God Enters Dominican Republic," *Church of God Evangel*, September 30, 1939, p. 6.

<sup>4</sup> Silvestre, "Notices From the Dominican Republic," *Ibid.*, January 13, 1940, p. 7.

<sup>5</sup> Silvestre, correspondence to the Missions Department, June 25, 1940.



Also in 1940 John P. Kluzit, of Haiti, went into the Dominican Republic to open Church of God missions. Accompanied by Francisco Santiago, Kluzit succeeded in establishing a mission in Santiago de los Caballeros in the north, where a group of independent workers united with the Church of God. Although the church suffered much persecution, its growth was steady, if slow. A little later a second church was established in Puerto Plata on the northern seashore.<sup>6</sup>

When the Haitian government closed the Church of God mission work in 1941, Kluzit was able to devote a great deal of time to the Dominican work. Several new preaching stations were opened. While there was no spectacular growth such as that in Haiti, quite a few souls were converted and baptized in the Holy Ghost.

### DOMINICAN INCREASE

With twice the land area of Haiti, the Dominican Republic has only two-thirds as many people. Conservative by comparison, the people are more self-assured and progressive. The names Columbus and Trujillo dominate the nation, Columbus being the discoverer and colonizer and Rafael Leonidas Trujillo the modernizer and long-time ruler. The capital city of Santo Domingo, located on the site of the Columbian colony of that name, was destroyed by a hurricane in 1930.<sup>7</sup> When a new, modern city was built on its ruins, it was named Ciudad Trujillo, in 1936, in honor of the nation's hero. This was the city in which it was so difficult to establish a Church of God.

A church was finally established in Ciudad Trujillo when Pedro Cabrera opened a permanent mission there in 1942. Evangelists reached other cities and towns with the gospel as the band of workers increased. William O. García, Aracelis Durán, and Juana Ramona Sosa were outstanding missionary workers. Kluzit, ever alert to the need of a well-trained ministry, took great care to see that these workers were instructed in the Word of God; special instructors were employed to teach the growing band of pastors and evangelists.

When the churches were reopened in Haiti, Kluzit withdrew to the western field, from which point he directed the Dominican churches. This continued until 1944, at which time J. W. Archer, who had

<sup>6</sup> Castro, *loc. cit.*

<sup>7</sup> Bradley Smith, *op. cit.*, p. 187.

previously served in Mexico, was appointed Overseer of the Dominican Republic. During the next fourteen months Archer further developed the training program begun by Kluzit, and gained several new workers. Among these were Juan C. González, who was appointed to Barahona, where a mission was established; Emilio Luna, who evangelized the northeastern region of the republic; Salomón Feliciano, the Pentecostal pioneer, who brought his Jarabacoa congregation into the Church of God; and Pedro Abreu, who demonstrated good evangelistic ability and who would one day go to Nicaragua. Although these workers were brought into the Church of God by Archer, they were not effectively organized as a united group.<sup>8</sup>

Toward the close of 1945 Archer was recalled as missionary because of aggravated problems relative to his previous tenure in Mexico. C. E. French was thereupon transferred from Puerto Rico to Ciudad Trujillo, from which point he supervised the work in both Puerto Rico and the Dominican Republic.<sup>9</sup> During the five months before he left the Caribbean area to go to India, French established the rather loosely organized Dominican work.<sup>10</sup> Francisco de Castro y Hernández, with his wife and his sister Eladia, united with the Church, and became a great help to the young work. A church was organized in San Francisco de Marcoris and a mission was opened in Ciudad de Moca.<sup>11</sup>

## UNTIL NOW

Ramón Fontaine, a native of Puerto Rico, was appointed over the work when French left in May, 1946.<sup>12</sup> Two new churches were organized during the two and a half years Fontaine served in the Dominican Republic. These additions brought the total to ten. Fontaine resigned in October, 1948, and James M. Beaty arrived in September, 1949. The interim was filled by Graham and Martha Stillwell, who were transferred there from the Virgin Islands.<sup>13</sup>

James and Virginia Beaty, awaiting an assignment to Haiti, worked

<sup>8</sup> Castro, *loc. cit.*

<sup>9</sup> C. E. French, "Conventions," *Church of God Evangel*, October 12, 1946, p. 6.

<sup>10</sup> Castro, *loc. cit.*

<sup>11</sup> *Ibid.*; C. E. French, personal interview with the author, May 23, 1958.

<sup>12</sup> *Minutes of the Missions Board.*

<sup>13</sup> J. H. Walker, "Convention in the Dominican Republic," *Church of God Evangel*, May 21, 1949, p. 5.

in the Dominican Republic for two and a half years. On January 20, 1952, W. D. Alton, of Florida, arrived in Ciudad Trujillo to replace the Beatys, who were finally cleared for Haiti.<sup>14</sup> Alton, like Beaty, was able to improve the places of worship considerably. New and larger buildings were purchased or erected in several places.<sup>15</sup> By 1955 nine of the eleven churches owned their own property.

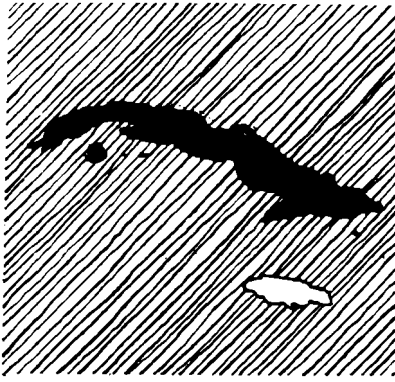
Alton and his wife Lorraine were assisted for about a year by Miss Faye Singleton, a missionary evangelist and teacher. Numerous native preachers, particularly Pelegrín Soriano in La Romana, also rendered valuable service to the Church. During this time a modest school was conducted in Ciudad Trujillo. In August, 1956, Alton was transferred to Puerto Rico, and George B. Horton of Saxton, Pennsylvania, was appointed overseer of the Dominican Republic.

Horton, with his wife Leanore and his family are following in the arduous path of their predecessors. It is a slow and difficult labor in a hard field. Nevertheless, thirteen churches, twenty preachers, seven missions, seven hundred members, and three thousand adherents are cause for rejoicing.<sup>16</sup> And they do rejoice in the land of Santo Domingo.

<sup>14</sup> W. D. Alton, autobiographical sketch.

<sup>15</sup> A. M. Phillips, "Report of My West Indies Trip," Church of God Evangel, July 2, 1955, p. 6; *The Macedonian Call*, First quarter, 1950, p. 17.

<sup>16</sup> George B. Horton, personal interview with the author, May 8, 1959.



## CUBA

### BELATED BEGINNING

As early as 1910, when Sam C. Perry went to the island for several weeks, the Church of God recognized Cuba as a needy mission field. This early visit awakened brief hopes that a permanent missionary might be sent to Cuba to spread the Pentecostal revival. When the Church was unable to follow this early lead, serious attention to the island republic waned, not to be revived for thirty years.

In 1938 J. H. Ingram, Field Representative, and J. H. Walker, General Overseer, visited Cuba and traversed its length investigating the possibilities of sending missionaries to the people. In Santiago de Cuba they met Alberto Blanco, a Roman Catholic missionary from Spain who had recently been converted to Protestantism. Blanco showed great interest in the Pentecostal faith and the missions enterprise of the Church of God. Little came of this visit, however, except a renewed interest in Cuba as a potential mission field.<sup>1</sup>

This time the interest did not die. It survived for four years, and at the Assembly of 1942 Hoyle and Mildred Case were appointed the first Church of God missionaries to the Republic of Cuba.<sup>2</sup> The Cases were seasoned missionaries, having previously spent four years in India. In January, 1943, the missionaries arrived in their new field of labor, the largest island in the West Indies.

<sup>1</sup> Ingram, "News Flashes From the Mission Field," *Church of God Evangel*, April 30, 1938, p. 6.

<sup>2</sup> *Minutes of the Thirty-seventh Annual Assembly* (1942), p. 30.

## ON AMERICA'S DOORSTEP

Cuba lies only 150 miles directly south of Florida, sprawling east to west like a slim, elongated fish for 760 miles, rarely more than a hundred miles wide. The semi-tropical land of fertile plains, dense forests and rugged mountains is populated by a mixture of many races; roughly "one-fourth of the people are Negro, one-half white and mostly Spanish, and one-fourth a mixture of European, Negro and Oriental."<sup>3</sup>

The Arawak Indians were the original inhabitants of the island, but they have become virtually extinct since the beginning of Spanish exploration and settlement in 1511. Spain maintained possession of Cuba until the Spanish-American War, when American victory cleared the way for Cuban independence. The Republic of Cuba was established in 1902. The economy of the insular nation is dependent upon its vast sugar exports and its revenue from the tourists that flock there each year.

The Spanish imprint is still deep. They left their language and the Catholic religion when they departed the Cuban shores. Spiritualism is also frequently found among the natives, especially among the superstitious, uneducated people of the hinterland. The republic is only nominally Catholic; eighty or eighty-five per cent of the people are not affiliated with any church whatsoever. Figures in 1956 revealed that only eight per cent of the Cubans are Catholic, six per cent Protestant, with the remainder devoted to a primitive African animism or no religion at all. This means that four out of five Cubans are unreached by the Christian message, an eloquent reminder that Cuba, on America's doorstep, is an urgent mission field.<sup>4</sup>

## SLOW PROGRESS

When the Cases arrived in 1943, they found complete religious freedom, and were unhindered as they went about their work. They settled in Santiago de Cuba, on the eastern end of the island, situated between two mountain ranges in rugged Oriente Province.

<sup>3</sup> Hubert Herring, *A History of Latin America* (New York: Knopf, 1956), p. 397.

<sup>4</sup> David White, "Cuba: Beautiful and Violent," *The Christian Century*, Vol. 76, No. 3 (January 21, 1959), pp. 74-76.

J. H. Ingram spent the month of January with the Cases, helping them set up their mission. Although services were begun in their home, their greatest activity was in door-to-door personal evangelism.<sup>5</sup> Alberto Blanco and his family joined the Church of God and began to work with the missionaries. When a few souls were won to the Lord the Catholics used intimidation to thwart the efforts of Case and his wife. Children of families who attended the services were frequently whipped in the parochial schools as an example of those who fraternized with the Protestants.<sup>6</sup> Still the people came. Before the end of 1943, a central church was organized and three preaching missions were opened in other parts of Santiago.<sup>7</sup> The mission in the Santa Bárbara section was especially fruitful. During the close of 1943 and the first of 1944, Case erected a nice building in that section of the city, the first Church of God building in Cuba. Attendance at the central church averaged more than a hundred, with only slightly less at the Santa Bárbara mission.<sup>8</sup> In the spring of 1944 the Missions Board appointed Dewey Herron and his wife to Cuba to assist the Cases in the promising work.<sup>9</sup> The two young couples worked together through the summer, then Hoyle and Mildred case returned to the United States so she could teach foreign missions at Lee College.<sup>10</sup>

The Church of God had been established in Cuba for nearly two years before any of the converts received the baptism of the Holy Ghost. During the autumn of 1944 J. W. Archer, Overseer of the Dominican Republic, went to Santiago for a series of meetings, in which four persons received the Baptism,<sup>11</sup> three of whom were Alberto Blanco and his wife, and Esperanza Estevens, interpreter for the missionaries.<sup>12</sup>

The hoped-for expansion in Cuba did not occur immediately. The Herrons returned to the United States in 1945, being succeeded by

<sup>5</sup> Hoyle Case, personal interview with the author, January 3, 1959.

<sup>6</sup> Case, *loc. cit.*

<sup>7</sup> M. P. Cross, "Cuba for Christ," *Church of God Evangel*, October 9, 1943, p. 10.

<sup>8</sup> Dewey Herron, "Greetings From the Ripened Harvest Fields of Cuba," *Ibid.*, July 29, 1944, p. 9.

<sup>9</sup> *Ibid.*

<sup>10</sup> M. P. Cross, "From Mission Field to School," *Church of God Evangel*, October 7, 1944, p. 10.

<sup>11</sup> Herron, "Flash From Cuba!" *Ibid.*, November 4, 1944, p. 10.

<sup>12</sup> Alberto Blanco, "Revival in Cuba," *Ibid.*, November 18, 1944, p. 9.

Carl M. Hughes and his wife.<sup>13</sup> Hughes worked principally in Camagüey, one of Cuba's largest cities, near the center of the island.<sup>14</sup> In 1946 J. H. Ingram resided in Havana, the capital city, from which point he was able to serve as Field Representative and overseer of the work in Cuba.<sup>15</sup> During this period a Jamaican named Ruby Lewis was conducting services in the Buena Vista section of Havana, the first Church of God in that city.

### DECADE OF ADJUSTMENT

After Ingram left Cuba in 1948 Alberto Blanco supervised the churches for two years in the absence of an American representative.<sup>16</sup> The next missionary to go to the island from the States was Edward F. McLean, of Atlanta, Georgia, in 1950.<sup>17</sup> He resided in El Cristo, a small town near Santiago, where he organized a thriving church and several Sunday Schools. A nice building was erected in El Cristo, sponsored by the Riverside Church in Atlanta. Missions were also begun in La Maya,<sup>18</sup> El Songo and San Benito,<sup>19</sup> and Sunday Schools were reported in as many as fifteen different places.<sup>20</sup> The Pentecostal faith was new in many of these places, and in some there was no church at all, not even Catholic.

In 1953 Sixto Molina, a Puerto Rican who had been attending Lee College, and his wife Lola went to Cuba from the Virgin Islands. For several months they assisted in the Santiago area, then moved to Havana to supervise the churches in the western end of the island.<sup>21</sup> Besides the church in the Buena Vista section, Molina organized another in Lotería, where he also erected a nice building. McLean remained in El Cristo until his term expired in 1955, then he returned to the States. He was replaced in Oriente Province by Hoyle Case, who

<sup>13</sup> *Minutes of the Fortieth Annual Assembly* (1945), p. 33.

<sup>14</sup> McLean, an unpublished historical sketch of the Church of God in Cuba.

<sup>15</sup> *Minutes of the Forty-first General Assembly* (1946), p. 36.

<sup>16</sup> *Minutes of the Missions Board*, August, 1948.

<sup>17</sup> *Ibid.*, August 25, 1950.

<sup>18</sup> McLean, "Good News From Cuba," *Church of God Evangel*, January 13, 1951, p. 9.

<sup>19</sup> McLean, "Cuba," *Ibid.*, October 25, 1952, p. 12.

<sup>20</sup> *Minutes of the Forty-second General Assembly* (1952), p. 45.

<sup>21</sup> Molina, correspondence to the author, December 13, 1955.

had pioneered the work twelve years earlier. For a year supervision of the churches was divided between Molina in Havana and Case in Santiago.<sup>22</sup>

During 1955 a congregation of 120 members and three missionary workers, with nice church property, united with the Church of God in Trinidad, Las Villas Province. This was effected by Gilbert Scotti, a former leader of the church, who had joined the Church of God in California. Agapito Gómez was pastor of the Trinidad church.<sup>23</sup> In 1956 Sixto Molina came to the States, leaving Hoyle Case again in charge of the entire Cuban work.

### REVIVAL AND REVOLUTION

The work has progressed well since that time, even though it has been a time of revolution especially centered in Oriente Province.\* The church in Barajagua, for instance, was kept under occupation by the rebel forces for two years. Services in Santiago were often attended by secret police to see that no rebel sympathies were expressed, and the missionaries were searched whenever they left their home, to be sure they were not against the government. Nevertheless there has been steady expansion. New churches have been organized in Sancti-Spíritus and Casilda, in Las Villas Province, and Matanzas, in Matanzas Province. Missions have been organized in about five sections of Havana, bringing to nine the number of churches in and around the city.

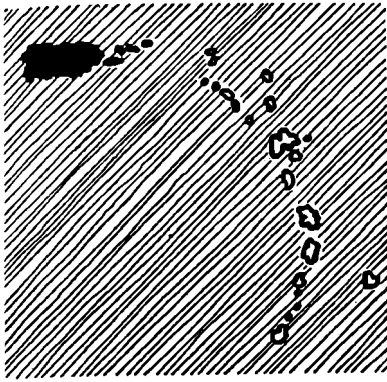
Since 1956 Case has also erected a twelve-room school building in Santiago. Two summer schools have been conducted for the workers, but a permanent school is needed for the further extension of the Pentecostal revival. Now that the long drawn-out revolution has been terminated and the Church of God has gained some strength on the island, it is hoped that the long-awaited Pentecostal revival will at last sweep over Cuba.

<sup>22</sup> Case, *loc. cit.*

<sup>23</sup> *Church of God Evangel*, April 9, 1956, p. 13.

\* A revolution in which Fidel Castro, a native of Santiago, and a small band of followers overthrew the régime of Fulgencio Batista. Victory came to the rebels January 1, 1959.





## PUERTO RICO

### THE "RICH PORT"

A thousand miles southeast of the Florida coast lies the beautiful tropical island of Puerto Rico. Discovered by Columbus November 19, 1493, the "Rich Port" (which its name means) remained for four hundred years a part of the Spanish Empire. As the colonists from Spain and their slaves from Africa streamed to the colony, its original Indian inhabitants rapidly disappeared. The rectangular island is one hundred miles long and thirty-five miles wide, with the Atlantic Ocean to the north and the Caribbean Sea to the south.<sup>1</sup> On December 10, 1898, following the Spanish-American War, Spain ceded Puerto Rico to the United States. The Congress in 1917 declared all inhabitants of the island to be United States citizens.<sup>2</sup> With both English and Spanish taught in the schools, Puerto Rico is predominantly a Spanish-speaking land.

Since the early days of its history, Puerto Rico has been an agricultural land, with sugar cane its most important crop. Fertile as its soil is, its agriculture is not sufficient to support its population, one of the densest in the world. Consequently, the Puerto Ricans are generally very poor. Industries are now encouraged in the land that has formerly been purely agricultural.

As a result of long Spanish domination, Puerto Rico is predominantly Catholic. Following a modest beginning in 1860, Protestant

<sup>1</sup> William H. Nicholas, "Growing Pains Beset Puerto Rico," *The National Geographic Magazine*, Vol. 99, No. 4 (April, 1951), p. 419.

<sup>2</sup> *The Columbia Encyclopedia*, p. 1616.

missions began in earnest after the island became a territory of the United States. The largest of all denominational works on the island is that of the Assemblies of God, which was begun in 1918.<sup>3</sup> The Church of God entered the field in 1944.

### MODEST BEGINNING

J. H. Ingram, Field Representative, went to Puerto Rico in July, 1944. While he was there, four independent Pentecostal preachers and two congregations united with the Church of God. Fabriciano Picón and Lorenzo D. Balcasa were pastors in San Juan, largest city on the island, and nearby Santurce; Mateo Vellón and Rosa Marcano were evangelistic workers.<sup>4</sup> Shortly afterward, a third congregation, in Caguas, and two more preachers, José Rivera Figueroa and Julio López, came into the Church. These three churches, with 147 members, formed the core of what was to be a thriving missionary program.

At the Assembly of 1944 C. E. French, of Cantwell, Missouri, was appointed the first overseer of the island.<sup>5</sup> Accompanied by his wife Ellen and their four small sons, French arrived in Santurce on October 9, 1944.<sup>6</sup> Under his leadership numerous converts were won to the Lord and several new churches were organized. Late in 1945 French's interpreter, Antonio Collazo, leader of five independent congregations, united with the Church of God. Collazo's ability and influence were a great boon to the new work.

French, on instructions from the Missions Board, changed his residence to the Dominican Republic on January 1, 1946.<sup>7</sup> This move was necessitated by the recall of J. W. Archer as Overseer of the Dominican Republic. For five months French supervised both the Dominican Republic and the Puerto Rican churches, with Collazo as his assistant in Puerto Rico. The work advanced well under this arrangement, growing to twenty-two churches and 1,364 members.<sup>8</sup> The island of Vieques, ten miles east of Puerto Rico, was also reached

<sup>3</sup> Thiessen, *op. cit.*, pp. 417, 418.

<sup>4</sup> Antonio Collazo, historical sketch of the Church of God in Puerto Rico.

<sup>5</sup> *Minutes of the Thirty-ninth Annual Assembly* (1944), p. 50.

<sup>6</sup> M. P. Cross, "Puerto Rico," *Church of God Evangel*, November 11, 1944, p. 10.

<sup>7</sup> C. E. French, personal interview with the author.

<sup>8</sup> *Minutes of the Forty-first General Assembly* (1946), p. 39.

during this period.<sup>9</sup> In the spring of 1946 when French left the Caribbean area to go to India, Collazo was appointed to supervise the work in Puerto Rico.\*

### NATIVE EXPANSION

Antonio Collazo was a capable leader, under whose direction during the next decade the Church of God made steady but unspectacular gains. General Overseer John C. Jernigan, who visited San Juan in 1947, was impressed by the vigor and enthusiasm of the island work.<sup>10</sup> By 1952, growing principally along the northern coast, there were thirty-five churches and 2,561 members.<sup>11</sup>

Two young ladies went to Puerto Rico in 1952 to assist in children's work and evangelism. Alice Josephsen, a teacher in I. P. I., and Faye Singleton, a student of the institute, remained on the island from November, 1952, until September, 1953. During this time they taught a short-term Bible school in the central church in Santurce.<sup>12</sup> In September, 1953, Miss Singleton went to the Dominican Republic and Miss Josephsen was called to the Missions Department in Cleveland to serve as translator. The school, however, became a regular part of the church program. In 1956 the Board transferred W. D. Alton from the Dominican Republic to take charge of and expand the Puerto Rican school. Faye Singleton returned to assist with it.<sup>13</sup>

In the meantime, the work had been greatly increased on April 23, 1955, when the Rock of Salvation Church (*Roca de Salvación*) united with the Church of God.<sup>14</sup> This group, under the leadership of Frank Hernández, had one thousand members, twenty-six preachers and over \$60,000 worth of property.

<sup>9</sup> Carl J. Hughes, "Gleanings," *The Macedonian Call*, c. January 1, 1946, p. 2.

\* Officially called "Assistant Overseer," Collazo was in actual supervision of the Puerto Rican churches. He was "assistant" in that the Superintendent of Bermuda and the West Indies was regarded as the official overseer. In 1948 Collazo was officially listed as Superintendent of Puerto Rico.

<sup>10</sup> John C. Jernigan, "My Visit to the West Indies," *The Macedonian Call*, Second quarter, 1947, p. 4.

<sup>11</sup> *Minutes of the Forty-fourth General Assembly* (1952), p. 46.

<sup>12</sup> Alice Josephsen, personal interview with the author, January 16, 1959.

<sup>13</sup> *Minutes of the Missions Board*, May 14, 1956.

<sup>14</sup> *Ibid.*, January 17, 1955; *Church of God Evangel*, July 2, 1955, p. 2.

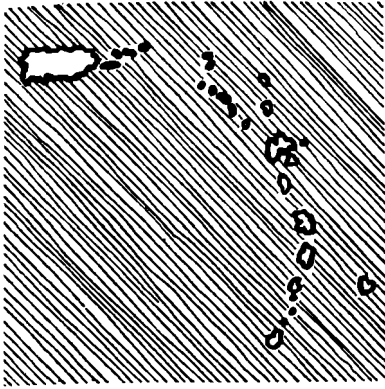
In 1958 the General Executive Committee appointed Antonio Collazo Overseer of the Spanish-speaking churches in the eastern United States.<sup>15</sup> Thereupon the Missions Board named W. D. Alton to succeed Collazo as Overseer of Puerto Rico, and Héctor Hernández to succeed Alton as Educational Director.<sup>16</sup> Misses Singleton and Josephine Ortiz assist in the Bible school and in evangelizing the island.

Now the Puerto Rican work has grown to fifty-six organized churches, eight missions, eighty-two ministers, and four thousand members.<sup>17</sup> While this is not a great harvest, it is a fruitful one, indicating that the gospel, like sugar cane, grows well on the fertile Puerto Rican soil.

<sup>15</sup> *Minutes of the Forty-seventh General Assembly (1958)*, p. 38.

<sup>16</sup> *Ibid.*, p. 44.

<sup>17</sup> *Ibid.*, p. 26.



## VIRGIN ISLANDS

### PIONEER CONTACT

On his way to Argentina in 1917 F. L. Ryder organized two churches in the Virgin Islands. Neither of these churches (one on St. Thomas Island and the other on St. Croix) survived; no trace of them was found when the Church of God later made its broad expansion in the Caribbean area.

Ryder's visit came just two months after the Virgin Islands were formally transferred to the United States on March 31, 1917.<sup>1</sup> The United States had purchased them from Denmark for \$25,000,000 in 1916. The islands were discovered by Columbus November 14, 1493, and named by him for Saint Ursula and her "eleven thousand holy, martyred virgins." The entire island group was later divided between Great Britain and Denmark, and called the British Virgin Islands and the Danish West Indies. When the United States purchased the Danish group they became known as the Virgin Islands of the United States.<sup>2</sup>

Although there are about fifty islets in the group, there are only three islands of any size and importance: St. Thomas and St. John adjacent to each other, and St. Croix forty miles to the south. Strategically located in the Caribbean, the islands have had a colorful history that includes pirate activity in earlier days and military bases in modern times. During slavery days, the capital city of the islands, Charlotte Amalie, on St. Thomas, was the largest slave market in the world. Due in part to

<sup>1</sup> Jens Larsen, *Virgin Islands Story* (Philadelphia: Muhlenberg Press, 1950), p. 233.

<sup>2</sup> *Webster's Geographical Dictionary* (Springfield, Mass.: G. & C. Merriam Co., 1949), p. 1224.

this, ninety per cent of the population today are Negro or mulatto. There are, however, many Frenchmen and many Spaniards from Puerto Rico on the islands.

The beautiful, palm-fringed islands have been called "the loveliest gems of the Caribbean Sea."<sup>3</sup> Since there are no rivers or lakes, rain water must be caught and stored in tanks or cisterns. The tropical hillsides are lush and varicolored, and the cultivated estates are very fruitful. Sugar, rum, and cattle are the chief products of the islands. Nevertheless, the islanders are generally very poor, and housing is such a problem that it is not uncommon for twelve or fourteen to live in one or two small rooms.<sup>4</sup> The situation is such that the islands are at times rather whimsically referred to as "Uncle Sam's Poorhouse."

During the 250 years of Danish rule the Lutheran Church was the state church, known commonly as the Folk Church. The Anglican Church, however, was larger numerically. Less than a fourth of the people were Roman Catholics.<sup>5</sup> As is suggested by Ryder's early contacts, the Pentecostal revival reached the islands soon after its beginning. In marked contrast to that on most of the Caribbean islands, however, the progress of Pentecost in the Virgin Islands has from the beginning been very slow.

### RE-ENTRY ON ST. THOMAS

Nearly thirty years after its initial effort, the Church of God again reached the Virgin Islands. Henry C. Stoppe and his wife Violet, missionaries to Haiti, went to Charlotte Amalie, on St. Thomas, early in 1946.<sup>6</sup> At first they conducted street services and home prayer services. In one street service there were thirty-seven conversions.<sup>7</sup> Very few of these united with the Church of God when it was organized in February, 1947. The membership of the church grew to fifty-two by the end of the year.

<sup>3</sup> Larsen, *op. cit.*, p. viii.

<sup>4</sup> L. T. Bolan, correspondence to the author, c. July 25, 1956.

<sup>5</sup> Latourette, *History of the Expansion of Christianity*, Vol. 5, pp. 49, 50.

<sup>6</sup> Henry C. Stoppe, "The Virgin Islands," *The Macedonian Call*, c. April 1, 1946, p. 3.

<sup>7</sup> Stoppe, "Report of Virgin Islands," *Church of God Evangel*, November 6, 1948, p. 10; correspondence to the author.

Stoppe was transferred to Jamaica at the close of 1947, succeeded in Charlotte Amalie by Fred and Lucille Litton. Since that time changes in missionaries have been made frequently, yet no additional church has been organized. Most of the efforts have by necessity been confined to the Charlotte Amalie church. Graham and Martha Stillwell succeeded the Littons; then came Luke and Lois Summers (1950-1951); Sixto and Lola Molina (1951-1953); John Goodyear (1953-1954); and finally L. T. and Bessie Bolan.

Under all these missionaries the church has shown some progress. Summers had good evangelistic results before being transferred to Barbados. While he was on St. Thomas enough Spanish-speaking persons attended the church that he began separate services for them. Molina, a native of Puerto Rico, was able to emphasize this ministry until there came to be two distinct congregations, English-speaking and Spanish-speaking. Before being transferred to Cuba in 1953 he also erected a small church building for the two congregations.<sup>8</sup> When Bolan arrived October 9, 1954, the two congregations worshipped alternately in the same building, with bilingual services on Sundays.

In January, 1958, a separate pastor was appointed over the Spanish congregation—Miguel M. Díaz, of Puerto Rico. Since that time the two congregations have been considered two different churches. Bolan, having already built a nice missionary home, then built a new church auditorium for the Spanish church, adjacent to the English church.

## THE LEEWARD ISLANDS

On May 14, 1956, Bolan's supervision was broadened to include the Leeward Islands.<sup>9</sup> Called "Leeward" because they are more sheltered from the prevailing northeasterly winds than are the Windward Islands, these islands are separately owned by several nations: The Netherlands, France and Great Britain.<sup>10</sup>

The Church of God is established on St. Kitts and Nevis (British) and the French section of St. Martin (divided between France and the Netherlands). Since 1956 Bolan has established two new churches on St. Martin, bringing the total on that island to three, with five

<sup>8</sup> Lola Molina, correspondence to the Missions Department, n. d.

<sup>9</sup> *Minutes of the Missions Board*, May 14, 1956.

<sup>10</sup> *Webster's Geographical Dictionary*, p. 603.

churches on St. Kitts and one on Nevis.<sup>11</sup> The Virgin Islands and Leeward Islands have a total of eleven churches, three hundred members and well over a thousand adherents.<sup>12</sup>

With the assistance of Caroline R. Halstead and others on St. Kitts, Philip Peter Martin on Nevis, Inez Thomas and others on St. Martin, and Miguel M. Díaz on St. Thomas, Bolan feels that their labors are yet to bear their greatest fruit.

<sup>11</sup> The earlier history of the Church of God in the Leeward Islands is discussed under "The Windward and Leeward Islands" since the islands were first a part of the same field.

<sup>12</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.





## TRINIDAD AND BRITISH GUIANA

### LATE START ON A COLORFUL ISLAND

The English colony of Trinidad has been a tantalizing field to the Church of God since the early 1940's. On several occasions the Church made efforts, sometimes with fair promise of success, to begin missions on the island. Each time, however, just when it seemed that native contacts might bear fruit, something happened to thwart those hopes. Success finally was realized in 1956, when the Christian General Assembly in Trinidad united with the Church of God.

Pentecostal in doctrine and independent in organization, the Christian General Assembly had been founded in about 1950 by Edward D. Hasmatali, a native Trinidadian. Having become acquainted with the Church of God in Barbados, he sought affiliation with the Church in September, 1955.<sup>1</sup> During the next ten months A. W. Brummet, Superintendent of Bermuda and the West Indies; Luke R. Summers, Overseer of the Windward Islands; and S. E. Jennings, member of the Missions Board, visited the small work and assisted in effecting the merger.<sup>2</sup> In July, 1956, the eight churches, eight missions, fifteen ministers and 350 members united with the Church of God.<sup>3</sup>

Trinidad was discovered by Columbus and named for three mountain peaks that reminded him of the holy Trinity. In 1797 the island

<sup>1</sup> A. W. Brummett, correspondence to the Missions Department, September 28, 1955.

<sup>2</sup> *Ibid.*, February 2, 1956.

<sup>3</sup> *Minutes of the Forty-sixth General Assembly* (1956), p. 34.

passed into the hands of the English,<sup>4</sup> and is today their most southerly Caribbean colony. Nearer to South America than it is to the other Caribbean islands, the large rectangular island is, at points, no farther than seven miles from the coast of Venezuela. Also unlike most of the impoverished West Indies, Trinidad is moderately industrial and comparatively prosperous. One of the first things that impress the modern visitor, however, is the wide range of color of the Trinidadians, who are of African, East Indian, Chinese, Spanish, and British descent.

Hasmatali and most of his fellow pastors were East Indian, whose progenitors were Mohammedan or Hindu immigrants from Asia.<sup>5</sup> They bore such names as W. S. Ramai, Peter H. Hosein, Sam Mathua, J. D. Ramkisseon, John Jadoz, B. A. Hamid, and S. Mohammed. Some of the pastors, however, were of Western descent—O. G. Shepherd, Selwyn Arnold, and J. Bailey.<sup>6</sup> The eight organized churches were located in San Fernando, Port-of-Spain, Princes Town, Chaquanas, California, Pointe-à-Pierre, Arima, and Couvi.

In November, 1958, Claude W. Smith and his wife Wilma, of Florida, went to Trinidad to assume oversight of that work. During the first months of their ministry they established a promising Bible school in San Fernando.<sup>7</sup> It is a modest school of fifteen students, but the interest is good. Hasmatali remains as general evangelist of the growing field.

## ELUSIVE BRITISH GUIANA

Because of its proximity to the West Indies and its British relationship to them, British Guiana, although in South America, is usually considered a part of the West Indies mission field. For the Church of God, its early history almost exactly paralleled the difficulties and uncertainties of Trinidad. Although it has been listed as a Church of God mission field since 1942, the status of British Guiana, until 1957, was vague and mercurial.

In 1941 two small congregations applied to J. B. Winter for fellow-

<sup>4</sup> Bradley Smith, *op. cit.*, p. 128; Charles Allman, "Happy-Go-Lucky Trinidad and Tobago," *The National Geographic Magazine*, Vol. 103, No. 1 (January, 1953), p. 34.

<sup>5</sup> Brummett, *loc. cit.*

<sup>6</sup> From the official files of the Missions Department.

<sup>7</sup> Claude W. Smith, correspondence to the author, April 9, 1959.

ship with the Church. When he visited the country in 1943, Winter found the leaders to be of dubious character. Nevertheless, he sent H. W. Harris of Barbados to British Guiana as a missionary. After fourteen months in the tropical, humid land, Harris took malaria fever and had to leave the field.<sup>8</sup> There were later applications for membership with the Church, and at times members of the Church lived in the land. Nothing concrete or actual ever developed from these contacts. Besides Winter, J. H. Ingram,<sup>9</sup> Vessie D. Hargrave and Wade H. Horton also visited the elusive field between 1944 and 1954.<sup>10</sup>

John Pantlitz, leader of a small band of Pentecostal believers on the Corentyne coast near the border of Dutch Guiana, began correspondence with Vessie D. Hargrave in the early 1950's. (At that time British Guiana was a part of the Latin American field.) Hargrave, with Wade H. Horton, visited Pantlitz in 1954. Although the two men were impressed with the native worker, his Sunday School and his people, they felt that the work was not ready to be organized as a Church of God.

In 1956, because it is so near the West Indies, British Guiana was placed under the supervision of A. W. Brummett. The impetus of the Trinidadian work soon spread over into the South American colony. Brummett and Hasmatali accepted the Corentyne mission of John Pantlitz into the Church of God in 1957. Soon afterward, Brummett organized missions along the Caribbean coast in Georgetown, under the leadership of Cecil Madray, and New Amsterdam, under the leadership of Elmyra Chrichlow.<sup>11</sup> Several preaching stations have been opened in these populous areas. Hasmatali makes frequent visits to British Guiana to encourage the weak and infant work along.



## GRENADA AND ARUBA

In 1958 Edward D. Hasmatali went to the English island of Grenada, a hundred miles north of Trinidad.<sup>12</sup> On November 2 he organized a church of twenty-four members in the Spring section of St. George,

<sup>8</sup> J. B. Winter, correspondence to Vessie D. Hargrave, September 7, 1949.

<sup>9</sup> Ingram, correspondence to the author, February 3, 1959.

<sup>10</sup> Hargrave, correspondence to the author, January 28, 1959.

<sup>11</sup> Brummett, correspondence to the author, May 27, 1959.

<sup>12</sup> Edward D. Hasmatali, correspondence to the Missions Department, December 16, 1958.

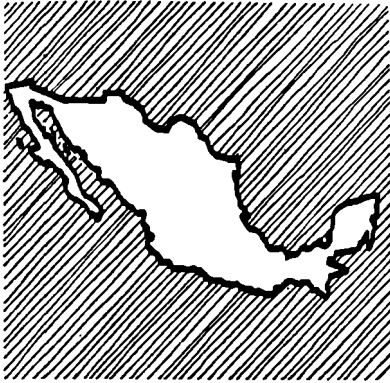
the capital. Dudley G. C. Bartholomew now pastors the church. Missions or Sunday Schools have since been organized in several other places on the island.<sup>13</sup>

The small Dutch island of Aruba, five hundred miles west of Grenada, near Curaçao, just off the coast of western Venezuela, is the newest Caribbean interest of the Church of God. Although no church has yet been established on the island, A. W. Brummett preaches there whenever he is in the vicinity.<sup>14</sup> The Aruban natives show considerable eagerness to make their island a regular field of the growing Church of God.

At the beginning of 1959 the Church of God is well established in the Caribbean. Good works are in the Bahamas, in Cuba, in Jamaica, in Haiti, in the Dominican Republic, in Puerto Rico, in the Virgin Islands, in the Leeward Islands, in the Windward Islands, in Trinidad and the neighboring fields. The progress of the Church over this island territory has been as varied as the islands are many. And the islands are very many. The greater part of the missionary effort is yet to come, for the islands yet to be reached are more than they that have been reached already.

<sup>13</sup> Claude W. Smith, *loc. cit.*

<sup>14</sup> Brummett, personal interview with the author, February 3, 1959.



MEXICO

## MORE THAN A RIVER

They call it a river—*Río Grande*, a great river. For nearly two thousand miles the fabled stream meanders southeastward across scorching deserts, through gutted canyons, past crowded cities, and across barren wasteland, to the sea. Yet it hardly deserves to be called a river at all. In places it is barely a trickle, at times it is nothing more than a dry and brittle gully, and only in rainy seasons does it really flow.

If it is scarcely a river, the *Río Grande* is also much more than a river. It is a boundary, a wall, a harsh line of demarcation severely dividing two nations, two languages, two heritages, and two ways of life. North of the river are the English-speaking, Protestant Anglo-Americans, while south of it are the Spanish-speaking, Catholic Latin-Americans. Adjoining the river on the north is the United States, aggressive and harshly commercial. Adjoining it to the south is Mexico, patient "land of tomorrow."

The people of the languorous land trace their ancestry back beyond recorded history to the Maya, the Toltec, the Aztec, and other ancient Indian civilizations. Where Mexico City now stands, the ancient Aztec center of Tenochtitlán once stood. It was a land of advanced culture long before Hernando Cortez and his Spanish

*conquistadores* began their conquest and subjugation of it in 1519.<sup>1</sup> With the Spanish conquerors came the Roman Catholic priests. By slaughter and by preaching the soldiers and the priests forged the land into a Spanish colony and a Catholic stronghold. For three hundred years the Spaniards ruled Mexico and drained away its wealth. This situation, as one historian has noted,

. . . scored some deep lines in the national character. It made the rich richer and the poor poorer. It bred a profound fatalism in the minds of the downtrodden natives. Their helplessness was so manifest and the power of their overlords so absolute that resistance was unthought of and submissiveness became a habit of mind as well as of life.<sup>2</sup>

Inspired by the American and French Revolutions, the Mexicans and other Spanish Americans began in the early nineteenth century to rebel against the Spanish throne. After ten years of revolutionary agitation and war, Mexico in 1821 shook off its bonds and set up an independent republic.

Neither slaughter nor free intermarriage with the Spaniards destroyed the Indian stock of the land. A third of the people today are Indian and about eighty Indian languages are spoken. Nearly two-thirds of the people are *mestizos* or *Ladinos*, a mixture of Indian and white blood, and roughly ten per cent are pure white, either from Europe or America.<sup>3</sup> By far the majority of the people are agrarian, poor and rural.

Catholicism in Mexico enjoyed almost unlimited power, privilege, and wealth for nearly a century after the republic was formed. Although measures have been passed since 1910 to "reduce the excessive power and injustices of the Roman Catholic Church and its wealthy class,"<sup>4</sup> Catholicism is still virile and powerful in the land.

<sup>1</sup> Bernal Díaz del Castillo (edited by Genaro García, translated by A. P. Maudslay), *The Discovery and Conquest of Mexico, 1517-1521*. (New York: Farrar, Straus and Cudahy, 1956), p. 464ff.

<sup>2</sup> George B. Winton, *Mexico Today: Social, Political, and Religious Conditions* (New York: Missionary Education Movement of the United States and Canada, 1913), p. 38.

<sup>3</sup> Herring, *op. cit.*, p. 300.

<sup>4</sup> J. Carleton Field, "Mexico," *Twentieth Century Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1955), Vol. 2, p. 735.

In some of the twenty-nine states its power is still almost absolute.<sup>5</sup>

Protestant missionary work began during the war between Mexico and the United States (1846-1848). In 1857, under the régime of Benito Juárez, a new constitution granted religious freedom to Protestants. After this, missionary work began in earnest south of the Río Grande; between 1861 and 1910 seventeen Protestant missionary societies sent missionaries into Mexico.<sup>6</sup> The first Pentecostal missionary entered the land in 1919, followed during the next decade by representatives from several other groups. Although many evangelical missionaries have crossed the border into Mexico, missionary work has not been easy in the romantic land south of the Río Grande.

The Río Grande proved to be a boundary of moment for the Church of God. Despite its missionary aspirations, the Church in 1932 maintained missions in only two fields, the Bahama Islands and Jamaica. When it entered Mexico in 1932, it began a worthy extension of its outreach, pressing southward through most of Latin America and thence around the world. Thus the river was both a frontier and a point of departure.



## THE MAN OF MISSIONS

J. H. Ingram, who had twice gone as a missionary to Bermuda, was appointed Overseer of California and Arizona in 1929,<sup>7</sup> an appointment he accepted in order to be near the border of Mexico.<sup>8</sup> This urge to do missionary work had been uppermost in his mind since he received the baptism of the Holy Ghost in 1920. Due to the revolutionary situation of Mexico at that time, Ingram waited three years before crossing into the Latin land.<sup>9</sup>

A preaching trip to the border town of Douglas, Arizona, in August, 1931, brought Ingram into contact with María W. Atkinson,

<sup>5</sup> W. Stanley Rycroft, *Religion and Faith in Latin America* (Philadelphia: Westminster Press, 1958), p. 133.

<sup>6</sup> Winton, *op. cit.*, appendix F; Thiessen, *op. cit.*, p. 330ff.

<sup>7</sup> *Minutes of the Twenty-fourth Annual Assembly* (1929), p. 40.

<sup>8</sup> Ingram, *Around the World With the Gospel Light*, p. 21.

<sup>9</sup> *Ibid.*, p. 23.

a missionary worker in Mexico. Mrs. Atkinson joined the Church of God and returned to her native land as a Church of God missionary.

### THE MAKING OF A SAINT

Mrs. Atkinson went into the State of Sonora, in northwest Mexico, where she was widely known and was already something of a living legend. Born in 1878 in the quaint old colonial town of Alamos, she was christened in the Roman Catholic tradition, *María de los Angeles* (Mary of the Angels) Rivero. Of Spanish and French extraction, the Rivero family were prosperous and devout Catholics. *María* was given a thorough education, so that in early life she became both a teacher and a nurse. From her childhood, however, she had strong religious inclinations that would one day divert her life to more spiritual channels. One incident during her adolescence was to influence her and direct the course of her life forever. At the age of fourteen, while the *Ave María* was sung at High Mass in the Alamos cathedral, Jesus appeared to her in a vision. She was entranced from eleven o'clock to about three in the afternoon. This experience marked the beginning of her conversion from the Mariolatry of Romanism to the simple faith of evangelical Protestantism.

The transformation of *María's* life was completed in about 1907, when she was miraculously healed through the prayer of an old Indian Christian woman. About a year later the young teacher-nurse was baptized with the Holy Ghost. She worked with various Protestant churches and gradually became a spiritual leader among her people, particularly in praying for the sick.

The succeeding years were eventful for *María*. As the wife of *Dionisio Jesús Chomina*, she bore and reared a family. Left a widow, she moved to the United States, where she married an American named *Mark Wheeler Atkinson*.<sup>10</sup> All the while her evangelism among the Indians and Mexicans continued. From her home in *Douglas, Arizona*, she worked among her people on both sides of the border. When *J. H. Ingram* contacted her in 1931, Mrs. Atkinson was the leader of four congregations in the State of Sonora, the results of her evangelistic labors since about 1920. After Mrs. Atkinson

<sup>10</sup> *María W. Atkinson*, personal interviews with the author, August 15, 1956; April 9, 10, 1959.



united with the Church of God, she returned to her converts in Sonora, with Ingram's promise to join her as soon as possible.

## THE CHURCH OF GOD IN MEXICO

Mrs. Atkinson went southward to Nogales, Santa Ana, Hermosillo, and finally Ciudad Obregón, visiting the converts in each of the four places. In Ciudad Obregón, in the southern section of Sonora, she conducted a revival in which about twenty-four persons received the baptism of the Holy Ghost. By the spring of 1932, the church was ready to be set in order for the Church of God.

Overseer Ingram went from California to Ciudad Obregón by car in July, 1932, stopping along the way to visit the saints in Nogales, Santa Ana, and Hermosillo. In Santa Ana he baptized four converts in the Río Tajo Bichi. This first Church of God baptism in Mexico was in defiance of the law, which forbade Ingram to conduct religious services of any sort. Apprehension would have brought a severe penalty: forfeiture of a \$235 cash bond posted at the border, the confiscation of his car, and imprisonment.<sup>11</sup>

Following narrow trails and crossing swollen streams, Ingram proceeded through the beautiful but hazardous Yaquí Valley—hazardous because the fierce Yaquí Indians were at that time aroused and angry, “spreading a reign of terror among the natives” and frequently waylaying travellers.<sup>12</sup> Juan Diego, a sixty-five-year-old convert in Santa Ana, accompanied Ingram for fear that he might encounter trouble with the warring Yaquís. After thirty hours of hard driving, Ingram arrived in Ciudad Obregón, where Mrs. Atkinson and her congregation awaited him.

Ciudad Obregón is located on a parched, treeless plain whose flat monotony is broken only by scrubby bushes and a distant range of craggy mountains. Always there is sand and dust. Powdery and fine, it rides the capricious winds across the desert plains into every crack and crevice.\* At the time of Ingram's visit, scorpions, snakes and

<sup>11</sup> Ingram, *Around the World With the Gospel Light*, pp. 50, 51.

<sup>12</sup> Ingram, personal interview with the author, April 7, 1959.

\* Today Ciudad Obregón is a progressive city with many paved streets and fine avenues. The plain has been irrigated and made into a fruitful farming land. But the sand and the dust and the poverty remain.

animals of the wild actually crept into the houses of the town itself.<sup>13</sup> Worse than these were the human enemies of the truth who tried to destroy the efforts of Ingram and Mrs. Atkinson. Despite the hindrances, however, a church of forty-one members was set in order at the conclusion of Ingram's visit.<sup>14</sup> The Church of God was planted in Mexico at Obregón. It took root in good soil and spread throughout the republic.

### THE TIME OF TRIAL

In 1933 a church was organized on a steep hillside overlooking Nogales.<sup>15</sup> Soon afterward another was organized far south in Mazatlán, in the State of Sinaloa.<sup>16</sup> Numerous missions were opened in Sonora and Sinaloa during the following months. From the outset, the Mexican churches met determined opposition from the older churches, both Catholic and Protestant. Mrs. Atkinson was slandered and maligned as "a dope peddler passing as an American missionary, as a witch, as a hypnotist using her glasses to make people do odd things, and as an immoral, devil-possessed old lady fostering a spirit of fornication."<sup>17</sup> Newspapers, pastors in their pulpits, and some civil authorities fought the Church of God with a rare intensity. The enthusiastic worship of the people was branded *fuego griego*, "Greek fire," and the people themselves were accused of immorality.<sup>18</sup> The persecution grew worse until in April, 1934, the governor of Sonora ordered all the churches closed.

This served only to drive the worship services undercover. Passing through Mexico in May, Ingram found the people holding surreptitious

<sup>13</sup> Atkinson, correspondence to the author, n.d.

<sup>14</sup> *Minutes of the Twenty-seventh Annual Assembly* (1932), pp. 23, 24, 82. Both Ingram and Mrs. Atkinson returned to the States in time to attend the Assembly in October and give reports of their work.

<sup>15</sup> *Minutes of the Twenty-eighth Annual Assembly* (1933), p. 89.

<sup>16</sup> *Minutes of the Twenty-ninth Annual Assembly* (1934), p. 103.

<sup>17</sup> O. T. Hargrave, *A History of the Church of God in Mexico* (San Antonio: Trinity University, 1958, an unpublished Master of Arts thesis), pp. 17, 18. This exhaustive study, carefully researched and brilliantly written, has been immensely helpful in this present writing.

<sup>18</sup> Ingram, "Mazatlán, Sinaloa, Mexico," *Church of God Evangel*, June 16, 1934, p. 7.

services in the city and in the country, rarely in the same place lest they be apprehended. Even while he was in Ciudad Obregón, he baptized twenty converts behind closed doors and barred windows.<sup>19</sup>

### THE CATHOLIC SITUATION

The Church of God was caught in a web of political maneuver and conflict not of its own making and of which it had no part. As in most Latin American countries, the Roman Catholic Church enjoyed vast privileges and great power in early Mexico. President Benito Juárez stripped some of these powers from the Catholic Church in the 1850's, an action that earned him the bitter hatred of the opulent priesthood.<sup>20</sup> President Porfirio Díaz later restored the divested privileges, and the Roman Catholic Church again grew fat at the expense of the poor masses.<sup>21</sup> Díaz' régime ended in revolution in 1910 and 1911. The revolution continued for a decade, distinguished by a constitution framed on May 1, 1917. This new constitution reaffirmed Juárez' restrictions of Catholic exploitation. Although religious freedom was guaranteed, clerical monopoly was broken.<sup>22</sup> Alvaro Obregón,\* a native of Sonora, served as President of Mexico from 1920 to 1924. Plutarco Elías Calles, also a native of Sonora, served as President from 1924 to 1934. Calles began a vigorous fight against the Roman Church. He, in 1926, acting under the Constitution of 1917, expelled foreign priests, closed parochial schools and convents and ordered all priests to register with the government.<sup>23</sup> This resulted in a "strike" by the Catholic priests, who for three years refused to do their priestly functions and fought Calles with nationwide boycotts.

Calles could ill-afford to discriminate too pointedly against the Catholic Church. The same laws that permitted him to break the

<sup>19</sup> *Ibid.*

<sup>20</sup> Ralph Roeder, *Juárez and His Mexico* (New York: Viking, 1947), p. 144ff.

<sup>21</sup> J. Fred Rippy, *Latin America: A Modern History* (Ann Arbor: University of Michigan Press, 1958), p. 218.

<sup>22</sup> Herring, *op. cit.*, pp. 360, 361.

\* For whom Ciudad Obregón was named. Previously it had been known as Cajéme, after a Yaquí Indian Chief.

<sup>23</sup> Herring, *op. cit.*, p. 369.

power of Romanism also bound him to act concerning other churches. His son, Rodolfo Calles, governor of Sonora in 1934, "Began an organized attack upon religion by closing all churches, forbidding all religious services, prohibiting public baptisms . . . and limiting worship in the homes to the members of the household."<sup>24</sup>

Brought to the governor's attention by the intense and slanderous persecution, and caught in the cross-fire of the State and Catholicism, the Church of God suffered without cause. Its churches remained closed from April, 1934, to the close of 1936.<sup>25</sup> During this time of trial, it gained strength and character. Under the leadership of Mrs. Atkinson, and such ministers as Uriel Félix Avilez, Fernando A. González, Carlos Jiménez, and others, the work not only survived; it thrived. Several outstanding new workers, such as Apolinar Castro, were converted, and some of the police who kept the church quarters under surveillance were either converted or won to evangelical sympathies.<sup>26</sup>



#### EXPANSION IN THE NORTHWEST

After its doors were opened in 1936, the Church of God entered a period of expansion throughout northwestern Mexico. By 1938 regularly established churches were reported in Ciudad Obregón, Nogales, Santa Ana, Hermosillo (the original four places of worship), Mazatlán, San Blas (also in Sinaloa State), El Gagur and Esperanza.<sup>27</sup> There were in addition several missions and preaching stations.

A man greatly used of God during this period was Fernando A. González, who probably did more than any other individual evangelist in promoting the work in northwestern Mexico. Uriel F. Avilez and Alejandro Portugal did effective evangelism among the Mayo Indians of Sonora.<sup>28</sup> Rafael Rivera, Fidencio Burgueño, Apolonio González, Francisco Araujo, and Octavio Loustaunau were influential in the spreading work.<sup>29</sup> The work among the Yaquí Indians was

<sup>24</sup> O. T. Hargrave, *op. cit.*, p. 20.

<sup>25</sup> *Ibid.*, p. 24.

<sup>26</sup> *Minutes of the Thirty-first Annual Assembly* (1936), p. 19.

<sup>27</sup> *Minutes of the Thirty-third Annual Assembly* (1938), pp. 130, 131.

<sup>28</sup> Vessie D. Hargrave, personal interview with the author, October 10, 1957.

<sup>29</sup> Atkinson, private documents submitted to the author.

also encouraging. Carlos Jiménez and Gabriel García, a converted Yaquí, labored among the poor Indians, particularly in the villages of Plano Oriente and Pueblo Yaquí.<sup>30</sup>

While Sonora is a vital and progressive state, the converts during that early period were mostly very poor. Many of the people, especially among the various Indian tribes, lived in absolute poverty, sometimes even under primitive conditions.<sup>31</sup> As in the days of Christ, it was the poor who heard the Word gladly.

### UPSURGE IN CENTRAL MEXICO

While the Church of God was making steady gains in northwestern Mexico, it made a great upsurge in the central section of the Republic. In 1940 an amalgamation was formed with the National Christian Church of the Assemblies of God, a group that had separated from the Assemblies of God in 1934. David G. Ruesga, leader of this church, visited the Assembly of 1939 in Atlanta, Georgia, and discussed an amalgamation with the officials of the Church of God. Ruesga had been acquainted with María W. Atkinson since the 1920's, and had recently met with J. H. Ingram on several occasions.

The General Overseer, J. H. Walker, with J. H. Ingram and the Missions Board,\* returned Ruesga's visit by attending the convention of the National Christian Church in Mexico City January 22-26, 1940. After several days of deliberation, Ruesga's group voted unanimously for the amalgamation, which was effected on January 25.<sup>32</sup> The National Christian Church listed 4,816 members, sixty-eight ministers and eighty-two churches.<sup>33</sup> Although churches were located in eight different states, the centers of strength were in the Federal District (around Mexico City) and in Veracruz, a long,

<sup>30</sup> O. T. Hargrave, *op. cit.*, p. 35.

<sup>31</sup> Antonino Bonilla, Jr., personal interview with the author, October 9, 1957.

\* E. W. Williams, E. C. Clark, E. E. Winters, and M. P. Cross. Zeno C. Tharp, secretary of the Board, was unable to attend. ["Missions Board Visits Mexico," *Church of God Evangel*, January 20, 1940, p. 7.]

<sup>32</sup> "4,816 United With the Church of God in Old Mexico," *Church of God Evangel*, February 10, 1940, p. 7.

<sup>33</sup> J. H. Walker, "Mexican Group Unites With Church of God as Overseers Shake Hands," *Ibid.*, March 2, 1940, pp. 8, 9.

slender state along the Gulf of Mexico.<sup>34</sup> The amalgamation was an act of great moment and even greater promise.

A month or so later the future looked brighter still, when a Bible school was begun with twenty-six students in Mexico City. J. Willis Archer and his wife Sibyl Mae, under the influence of Ingram, united with the Church of God in California and began preparations to go as missionaries to central Mexico.<sup>35</sup> In the autumn of 1940 this intelligent, gifted and handsome couple joined Ruesga and began their work among the churches and in the school.<sup>36</sup> The Archers sent home frequent and encouraging reports of the Mexican work. The future seemed bright indeed.

But enthusiasm was short-lived. Disenchantment came when Archer, working under Ruesga's supervision, "discovered . . . certain moral, spiritual, and governmental standards in the leadership here which we knew the Church of God could not endorse."<sup>37</sup> Upon Archer's complaint, J. H. Ingram went to Mexico early in 1941 to investigate the matter. After a six week's tour of much of the work, with Ruesga and Fernando A. González, Ingram saw that the amalgamation had been ill-advised. The General Overseer and the Missions Board returned to Mexico City in April, 1941. When no way could be honorably found to preserve it, the union was dissolved.

The officials of the Church asked Archer to remain in Mexico and try to establish a work on better footing. About ten churches remained with the Church of God, most of them having been established by David Arcos of Veracruz.<sup>38</sup> Two other ministers, with their two churches and twelve missions, chose to stay with the Church of God rather than with Ruesga.<sup>39</sup> Only these remained of what had been so bright a dream.

While the Church was struggling in central Mexico, it was making solid progress in the northwest. On June 1-8, 1941, only two months after the dissolution in Mexico City, a convention was begun in

<sup>34</sup> Ingram, "Our Mexican Missions," *Ibid.*, February 17, 1940, p. 7.

<sup>35</sup> Ingram, "News Flashes From Mexico," *Ibid.*, May 4, 1940, p. 7.

<sup>36</sup> J. Willis Archer, "Down Mexico Way With the Archers," *Ibid.*, March 1, 1941, p. 7, *et seq.*; McCracken, *op. cit.*, p. 68.

<sup>37</sup> Archer, "Down Mexico Way," *Ibid.*, August 16, 1941, p. 7.

<sup>38</sup> O. T. Hargrave, *op. cit.*, p. 49.

<sup>39</sup> Sibyl Mae Archer, correspondence to J. H. Walker, September 9, 1941.

Ciudad Obregón. Nearly twenty churches and missions were represented at the meeting, and fifteen of the seventeen preachers in the northwest were present.<sup>40</sup> The meeting was so successful that a second convention met in Empalme the following year, April 26-28, 1942.<sup>41</sup> Thereafter it became an annual gathering, usually the highlight of each year for the Church of God in northwest Mexico.

### ACCELERATION IN CENTRAL MEXICO

Coinciding with the northwestern convention in 1942 was a convention in Mexico City, April 14 to 22. This first annual convention in central Mexico followed an outstanding work of expansion by Archer and Arcos. The Bible school had been reopened and was doing well. The gospel was being pressed into the mountainous section of southern Mexico, where missions were begun among the Chinanteca Indians.<sup>42</sup> Some of the places Archer reached in Veracruz and Oaxaca were so primitive that very few white men had ever been to them.<sup>43</sup>

Narrowed restrictions on missionary activity immediately following this convention caused Archer, in 1942, to change his registration with the government to "Social and Moral Director." This change necessitated his being in the United States for about three months, June through August.<sup>44</sup> Upon his return to Mexico, Archer began to urge a reunification of the Church of God and the churches of David G. Ruesga. Following lengthy negotiations, this reunification was achieved June 5, 1943, at a time when the General Overseer and the Missions Board were in Mexico City for the annual convention.<sup>45</sup> Ruesga was appointed Overseer of Mexico, succeeding J. H. Ingram, who had served for more than a decade. The dependable Fernando A. González, who had served well with Ingram, was appointed as-

<sup>40</sup> Ingram, "General Convention, Northwest Territory, Mexico," *Church of God Evangel*, July 19, 1941, p. 7.

<sup>41</sup> María W. Atkinson, correspondence to the author, n. d.; McCracken, *op. cit.*, p. 71.

<sup>42</sup> O. T. Hargrave, *op. cit.*, p. 51.

<sup>43</sup> Archer, "A Motor Trip Where Cars Had Never Been," *Church of God Evangel*, November 22, 1941, p. 8, *et seq.*

<sup>44</sup> Archer, quoted by McCracken, *op. cit.*, pp. 71-75.

<sup>45</sup> O. T. Hargrave, *op. cit.*, pp. 54-58.

sistant overseer, and Archer, being an American, remained Social and Moral Director.<sup>46</sup>

Despite the admirable effort at reunification, Archer and Ruesga simply could not work together. Of strong and clashing personalities, the two men were incompatible to the point of being suspicious and jealous of each other. Tensions grew between them until factions began to divide the work itself. An investigation by the Missions Board brought to light several questionable procedures about Archer's administration. The Board felt it best to transfer Archer to the Dominican Republic, a new field where the responsibilities were fewer. In 1944 Vessie D. Hargrave succeeded Archer as Social and Moral Director of Mexico. This was for Hargrave, a native Texan, the beginning of a long and fruitful ministry in the Latin American field.

### THE TIME OF EVIL

In the spring of 1944, about the time of Hargrave's arrival and before the departure of Archer, the evil hand of persecution tried to exterminate the Church of God. Catholic fomented, the outbreak of violence centered in Veracruz and Oaxaca where tensions and opposition had been building up over a period of two years. Although fierce opposition broke out in several places, the most violent seems to have been in La Gloria, Veracruz. The local Catholic priest in this normally quiet, somnolent town incited his congregation to drive the *Protestantes* out of their midst. This they undertook to do on May 14, 1944. With *machetes*, hatchets, and other implements, a raging Catholic mob destroyed much Church of God property, including the church building and several homes. The police not only failed to protect the victims, but the police chief himself was reportedly a leader of the mob. Other homes were destroyed on May 16. Pleased with the matter he had fomented, the priest whipped the Catholics into a further passion by urging them to continue and intensify their violence as "an act of faith." On May 21, the quiet of the night was broken by exploding fireworks and the ringing of the Catholic Church bell. At this signal, the frenzied mob surged against the hapless Protestants, burning their homes, raping or whipping the women and

<sup>46</sup> *Minutes of the Thirty-eighth Annual Assembly, (1943), p. 28.*



girls, beating or stabbing the men and boys, and committing any other atrocities their evil minds fell upon. In one home, the mob found a Church of God family and their friends mourning the death of a small child. They took the tiny corpse from the table where it lay and flung it across the yard into the corral with the animals. Then they burned the house.<sup>47</sup>

Some of the church members fled to the hills and woods, where they "hid in caves and underbrush, eating roots and wild fruit and drinking from mountain streams. . . ."<sup>48</sup> After three days about forty-six of the refugees made their way to Mexico City, but several children died along the way.\*

Mercifully, through immediate action on the part of the Mexican government, the persecution was short-lived. Wide publicity was given to the outrage that had caused nine deaths, vast property loss and injuries without number. Through public protest and an official investigation the guilty persons were punished and the victims were restored to their community with full religious liberty.<sup>49</sup>

Even such outbursts of violence did not stop the progress of the Church. In September, 1945, the Church of God was established in the primitive regions of southern Mexico when David Arreola and Pascual Palacios brought their work into the Church. The thirty-three independent churches were located in the old Maya territory of Yucatán, Tabasco, Campeche, and Chiapas, along the Guatemalan border and in the Mexican "hump." The following year, 1946, the Church was established in northeastern Mexico, around Monterrey and in Coahuila. This area, the last great area of Mexico to be reached by the Church of God, became the field of Alejandro Portugal, Jr., son of the pioneer evangelist among the Mayo Indians.<sup>50</sup>

<sup>47</sup> This time of evil was reported by both secular and Church press: M. P. Cross, "Persecutions in Mexico," *Church of God Evangel*, August 19, 1944, p. 8; David G. Ruesga, "Carta Abierta al C. Pdte. de la República," *El Evangelio de la Iglesia de Dios*, Julio de 1944, p. 3; "Campesinos Víctimas de Vandálica Persecución por Profesar Creencias Distintas a los Sinarquistas," *El Popular*, Mexico, D. F., Junio de 16, 1944; "Evangelistas vs. Católicos," *Tiempo*, 16 de Junio.

<sup>48</sup> O. T. Hargrave, *op. cit.*, p. 66.

\* A photograph of the victims shows a pathetic group of shy children, haggard women, and weary men, shoeless and bandaged, but indomitable.

<sup>49</sup> *Ibid.*, p. 69.

<sup>50</sup> Vessie D. Hargrave, *South of the Río Bravo* (Cleveland, Tennessee: Church of God Missions Department, revised edition, 1954), p. 9.

## THE FINAL VACILLATION

In 1945 the Missions Board created two new posts—a Superintendent of Latin America and a Superintendent of Bermuda and the West Indies. Vessie D. Hargrave, who had served the previous year as Social and Moral Director of Mexico, was elevated to the Latin American superintendency. He remained in Mexico until April, 1946, when he established headquarters for the new department in San Antonio, Texas. Except for several temporary evangelists, Hargrave was the last American missionary to serve in Mexico. An indigenous structure was in progress and would eventually be well established.

David G. Ruesga withdrew from the Church of God in June, 1946.<sup>51</sup> He apparently did this to prevent being excluded. Through the years, Archer, Hargrave, and the native ministers had lost faith in his ethics and principles, until finally some of the Mexican pastors brought charges against him. It was a sad development, but an inevitable one. His separation from the Church of God had been foreseen by most of those who were acquainted with him. Many of those who joined the Church of God with Ruesga also withdrew with him. No accurate figures exist, but the Church lost approximately three thousand members because of the separation.\* After this loss, there remained about 5,262 members of the Church of God in Mexico. Paradoxically, the loss seemed to strengthen the Church, for then its vacillation was behind it and the Church was ready to move forward in earnest.

## EXPANSION UNDER NATIVE LEADERSHIP

Fernando A. González, who as evangelist, pastor, and assistant to Ingram and Ruesga had demonstrated strong Christian character, capable leadership and exemplary fidelity, was appointed Overseer of

<sup>51</sup> David G. Ruesga, correspondence to the Missions Department, June 12, 1946.

\* One of the great complaints about both Ruesga and Archer was that they so exaggerated their work that it was impossible to know the true status of Church operations under their administration. All figures of that era are uncertain, though there has been a continuing effort to establish the true status of the work during their administration [Vessie D. Hargrave, correspondence to the author, January 12, 1959].

Mexico at the time Ruesga withdrew from the Church of God. Samuel Gómez was his assistant. Through the efforts of these men, the Church recovered some of its losses. By August, 1946, González could report to the Missions Department a total of 5,619 members, 160 churches, and missions and 144 ministers and workers.<sup>52</sup>

In the summer of 1947 the Church in Mexico made an important forward step in its administrative structure. At the eighth annual national convention in Mexico City, June 19-22, the work was divided into four regions. Each of these would have its own overseer, much as each state in the United States has its own overseer. Without a national overseer, the four regional overseers would work under the direct supervision of the Superintendent of Latin America. The regions and their overseers were:

Northwestern . . . . .	Fernando A. González
Northeastern . . . . .	Samuel Gómez
Central . . . . .	Alejandro Portugal, Jr.
Southern . . . . .	Apolinar Castro <sup>53</sup>

Much in the manner of the United States, each of the regions began its own annual convention, with smaller district conventions in the individual states.

This strengthened organization of the Church marked the beginning of renewed vigor and expansion. The ten years saw expansion in Mexico that is unparalleled on any Church of God mission field. New areas were opened up (such as Baja California in 1948 and Yucatán in 1949) until Church of God missions were in most parts of the republic.

Particularly encouraging has been the work among the Yaquí and Mayo Indians of the northwest, and the Chinanteca Indians in Oaxaca.<sup>54</sup> A Chinanteca convert named Juan Ortiz attended the Bible school in Mexico City and then returned to preach to his tribesmen. One of his converts, Ines Sabinos, also attended the school and returned to work among his people. In this way the Word spread through the tropical haunts of the Indians.

The Bible school in Mexico City survived many obstacles and,

<sup>52</sup> González, correspondence to the Missions Department, August 17, 1946.

<sup>53</sup> *Evangelio de la Iglesia de Dios*, September, 1947, p. 6.

<sup>54</sup> O. T. Hargrave, *op. cit.*, pp. 91, 101.

under the influence of such persons as Alejandro Portugal, Jr., Rafael González, and Leopoldo Domínguez, produced many outstanding workers. In March, 1949, a small school was opened in Ciudad Obregón, in the northwestern region. During the next several years schools were opened in the other two regions.\*

Through the evangelistic energy of the Mexican ministers there has been a steady growth each year during the past decade. From 187 churches and 5,262 members in 1948,<sup>55</sup> the Church has grown to 379 churches, 229 missions, and 14,737 members in 1958.<sup>56</sup> The greatest growth has been in the tropical southern region, where the increase has been from only thirty churches in 1948 to more than two hundred in 1958.<sup>57</sup> The gains in the central and northwestern regions have been only slightly less, with more modest gains in the younger northeastern region.

In 1959, a quarter century after María W. Atkinson planted its first congregation south of the border, the Church of God is the third largest Protestant church in Mexico. From Ciudad Obregón,† the Church has spread to all but six of Mexico's twenty-nine states. It has been a time of phenomenal expansion. Despite its trials and upheavals, it has been a quarter century of labor and blessing and miracle. Today, as the people continue their labor, the Lord blesses still.

\* In 1954 and 1955 Silvestre Pineda began a program of short-term Bible schools in various parts of the land. The first schools were in Sonora, Tabasco, and Tamaulipas. [Silvestre Pineda, personal interview with the author, March 7, 1958.]

<sup>55</sup> *Minutes of the Forty-second General Assembly* (1948), p. 64.

<sup>56</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.

<sup>57</sup> *Reporte Estadístico de la Iglesia de Dios*, May 1, 1958.

† María W. Atkinson is still hard at work for the Lord in Ciudad Obregón. Now past eighty years of age, she ignores the comforts of her American home to live and work among her people. After a search in several cities, I found "Hermana María" living in a tiny room adjacent to the Ciudad Obregón church. Still lively and active, she preaches and prays and counsels with amazing vigor.



## GUATEMALA

### FULFILLMENT AND BEGINNING

When the two young men stepped onto the Guatemalan shore on November 9, 1916, a long-time dream was fulfilled and a mighty ministry was begun. They were Charles T. Furman and Thomas A. Pullin, missionaries from Pennsylvania. Although they had earlier hoped to go to Africa or South America, God, in a way they considered to be miraculous, had led them to Guatemala.<sup>1</sup>

Furman and Pullin made their way from the Caribbean port of Puerto Barrios across the mountainous land to the highlands of the interior. During several years of orientation and language study they worked in Totonicapán with veteran Pentecostal missionary Albert Hines and his wife. Since Pullin and Furman were also Pentecostal in belief and experience, the association was pleasant and profitable. A number of mission stations were operated in the mountain villages. (In Guatemala these stations were essential, for all religious services must by law be conducted indoors.) Furman and Pullin preached in Momostenango, San Cristóbal, San Francisco, and other towns of Totonicapán Department. They travelled a regular circuit to these towns, and were able to win at least a few converts in each of them. The young men forever afterward remembered these as happy days, filled with heavenly joy.

The young missionaries won the hearts of the natives, particularly because they so readily adapted the customs of the land. Furman, in a native ceremony on June 21, 1919, married Miss Carrie Smith, a mis-

<sup>1</sup> Alice Pullin, *In the Morning, Sow* (Cleveland, Tennessee: Church of God Missions Dept., n. d.), p. 11ff.

sionary in neighboring San Cristóbal. He thereby won both a faithful wife and the undying admiration of the Guatemaltecos. By always being one with the people with whom he worked, Furman in time became a living legend in Guatemala.

## LAND OF INDIANS

Two-thirds of the inhabitants of Guatemala are pure-blooded Indians, descendents of the ancient Mayas and Quichés, who formed the oldest civilization in this hemisphere. Most of the remaining population are *Ladinos*, persons of mixed Indian and white blood. Having resisted four hundred years of the white man's civilization, the Guatemalan Indians today live much as did their ancestors more than two thousand years ago.<sup>2</sup> Most of the inhabitants live in the mountain highlands, either in the small villages or in the valleys surrounding them. Guatemala is so mountainous that it has been called "Switzerland of Central America." Some of the mountains are snow-capped volcanoes, still quite active, and its mountain lakes are some of the most beautiful in the world.

Guatemala was conquered by the Spanish *conquistadores* between 1522 and 1524. From Antigua, ancient capital of Guatemala, Spain then ruled all of Central America until the colonies won their independence in 1821. Being the most northerly of the five Central American nations, Guatemala headed the Federal Republic of Central America from 1823 to 1838. At that time the Federation broke up into five independent republics, Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica.<sup>3</sup>

Freedom of religion is guaranteed under Guatemala's constitution. Although the Spanish influence makes Roman Catholicism the predominant faith, there is a vigorous Protestant membership.<sup>4</sup> Furman and Pullin encountered no difficulty with the civil authorities, and on occasion were actually befriended by them. Their opposition came mainly from the omnipresent Roman Catholic priests.

<sup>2</sup> Luis Marden, "To Market in Guatemala," in Matthew W. Stirling (ed.), *National Geographic on Indians of the Americas* (Washington, D.C.: National Geographical Society, 1955), p. 356ff.

<sup>3</sup> *Encyclopædia Britannica*, Vol. 5, p. 126.

<sup>4</sup> Rycroft, *op. cit.*, p. 158.

## INTO QUICHE TERRITORY

On February 4, 1920, the Furmans and young Pullin moved to Santa Cruz del Quiché, one day's journey inland from Totonicapán. They crossed the trackless mountains on horseback, with Indian porters carrying their scant belongings.<sup>5</sup> There in the midst of the Quiché Indians, where there was apparently not a single true Christian believer, the trio met instant opposition, inspired by fear and superstition and incited by the local Catholic priest. No one would sell them food; their meeting places were stoned and damaged; they were ambushed, shot at, and ridiculously slandered. It was whispered that the missionaries grew horns, that they "secretly caught, killed and ate children." It was even widely told that Furman had been seen "coming out of a cemetery one night gnawing the flesh from a bone."<sup>6</sup> Children fled in fright at the sight of the missionaries. Men grasped their *machetes*, preparing to defend themselves. The only place they could find to live in was a reputedly "haunted house" where no one else would live.

Gradually some of the bolder natives ventured to listen to the trio's words. A few were converted. Then the missionaries began to extend their ministry to San Pedro and other nearby villages. Slowly the superstitions and prejudices of the Quichés were overcome.

## DIVIDED EXPANSION

Between 1921 and 1923 Pullin and Furman each had a furlough. In different ways, each furlough affected their alliance. The Full Gospel and Missionary Society, which had first sent the two young men to Guatemala, was financially unable to send Furman back to the field. The Primitive Methodist Church, on the other hand, had the funds but no prospective missionaries for Guatemala. Although they were non-Pentecostal, the Primitive Methodists sent the Furmans back to Guatemala in 1922 with the understanding that the missionaries were to preach the full gospel as always.<sup>7</sup> Pullin then took his furlough. While

<sup>5</sup> C. T. Furman, *Guatemala and the Story of Chuze* (Cleveland, Tennessee: Church of God Publishing House, 1940), p. 13.

<sup>6</sup> *Ibid.*, pp. 16, 17.

<sup>7</sup> C. T. Furman, private documents submitted to the author by Mrs. C. T. Furman, December 6, 1955.

in the States he married Miss Flora Waterman, who returned with him to Guatemala. Pullin was able to remain under the sponsorship of the Full Gospel and Missionary Society, which by that time had increased funds. Back in Guatemala, the two couples worked together in the Department of Quiché.

Shortly afterward they went into separate sections of the land. Furman was appointed by retiring Albert Hines to supervise the missions in Totonicapán. Pullin and his young wife soon pressed farther into the interior of Quiché, to Nebaj, where no Protestant missionary had ever before penetrated. With native porters, the Pullins and their infant daughter were on the sweltering mountain and jungle trail for two days before reaching remote Nebaj. In this lonesome primitive village, deep in the mountainous wilds, Pullin again encountered violent and fantastic opposition.

The Furmans moved to San Cristóbal, in the Department of Totonicapán, from which point they cared for the missions in Quiché proper and Totonicapán. With this separation, the work assumed the general division it would hold for the next decade. From Nebaj, Pullin in time established missions in Cunen and Sacapulas. From San Cristóbal, Furman established missions in Chiche, Chinique, Chichicastenango, and Patzite. Mrs. Furman also began a grammar school for the Indian children.

During the next ten years the way was prepared for an outpouring of the Holy Ghost. None of the converts had yet received the blessing, although it had been preached by Hines, Pullin and Furman. Frederick W. Mebius, a missionary in El Salvador, also crossed into Guatemala with the Pentecostal message.\*

## THE PROMISE COMES

On April 13, 1932, the missions in Totonicapán and Quiché experienced a great outpouring of the Holy Ghost.<sup>8</sup> It was like another Day of Pentecost, or the outpouring at Camp Creek in 1896. The revival continued among the congregation and even swept across the

\* Much later, in 1940, Mebius would be influential in opening Church of God missionary work in El Salvador.

<sup>8</sup> Furman, private documents.



Negro River to include Pullin's little mission in Nebaj.\* It was a time of refreshing and rejoicing, which Furman immediately reported to the missions board of the Primitive Methodist Church.

Although the tidings were ill received, nothing was done until the Furmans went home on furlough in 1934. Then he met stern disapproval. Although his beliefs had been known from the beginning,† the missions board was unwilling to tolerate any actual realization of those beliefs. After a four-hour interrogation, on September 19, 1934, the board agreed to reappoint Furman if he would sign a doctrinal statement agreeing not to preach about the Holy Ghost baptism and speaking in tongues. Realizing the emotional impact of their demands, they gave the missionary "half an hour to think it over and pray about it."

I told them that the question had been settled between us and the Lord years ago, and that now I did not need even half a minute to think it over and pray about it; I would not sign.<sup>9</sup>

Furman was thereupon dismissed as missionary of the Primitive Methodist Church.



## THE CHURCH OF GOD

Coinciding exactly with these happenings, the Church of God was looking south from Mexico into Central America. While Furman and Pullin were home on furlough, J. H. Ingram was in Guatemala investigating prospects for future Church of God missions. Travelling by mule-back and foot across the Guatemalan mountains, Ingram visited

\* Pullin later recalled: "In 1932, when we were almost despairing, thinking perhaps our work had been in vain, a . . . mighty blaze was kindled in Brother Furman's church in Totonicapán. This was a great awakening in the history of the work. It was the first outpouring of the Holy Ghost in that republic. During this divine shower, hundreds were wonderfully converted and the sick were healed. . . ." [Pullin, "A Tribute to a Comrade-in-Arms," *The Macedonian Call*, First quarter, 1948, p. 28.]

† In 1929 he had filed with the missions board a full written statement of his belief in the baptism of the Holy Ghost and the evidence of speaking in tongues. [Furman, private documents.]

<sup>9</sup> Furman, private documents.

the mission in Totonicapán, where José María Enríquez, a prominent native evangelist since about 1917, was serving in Furman's absence. The Church of God representative then visited Chuicacá; where Baltazar Chacaj Tzumux was pastor, and San Cristóbal, where José Cruz Figueroa was pastor.<sup>10</sup> Furman's work had grown to fourteen mission stations, but Ingram could not visit all of them.

Impressed, Ingram wrote to Furman in Pennsylvania, inviting him to the Assembly in Chattanooga in October. This invitation was awaiting Furman when he returned home after being discharged by the Primitive Methodists. Furman attended the Assembly, where he and his wife united with the Church of God. Returning to Guatemala, the dauntless missionary led all fourteen missions into the Church. Pullin, being already under Pentecostal appointment, did not unite with the Church until ten years later. Furman, however, always regarded the two works as one.<sup>11</sup>

Progress in Guatemala continued under Church of God sponsorship. Early in 1935, missions were opened in Olintipeque and Quezaltenango,<sup>12</sup> followed by another in Chuixac.<sup>13</sup> This was the beginning of a marvelous expansion that has seen Guatemala become one of the most successful mission fields of the Church of God. Similarly, the years have seen the Church of God become one of the strongest evangelical forces in Guatemala.

## THROUGH THE YEARS

The highlight of each year in Guatemala is the Chuicacá Conference. This annual convention meets at the time of the full moon preceding Easter,<sup>14</sup> attracting at least two thousand delegates from all parts of the republic. Missionaries from other lands in Central America also make this their annual pilgrimage. Since 1927 the great convention has met high on a mountaintop near the village of Chuicacá, inaccessible except by donkey or by foot.

<sup>10</sup> Ingram, "Final Report on My Trip to Central America," *Church of God Evangel*, August 25, 1934, p. 6ff.

<sup>11</sup> Furman, *Guatemala and the Story of Chuce*, pp. 9, 26.

<sup>12</sup> Furman, "Letter From Guatemala," *Church of God Evangel*, July 13, 1935, p. 10.

<sup>13</sup> Ingram, "Eight Weeks in Maya-Land," *Ibid.*, July 20, 1935, p. 10.

<sup>14</sup> W. R. McCall, correspondence to the author, January 25, 1956.

Under Furman's fatherly guidance the native workers grew into a capable and fruitful corps of evangelists and pastors. Through their help, the gospel was pressed into Cantel, Santa María, Maricon, Sija, Xetuy, Chivareta, Paxixil, Xe Gachlaj, Jocote and other communities and towns. The *evangelistas*, some of whom were themselves former enemies of the gospel, met persecution with courage and grace, whether it came in the form of imprisonment, floggings, stonings, or slander. Furman was moved to say:

. . . Without the work of the natives, the foreign missionary would do very little boasting about numbers saved.<sup>15</sup>

In 1941 the Church sent Phinehas D. Hoggatt to Guatemala as Furman's assistant. For seven years he centered his activity in Guatemala City and the southeastern section of the country, where several missions were opened. This effort was closely associated with the new work in El Salvador which Furman helped to organize in 1940. One of the leading Salvadorians, Miguel Flores, was particularly helpful in the border evangelization. Hoggatt and his wife Jane also conducted a Bible school in Escuintla, one of the first and most successful efforts of the Church in teaching and training its workers.<sup>16</sup>

In 1944 Thomas A. Pullin, with his wife and three daughters, united with the Church of God, further increasing the missionary force of the Church.<sup>17</sup> In 1946 Dorothy Pullin, daughter of the missionaries, married Luther Carroll, of Tennessee, and this young couple also served as missionaries to Guatemala.<sup>18</sup>

## PASSING AND TRANSITION

Charles T. Furman died in 1947. This plain, powerful man of God was buried in the land he loved by the people he loved. The town of Totonicapán closed down for his funeral, a final tribute by the Indians to "Don Carlos," a man who had shown them Christ in his own life. Thomas Pullin, his friend and comrade for more than thirty years, suc-

<sup>15</sup> Furman, *Guatemala and the Story of Chuce*, p. 21.

<sup>16</sup> "Hoggatts Retire From Guatemala," *The Macedonian Call*, Second quarter, 1948, p. 26.

<sup>17</sup> *Minutes of the Thirty-ninth Annual Assembly* (1944), p. 49.

<sup>18</sup> *Church of God Evangel*, November 30, 1946, p. 4.

ceeded Furman as supervisor of the Church of God in Guatemala.

Several young missionaries have gone to the flourishing field during the past decade. Wayne C. McAfee went there in February, 1948, and remained until 1951. He returned to the States long enough in 1951 to graduate from college and marry Charlotte Hewitt. Then he and his bride went back to Guatemala until 1952, when he was appointed Assistant Superintendent of Latin America. James C. Beaty and his wife Rachelle worked in Guatemala from March, 1951, to June, 1953. New missions were opened and a harvest of souls were won during all these years. William R. McCall and his wife Jane went to Guatemala from the Bay Islands of Honduras in 1953.

In 1955 the Guatemalan work was divided into three districts. Pullin was appointed Overseer of the Quiché District; W. R. McCall, Overseer of the Quezaltenango District; and a native leader, Jaime Aldana, Overseer of the Guatemala City District.<sup>19</sup> In 1958 Pullin retired from the field, being succeeded by Paul Marley and his wife Cecil. Vergil Wolf was also appointed missionary to Guatemala in 1958.

This ended the pioneer stage of evangelizing the republic. It brought to an end the exciting phase of beginning. Pullin and Furman had done a great work and laid a solid foundation. As the work has enlarged to 163 churches and mission stations, more than a hundred workers and over six thousand members, it has become probably less romantic but no less vital. For the many young men who have taken the place of the original two young men, Guatemala is still the fulfillment of a dream and the beginning of a mighty ministry.

<sup>19</sup> *Minutes of the Forty-sixth General Assembly* (1956), p. 41.



## EL SALVADOR

### CALL TO THE SOUTH

His fellow students had already retired when H. S. Syverson finished washing the supper pots and pans, turned down the kitchen light and knelt in prayer. The student employee particularly sought the will of God concerning his ministry, and yielded himself to whatever the divine will might be. While Syverson prayed, he felt a definite leading to leave his homeland and go to some Spanish-speaking land in Central or South America.<sup>1</sup>

Syverson was an experienced minister, working and taking special courses at the Northwest Bible and Music Academy in Lemmon, South Dakota.\* He wrote to his friend Paul H. Walker, who was then (1939) Field Representative for the Missions Board, about his call, and a meeting with the Board was arranged. It so happened that they were at that time in need of a man to supervise the spreading missionary effort in Central America. Syverson was appointed Overseer of Central America, which meant that he was to work with the native missionaries in Panama, and Costa Rica, and investigate the possibility of opening missions in Honduras, Nicaragua and El Salvador.<sup>2</sup>

Syverson at first intended to reside in Panama, but as he passed through Guatemala, C. T. Furman told him of an aged missionary in El Salvador who was desperately in need of assistance and a successor. He was Frederick W. Mebius, a Canadian schoolteacher who had gone

<sup>1</sup> H. S. Syverson, unpublished autobiographical sketch.

\* Now Northwest Bible College, in Minot, North Dakota.

<sup>2</sup> *Minutes of the Thirty-fourth Annual Assembly* (1939), p. 49.

to El Salvador as a pioneer Pentecostal missionary in or about 1904, when the Pentecostal revival was just beginning. He had gone out in the mode of the times, with only the promise of support from friends and individual churches. In Canada Mebius had been a close friend of Paul C. Pitt, who is famed for his outstanding work in China. Now he was more than seventy years old, near the end of a once fruitful ministry in Bolivia and El Salvador.<sup>3</sup>

Furman accompanied Syverson into El Salvador and together they sought out the old missionary. They found him living in a lean-to shack which had only two sides. He was mending shoes for a few cents to support his wife and seven children. Mebius had been reduced to the level of the natives with whom he worked, "abandoned by his friends in the States and almost abandoned by the folk for whom he had given his life."<sup>4</sup> At one time he had headed a large and thriving work, but it had gradually been reduced to five mission stations. Mebius accepted Syverson's coming as an act of Providence and agreed that they two should work together under the auspices of the Church of God. Thus, in February, 1940, the Church of God made an unpromising beginning in the smallest of the Central American nations.

### LAND OF "THE SAVIOUR"

El Salvador is a mountainous land bounded on the north and west by Guatemala, the north and east by Honduras and on the south by the Pacific Ocean. It is the most densely populated republic in Central America, with nearly two million inhabitants. Less than a fifth of the Indian, Negro and white population are pure blooded, the vast remainder being a people of mixed blood. Although they work hard and the country is relatively prosperous, the people are generally very poor. The chief product of El Salvador's fertile fields and mountain slopes is coffee, the exportation of which provides most of the nation's wealth.<sup>5</sup> Like all its neighbors, El Salvador was explored by the Spaniards, who left in it the Spanish language and Roman Catholic religion. Even though the name of the country means "the Saviour,"

<sup>3</sup> J. H. Ingram, "Good News From El Salvador," *Church of God Evangel*, February 7, 1942, p. 7.

<sup>4</sup> H. S. Syverson, unpublished historical sketch.

<sup>5</sup> Herring, *op. cit.*, p. 444.

there is very little real knowledge of Him to be found. Instead, there is a strange mixture of Christianity and animism.

This was the field to which Syverson's midnight prayer had led him, and this was the field in which he would continue for the remainder of his active ministry. It was eight months before he could complete the necessary arrangements for settling in the land and find living quarters for his wife and three small children. Many people resented the "Luteranos," as they were called, and rooms were so frequently denied them in the cities that they soon moved into the country.<sup>6</sup>

For the first four years Syverson was in El Salvador there was very little expansion in the five mission stations. It was more than a year before any effort was made to organize a church in the Catholic republic. The first to be set in order was Calzontes, in the inland coffee region. About one hundred members and seven missionary workers joined the Church of God in this thatch-covered church, located so far in the country that its meetings would not disturb "anyone but the birds and wild beasts." Mebius continued as the principal missionary and Luís Gonzales was named to do most of the actual field work. Syverson, as Overseer of Central America, had to divide his time with other lands, specifically Panama, where Bolívar DeSouza was doing a tremendous job in the Isthmus.



## THE RAPID GROWTH

The Salvadorian work took new life and preaching stations were established throughout the country. A relatively good road system made it possible for the workers to reach most of the interior villages with some regularity. A large central church, which would seat about four hundred persons, was built in Cojutepeque, about fifteen miles south of the capital, San Salvador.<sup>7</sup> Other churches were organized and buildings were erected. The new life was so remarkable that J. H. Ingram visited the new field and wrote back that it exceeded all his expectations.<sup>8</sup> The Salvadorians are exceptionally hard workers, and

<sup>6</sup> Syverson's two unpublished sketches (one autobiographical and one a history of the Church of God in El Salvador) have been of considerable value in the reconstruction of these early years of his labors in the republic.

<sup>7</sup> *Church of God Evangel*, September 13, 1941, p. 7.

<sup>8</sup> *Ibid.*, December 20, 1941, pp. 11, 17.

those who accepted the gospel became zealous Christian witnesses.

Mebius and Syverson were both zealous and under their leadership churches were organized in El Congo, Santa Tecla, Chalchuapa, San Luís, Las Higueras, El Arado and numerous less populous areas.<sup>9</sup> Four years after Syverson's arrival in El Salvador, Frederic W. Mebius died, leaving his younger friend in full charge of the revitalized and rapidly expanding work. One of the true pioneers of Pentecost had finished his course.

In 1944, shortly after the death of Mebius, Syverson initiated a Bible school for his preachers and young people.<sup>10</sup> About twenty persons attended the first term. This interest encouraged the missionary to make the school a regular workers' training institution. His faith in the school has been justified, for through the years it has provided capable workers for the amazingly fruitful field.<sup>11</sup> The Missions Board appropriated funds for the purchase of school property, and the erection of the necessary buildings for the school, a missionary home and a mission station in Santa Tecla, a small town adjacent to San Salvador, the capital.<sup>12</sup>

Four years later the Superintendent of Latin America observed:

Brother Syverson is not only a good preacher, but has used his architectural skill in building a nice church, missionary home, school and school dormitory.<sup>13</sup>

The school has always been largely supported by the Salvadorians themselves. They raise crops each year to pay for the training of worthy students.\*

About the time the school was begun, Sidney Pearson and his wife worked in El Salvador for about six months.<sup>14</sup> Graham Stillwell and

<sup>9</sup> From the official files of the Latin American Department.

<sup>10</sup> *Church of God Evangel*, April 15, 1944, p. 9.

<sup>11</sup> Syverson, historical sketch.

<sup>12</sup> *Ibid.*

<sup>13</sup> Vessie D. Hargrave, "Latin America," *The Macedonian Call*, Second Quarter, 1948, p. 5.

\* In later years the same ingenuity by Syverson has led the Salvadorians to support themselves by operating a brick kiln, a dairy and other worthy projects. Although they are very poor, this self help has given them a wholesome attitude of independence.

<sup>14</sup> *Minutes of the Thirty-eighth Annual Assembly* (1943), p. 27; Syverson, historical sketch.



his wife spent about a year with the Syversons and gave welcome assistance to the growing work.<sup>15</sup> Fred R. Litton and his wife then went to El Salvador and assisted briefly.<sup>16</sup> In the main, however, the evangelization of the tiny republic has been done by Syverson and his native workers. By dint of their own energy they have pressed the gospel into every section of the land, winning the lost to Christ despite persecution or hardship.

Syverson has endeavored to organize the Salvadorian work after that in the United States. Besides the school, Syverson instituted annual conventions, youth congresses and similar programs that have strengthened the churches and drawn them together in unity. The thriving work has also given impulse to the evangelization of its neighboring countries, for a work of such vitality cannot be contained within national boundaries. This has been particularly true of the Bible School in Santa Tecla, which has been named imposingly, *Instituto Bíblico de la Iglesia de Dio sen Centro América*. Students have come to the Bible Institute of the Church of God in Central America from Costa Rica, Honduras, Panama, Nicaragua and Guatemala, and have returned to spread the good message in their own lands.



## THE PRESENT DECADE

In 1953 O'Neil McCullough and his wife Ineze arrived in El Salvador to head the growing school and serve as missionaries.<sup>17</sup> By that time the churches in the United States had become inspired by the Salvadorian work and were sending assistance to the school. The largest gift was \$4,000 from Kannapolis, North Carolina, for the erection of a new dormitory.<sup>18</sup> There were other gifts from the States for the regular missionary work. Johnnie Owens of Riverside, Georgia, sponsored \$4,000 for the erection of small churches and mission stations which were being organized in many places.<sup>19</sup> The church in Crane Eater, Georgia, financed the erection of a church in Pasaquina,

<sup>15</sup> *Minutes of the Thirty-ninth Annual Assembly* (1944), p. 49; Syverson, historical sketch.

<sup>16</sup> *Minutes of the Fortieth Annual Assembly* (1945), p. 33; Syverson, historical sketch.

<sup>17</sup> Ineze McCullough, correspondence to the author, c. February 1, 1954.

<sup>18</sup> *Church of God Evangel*, January 29, 1955, p. 9.

<sup>19</sup> Syverson, historical sketch.

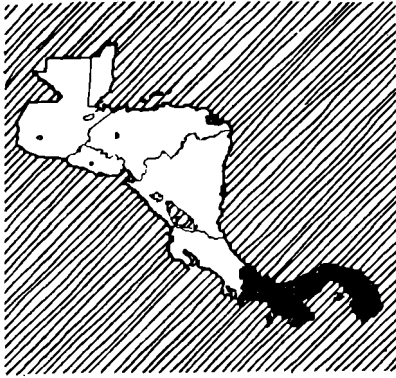
and other American congregations similarly assisted the hard working but poor Salvadorians.<sup>20</sup> The result has been a marvelous spread of the gospel.

By May, 1958, there were forty-four organized churches, most of them worshipping in their own buildings, and seven established missions, all with nearly 2,500 members and twice that many adherents. God has helped wonderfully since that day Syverson found the dying work of F. W. Mebius.

Succeeded by O'Neil McCullough, Syverson retired from the field in 1956 after sixteen years of service.<sup>21</sup> With extensive previous experience in Honduras and the Santa Tecla school, McCullough has been able to continue in the same effective manner as his predecessor. He is assisted by Gabino Castillo, a native of Guatemala. With these and the many other workers, the churches and *campos blancos* are still growing as souls are won to Jesus Christ.

<sup>20</sup> *Church of God Evangel*, October 23, 1954, p. 6; January 29, 1955, p. 9.

<sup>21</sup> *Ibid.*, April 9, 1956.



## PANAMA

### THROUGH THE CANAL

Twice during the summer of 1935 J. H. Ingram passed through the Canal Zone in Panama. The first time, in June, he was on his way to South America and the Caribbean islands immediately after having established the Church of God in Guatemala and Limón, Costa Rica. Ingram found in Colón, at the Caribbean entrance of the Canal, a small band of Pentecostal believers, and at their insistence, preached for them about a week. A similar group across the Isthmus in Panama City, near the Pacific entrance, heard of his presence and prevailed on him to come and preach to them also.<sup>1</sup>

On his return from South America, two months later, Ingram again visited the two missions. The Colón group wanted to unite with the Church of God immediately, so a church was set in order with twenty-two members—Panamanians, West Indians, Negroes and Chinese. J. N. Cumberbatch was the leader of this mission.<sup>2</sup>

The mission in Panama City did not unite with the Church until the next year. It was located in the Chorillo section of Panama City, only a few yards outside the Canal Zone, where the Pentecostal message had been brought a short while earlier by A. F. Edwards of California.<sup>3</sup> In 1936 Ingram returned to Panama and brought the Chorillo mission into the fellowship of the Church of God. Bolívar DeSouza, a naturalized Panamanian from Jamaica, was pastor of the

<sup>1</sup> *Church of God Evangel*, August 3, 1935, p. 11.

<sup>2</sup> *Ibid.*, October 5, 1935, p. 10.

<sup>3</sup> Bolívar DeSouza, correspondence to the author, November 25, 1955.

new church. These missions in Colón (inside the Canal Zone) and Panama City (just outside it) were situated at each end of the world-famous Canal, and gave the Church of God its entrance to the whole of Panama.

## THE UNIQUE LAND

Although Panama is a free and independent nation, it is "dominated economically and politically by the American-controlled Canal," and is probably unlike any other country on earth.<sup>4</sup> It stretches like an S-shaped ribbon from Costa Rica in Central America to Colombia in South America, gashed in half by the Canal. Originally a Spanish colony along with its sister republics, Panama was for many years a part of the Republic of Colombia. In 1903, encouraged by a growing relationship with the United States, it seceded from Colombia and set itself up as an independent republic under a constitution which guarantees the separation of Church and State.<sup>5</sup> The new republic then ceded to the United States a ten-mile-wide strip of land across the Isthmus for construction of the Panama Canal.

Practically all of the nation's wealth comes directly or indirectly from the Canal, and more than a third of its people live in clusters along its edge, particularly in Colón and Panama City. The remaining population is scattered over the rain-swept land, in its dense forests, fertile plains and thick jungles. About seventy-five per cent of the Panamanians are a mixture of white and Negro or white and Indian, with ten per cent pure white, ten per cent pure Negro, and five per cent pure Indian. The language of the republic is Spanish and the principal religion is Roman Catholicism; in the Canal Zone, English is spoken and the predominant religion is Protestantism.<sup>6</sup> The Catholic Church, however, acknowledges that it is losing ground in Panama.<sup>7</sup> The Pentecostal revival was well begun in the strategic land by the time the Church of God made its entrance there.

Bolívar DeSouza's evangelistic ability came into prominence as the

<sup>4</sup> Rippey, *op. cit.*, p. 418.

<sup>5</sup> *Ibid.*

<sup>6</sup> Thiessen, *op. cit.*, p. 327.

<sup>7</sup> Rycroft, *op. cit.*, p. 133.

Chorillo mission grew and gathered strength. In 1938 Ingram revisited Panama and found both missions doing well,<sup>8</sup> but the Colón work apparently died shortly afterward. It was not mentioned again and no trace of it can be found today. This left Chorillo as the only Church of God mission in Panama, and it was without an American missionary. Yet DeSouza and the native workers did well.

## INTO THE INTERIOR

With the beginning of 1939 came the beginning of expansion in Panama. DeSouza began to preach in, or send other workers to, villages and towns in the interior. A work was begun in Garachiné, a coastal town ninety miles south across the Gulf of Panama.<sup>9</sup> The gospel was also taken into San Juan, Santa Rosa and Taimatí, where mission stations were established.<sup>10</sup> Because of the remoteness of some of the villages reached by DeSouza and his helpers and because of very poor transportation, it took as long as two weeks to visit them.<sup>11</sup> The people in this deep interior were extremely poor, materially and spiritually.

DeSouza attended the Assembly of 1939, as the first Panamanian delegate. At that meeting, H. S. Syverson was appointed missionary to El Salvador and overseer of all Central America. Encouraged by this strengthening of the work, Bolívar DeSouza wrote:

Thank God for the Church of God in Panama, also for the Mission Board who sent out three Holy Ghost men to help us—Brother J. H. Ingram who organized us; Brother Paul H. Walker who came and helped us along so well;\* and Brother Syverson who is cut out for Central American work.<sup>12</sup>

The work in Panama was greatly strengthened and multiplied in 1940, when A. J. Angvick joined the Church of God and brought his

<sup>8</sup> *Church of God Evangel*, April 9, 1938, p. 6.

<sup>9</sup> DeSouza, *loc. cit.*

<sup>10</sup> *Minutes of the Thirty-fourth Annual Assembly* (1939), p. 75.

<sup>11</sup> J. Fred Rippey, *Latin America*, (Ann Arbor: University of Michigan Press, 1958), p. 420.

\*Walker made a tour of Central America in 1939, during the year he was Field Representative.

<sup>12</sup> DeSouza, *Church of God Evangel*, July 13, 1940, p. 15.

mission into it.<sup>13</sup> Since 1936, when he went to Panama from California, Angvick had evangelized extensively in and near the Canal Zone<sup>14</sup> and had established an English-speaking church in the Chorillo district only one block from DeSouza's Spanish church. Through the years the two men had become such close friends that DeSouza wept with joy when he heard that Angvick had come into the Church of God. Seven native evangelists joined the Church with him, exactly doubling the number of workers for the Church in Panama.

During the years of World War II the work in Panama was considerably hampered. Angvick, a reserve radioman in the U. S. Navy, was called to active duty. When he left his Chorillo mission in December, 1940, he appointed Louise Catherwood to pastor the flock during his absence.<sup>15</sup> While the work did not make spectacular progress after that, under the leadership of DeSouza and Syverson it did have a steady growth during the war years. Salvador Herrera was an outstanding native evangelist who penetrated the tropical wilderness to preach to the primitive Indian tribes. José Castañeda, another capable evangelist, did a good work in the southern jungles near Garachiné. Some of the places reached by these men were so far in the jungles that it was necessary to have experienced guides as they visited the mission stations. Vegetation grew so thick around the mission in Taimati that it often obscured the sun.

In 1946 Angvick (who rushed back to Panama as soon as he was released from the Navy) was appointed Overseer of Panama, and Syverson turned his attention entirely to his own field in El Salvador. Angvick and DeSouza have continued in Panama together until the present time. They have made good progress, with Angvick centering his efforts around Panama City, Balboa, and the Canal Zone vicinity, while DeSouza has gone into the northern Chiriquí territory. There were only seven established churches in the Isthmus in 1946, but by 1950 there were sixteen. This expansion was the fruit of tireless labor amid considerable difficulty.

Panama has been a difficult field, due to many obstacles which have arisen from time to time. This work has taken

<sup>13</sup> Syverson, *Ibid.*, August 17, 1940, p. 7.

<sup>14</sup> A. J. Angvick, "Pentecost in Panama," *The Macedonian Call*, Fourth quarter, 1948, p. 9ff.

<sup>15</sup> *Ibid.*, p. 10.

on new life under the capable leadership of Brother Angvick and his wife. We have both Spanish and English churches in the Republic . . . and efforts are being made to open work in the Canal Zone. Brother DeSouza is doing an excellent work in the interior, and here is where we expect a rapid growth.<sup>16</sup>

## THE REVIVAL COMES

The anticipated growth did come. Not rapidly, perhaps, but steadily. The missions grew numerically and spiritually as DeSouza pressed the gospel into the northern hinterland, travelling "on horseback, railroad, and foot, to carry the message in villages and towns, to the hungry hearts that have never heard the gospel preached and are anxious to hear more."<sup>17</sup> The poor, impoverished people called for the gospel as if it were bread. All along the Costa Rican border the people received the Word gladly, sometimes as many as thirty in one family being converted. DeSouza trudged through the mountains, carrying blankets to protect him from the chill as he slept on floors or bamboo beds at night, and thanked God for the privilege of laboring for His cause.

At first the missionary travelled to the Chiriquí territory from Panama City, but he later moved to Concepción and made that town his headquarters. A church was erected in Concepción large enough for the conventions that were then begun.<sup>18</sup> Other churches and missions were organized in Puerto Armuelles, Pedregal and numerous smaller towns. The labor of DeSouza among the poor, illiterate, superstitious Indians is an epic example of missionary evangelism.

Angvick also did effective work in the central section of the Republic and in the Canal Zone itself. Churches were established in La Chorrera and smaller towns outside the Zone; a church was begun in Colón, where the first Panamanian Church of God was organized, and one was begun in Paraíso, in the Canal Zone.<sup>19</sup> Although worship has always been allowed freely in the Canal Zone, official recognition of the Church of God was not secured from the U. S. Government

<sup>16</sup> Vessie D. Hargrave, "Latin America," *Ibid.*, Second quarter, 1948, p. 5.

<sup>17</sup> DeSouza, *Church of God Evangel*, July 9, 1949, p. 5.

<sup>18</sup> DeSouza, correspondence to the author, November 25, 1955.

<sup>19</sup> From the official files of the Latin American Headquarters, San Antonio.

until January 28, 1954.<sup>20</sup> This was the first Pentecostal group to be given this approval.<sup>21</sup>

Two young missionaries helped in Panama for awhile. One was Noel DeSouza, a son of Bolívar, who in 1950 was appointed to Costa Rica as missionary. The other was Bill Watson and his wife Rhoda, who were in Panama in 1954,<sup>22</sup> and later went farther south to Brazil.

### THE REVIVAL INCREASES

In recent years, the labor of these men of God has been rewarded by a mighty spiritual outpouring in Panama. All the way from the Canal Zone to the Costa Rican border, literally thousands have flocked to hear the gospel and hundreds have been converted.

God is still mightily present in Panama and souls are saved daily . . . and miracles of healing are being manifested . . . People are coming from the interior of Panama and asking us to come into their area to commence revivals.<sup>23</sup>

We have just returned from a trip to Los Santos Province where we preached in areas that have never heard the gospel. More than three hundred souls came to Christ . . . We completed a campaign at Pedregal where around two hundred accepted Christ.<sup>24</sup>

God has raised up natives within Panama to assist in this revival, which has spread even into Costa Rica. The outpouring has continued steadily, so that even Americans in the Canal Zone are asking for the gospel to be brought to them. A spiritual fire is glowing in the Isthmus that connects North and South America; it is hoped that this fire will spread northward and southward into them.

<sup>20</sup> Angvick, correspondence to the author, January 17, 1959.

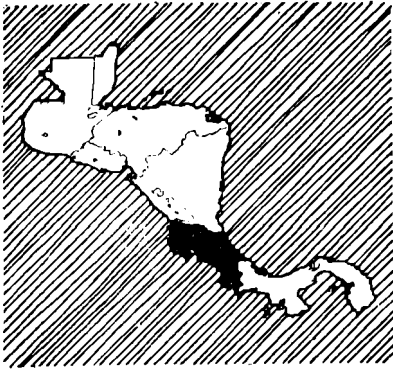
<sup>21</sup> Vessie D. Hargrave, personal interview with the author, December 21, 1958.

<sup>22</sup> Bill E. Watson, "First Impressions of Panama," *Church of God Evangel*, October 23, 1954, p. 12.

<sup>23</sup> Angvick, "Outpouring in Panama," *Ibid.*, February 4, 1957, p. 6ff.

<sup>24</sup> Angvick, "Panama in Downpour of Blessings," *Ibid.*, April 8, 1957, p. 12.





## COSTA RICA

### ENGLISH FOUNDATION

Costa Rica lies in the narrow strip of Central America north of Panama and south of Nicaragua, with the Caribbean Sea to the east and the Pacific Ocean to the west. The small republic is one of the most prosperous and progressive of the Central American republics. It is virtually isolated from its northern neighbors by mountain ranges and is generally detached from them, more peaceful and with higher educational standards and living conditions.<sup>1</sup> It shares with its neighbors the Spanish language and the Roman Catholic religion. Costa Rica is the one Central American state that is distinctly white, with eighty per cent of its population white, four per cent Negro, and the remainder either Indian or a mixture of the races.

J. H. Ingram visited this comparatively prosperous land in 1935 and found in Limón, on the Caribbean coast, a small band of Spirit-filled believers.<sup>2</sup> The leader of the group was Rosabelle Dandie, a Salvation Army lady who had received the baptism of the Holy Ghost in 1927.<sup>3</sup> In contrast to the prosperity of the country, this congregation was very poor and had suffered a great deal for the Pentecostal testimony. In every way they were a minority group. They were Pentecostal in a Catholic land, Negro immigrants from Jamaica in a land overwhelmingly white, and they spoke English among a Spanish-speaking people.

One of their friends, however, was a prosperous plantation owner

<sup>1</sup> Wilgus and d'Eça, *op. cit.*, p. 190.

<sup>2</sup> *Church of God Evangel*, April 9, 1938, p. 6.

<sup>3</sup> *Ibid.*, August 31, 1935, p. 8.

who in 1933 had financed the erection of a church and had provided three small homes for the destitute members. This charitable friend (whose name is not recorded) also purchased land for the poor members to cultivate for their sustenance. This beautiful example of Apostolic benevolence deeply impressed Ingram and the Church of God.<sup>4</sup> Before Ingram left Costa Rica, he accepted the congregation of fourteen members into the Church of God. For fifteen years this English church was to be the only Church of God in Spanish Costa Rica. Although a small mission was in Cinen,<sup>5</sup> no church seems to have been organized there.

### FIFTEEN-YEAR INTERLUDE

Rosabelle Dandie has continued as pastor of the Limón church ever since it was organized in 1935, with the Costa Rican field under the supervision of various neighboring overseers. J. H. Ingram first had supervision of the work (1935-1938), C. T. Furman of Guatemala (1938-1939), H. S. Syverson of El Salvador (1939-1946), and finally, A. J. Angvick of Panama (1946 to the present). Although Graham L. Stillwell and his wife preached there for several weeks in 1948,<sup>6</sup> not until 1950 was any serious attempt made to expand the work in Costa Rica. The Limón church itself prospered and Mrs. Dandie conducted services in outlying districts. Although the gospel was preached and souls were converted, none of her efforts resulted in permanent missions or churches. Costa Rica needed a Spanish-speaking missionary.

### SPANISH BEGINNINGS

On May 16, 1950, a Latin missionary was appointed to Costa Rica,<sup>7</sup> Noel DeSouza, a young son of Bolívar DeSouza in neighboring Panama. Noel, an exceptionally effective evangelist, was at that time conducting meetings in southern Panama. He arrived in Costa Rica in

<sup>4</sup> *Ibid.*, July 6, 1935, p. 7.

<sup>5</sup> *Ibid.*, August 31, 1935, p. 16.

<sup>6</sup> Vessie D. Hargrave, "Latin America," *The Macedonian Call*, second quarter, 1948, p. 5.

<sup>7</sup> *Minutes of the Missions Board*, May 16, 1950.

October, 1950, and began a fruitful ministry in the captial city of San José. With young DeSouza was his wife Concepción, who was also an evangelist of unusual ability.

The young couple encountered considerable opposition from the very beginning of their work. Noel was arrested between thirty and forty times because of his preaching; Conchita (as Concepción is known by her friends) was put under house guard, and they were stoned as they conducted worship services.<sup>8</sup> But God blessed their missionary work and souls were converted to Christ from idolatry and unbelief. By May, 1951, they reported an organized church and the beginning of a smaller mission in San José.<sup>9</sup> A. J. Angvick, Overseer of Panama, visited Costa Rica during the following winter and became almost rhapsodic about the work that was being done. Among the many converts were a professor, a language instructor, a policeman, and other influential citizens. According to Angvick, some of the converts were healed of such sicknesses as tuberculosis, malignant growths, hernia, and bad eyes.<sup>10</sup> The revival spread to other places and new churches were organized. Even though Costa Rica lacks a good road system into its outlying provinces,<sup>11</sup> the zealous evangelists pressed the gospel into Siquirres, Limón, Cañas, and other towns, generally following the good roads that do exist. By 1954 eight churches and missions had been organized.<sup>12</sup>



## OUTPOURING AND EXPANSION

The beginning of the Spanish work in 1950 also marked the beginning of a continuous revival spirit. A great number of souls were won to the Lord\* and churches were organized in such remote places as Golfito, far in the coastal south; Sixaola, on the border of Panama;

<sup>8</sup> Hargrave, correspondence to the author, November 23, 1955; c. January 12, 1959.

<sup>9</sup> *Church of God Evangel*, July 21, 1951, p. 14.

<sup>10</sup> *Ibid.*, March 15, 1952, p. 6ff.

<sup>11</sup> Rippy, *op. cit.*, p. 420.

<sup>12</sup> Hargrave, *South of the Rio Bravo* (revised edition), p. 29.

\* One of the many persons converted was a young man in Limón of such vicious character that he was called "The Human Wolf." This young man was also baptized in the Holy Ghost and in water. [*Church of God Evangel*, April 9, 1956, p. 13.]

and Palmar in the inland south. The greatest triumph of all was probably a revival DeSouza conducted in Limón, where the spiritual tide had been steadily rising.<sup>13</sup> He was able to obtain use of a huge stadium in September and October, 1956.<sup>14</sup> During the meeting, which seems to have lasted about six weeks, DeSouza reported 826 conversions. At the same time, fifty persons received the baptism of the Holy Ghost in the central church in San José.<sup>15</sup> God was also raising up workers to assist DeSouza in caring for the churches he organized.

On the first of January, 1957, Jackie R. Scott and his wife went to Limón, Costa Rica, from La Ceiba, Honduras, where he had spent seven months while Norva E. Skaggs was on furlough. Scott began a new church in Limón, in part from the great revival conducted by DeSouza. The work was nevertheless very small. DeSouza returned in March and conducted another meeting in which five hundred conversions were reported.<sup>16</sup>

The Church of God has grown so rapidly in Costa Rica that it is considered one of the most vigorous missionary groups in the country.<sup>17</sup> In less than ten years it has gained twenty-two churches and over a thousand members and adherents.<sup>18</sup>

Hiram Almirudis, from Mexico, conducted a short-term Bible school in Costa Rica in 1957. Only seven full-time students attended the first term, with the number growing to thirteen in 1958. The size of the school has not matched its enthusiasm. Strictly a training school for workers, it proposes to supply the field with native evangelists. With Panamanian DeSouza, American Scott, and Jamaican Dandie, these native Costa Ricans are already busy in the spiritual harvest of their homeland.

<sup>13</sup> *Ibid.*

<sup>14</sup> Noel DeSouza, correspondence to the Missions Department, September 6, 1956.

<sup>15</sup> *Ibid.*, October 19, 1956.

<sup>16</sup> Jackie R. Scott, "History of a New Church," *Church of God Evangel*, October 21, 1957, p. 8.

<sup>17</sup> Thiessen, *op. cit.*, p. 341.

<sup>18</sup> From the official files of the Latin American Department.



## ARGENTINA

### A MAN'S KNEES

In the cosmopolitan city of Buenos Aires there is an island called Isla Maciel, and on that island there is a temple called the Church of God. It is an influential church, with a greater membership than any other local congregation in the Church of God.

The church on Isla Maciel is largely the fruit of one man's labor and leadership, an Italian by the name of Marcos Mazzucco. In at least one respect, this man is like James, the brother of Jesus, whose knees were as hard as a camel's knees from long and ardent periods of prayer.\* Mazzucco's knees are calloused by prayer, too; the largest, hardest callouses this writer has ever seen. The long seasons of prayer that caused such callouses is without question the power that has made the church on Isla Maciel a citadel of the Pentecostal faith in Argentina today.†

\* Eusebius of Caesarea, in his *Ecclesiastical History*, II: 23, quotes Higesippus as saying, "But James, the brother of the Lord . . . was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as a camel's, in consequence of his habitual supplication and kneeling before God."

† Mazzucco did not display his calloused knees to me; instead, he was embarrassed when he realized I had seen them. He allows nothing to interrupt his time of prayer. Once when it became necessary for him to accompany me to a suburb of Buenos Aires during the early morning, he objected to his wife the night before the trip that he could not go during his period of prayer. Then he brightened, "Oh, well, I'll get up two hours earlier and pray." And he did.

## CATHOLIC ARGENTINA

The Church of God is reported to be the largest Pentecostal Church in Argentina, and one of the strongest Protestant groups. All the Protestant churches combined, however, are proportionately a negligible minority in the Catholic republic. There are only about 100,000 Protestants, both nominal and evangelical, out of a population of over twenty million.

Argentina, like practically all of Latin America, was discovered and explored by the Spaniards. For three hundred years after its discovery in 1516, the land was a Spanish colony. With Spanish colonization came the Catholic religion and the virtual disappearance of the native Indian through slaughter by the Spaniards, inter-marriage with the Spaniards, and retreat from the Spaniards into the remote hinterland.<sup>1</sup>

Argentina won independence from Spain in 1816. Later there followed a great migration of Europeans to the new republic, with Italians accounting for nearly half the total immigration. Next came more Spaniards and the French, with whom the Catholic religion grew ever stronger. In Buenos Aires the Spaniards today account for more than a third of the population, and the Italians for almost another third. Numerous colonies of Spaniards, Italians, Frenchmen, Germans, Poles and other national groups settled in Buenos Aires, encouraged by a liberal immigration law passed in 1876. While the majority of the immigrants came from Catholic European countries, there were some Protestants and some Jews.\*

As one might expect, Catholicism is the official religion of the republic and is supported by the State. Religious education is compulsory in the schools, and that is provided by the Catholic Church. The President must be a Catholic, even though he is elected in much the same

<sup>1</sup> For further study of this period, see the article "Argentina" in *Encyclopædia Britannica*, Vol. 2, p. 315; Latourette's *History of the Expansion of Christianity*, Vol. 5, Chap. 4, "Latin America"; Thiessen's *A Survey of World Missions*, pp. 369, 370; 378-382; and an exceptionally good secondary history, Anne Merriman Peck, *The Pageant of South America* (New York: Longmans-Green, 1941).

\* Notable for their absence in Argentina are the Negroes who are so conspicuous in some of the Latin American countries. There are practically none in Argentina, which is one of the "whitest" of all the American nations, along with neighboring Uruguay, and Canada in North America. This is completely different to Brazil and Venezuela, where Negroes live in such numbers that there is a confusing admixture of color strains.

way as are Presidents of the United States. Yet, this strong Catholic preference does not deny the rights of Protestants, whose religious freedom is provided for in the Constitution of 1853. The Argentinians are much more tolerant toward Protestants than are most Catholic countries, who promise freedom but do not grant it.

Argentina is also more cosmopolitan and sophisticated than her sister republics in Latin America. Buenos Aires is a teeming, prosperous city, not unlike the large cities of North America. As long ago as 1917, a world traveller and lecturer wrote,

Buenos Aires is as real a city as New York—it is a city as we understand the word—a place at the same time practical and magnificent . . . a place to work in and to live in and to thrive in. . . .<sup>2</sup>

It was at this very time, 1917, that two Church of God missionaries came to the city with the Pentecostal message.

### PENTECOST IN ARGENTINA

Strangely, even though the Church of God helped plant the Pentecostal faith in Argentina, its present work there does not stem from those early efforts. The church on Isla Maciel is not connected in any way with the missionary work of F. L. Ryder and Lucy M. Leatherman between 1917 and 1923. Their work disappeared after they returned to the United States and there is no apparent trace of it today.

A considerable number of Pentecostal groups and individuals evangelized the South American republic during the first two decades of the latter-day outpouring. The first edition of the *Evangel*, March 1, 1910, carried a report from a "Mother Kelty" and her daughter Harriett May Kelty, from New Castle, Pennsylvania. They had been in Argentina since the latter part of 1909, evidently as independent missionaries who had gone out "by faith." They seem not to have remained in Argentina more than about a year and a half.<sup>3</sup> In 1918 Lucy M. Leatherman mentioned that a good Pentecostal mission was operated by the Italians in Villa Devota, a suburb of Buenos Aires.<sup>4</sup>

<sup>2</sup> *Burton Holmes Travelogues* (Chicago: The Travelogue Bureau, 1917), Vol. 13, p. 117.

<sup>3</sup> *The Evening Light and Church of God Evangel*, March 1, 1910, p. 5.

<sup>4</sup> *Church of God Evangel*, August 10, 1918, p. 4.

## REVIVAL ON ISLA MACIEL

Marcos Mazzucco and his wife came from their native Italy to Argentina in 1922, settling on Isla Maciel, an Italian community on the outskirts of Buenos Aires. Six years later, in 1928, Mazzucco, his wife and small son, Mario, were converted in the Swedish Assemblies of God and baptised with the Holy Spirit.<sup>5</sup> The Mazzuccos began worship services in their home, and a marvelous revival resulted. Many persons were converted and outstanding healings were wrought by the power of God. Marcos Mazzucco became mighty in prayer, faith and works. He went over the city, preaching to all he met, praying for the sick and sinful, almost always on foot, walking faster than most men could follow. Because his energy and enthusiasm were so contagious, the crowds that came to the island for worship grew larger and larger. This was despite the fact that Isla Maciel was accessible only by crude paddle boats and an old shuttle bridge.

In 1936 a nice church building was erected by the growing congregation, which was almost entirely European. By that time the church had many capable workers, so it began reaching out to other parts of Buenos Aires. Missions, or "preaching stations," were organized in homes of members over the city. Services were conducted at these missions during the week and on Sunday mornings; on Sunday afternoon all the workers and members returned to the mother church for worship. The first preaching station was in Sarandi in 1937, followed shortly by stations in other sections of Buenos Aires. Within three years there were eleven such missions scattered throughout the city. Each had its own leader, all of whom were workers from the central church on Isla Maciel.

## THE TWO BIBLES

During the time the preaching stations were being established, Mazzucco and his assistants became increasingly dissatisfied with their denominational affiliation. Toward the close of 1939, they severed their association with the Swedish Assemblies.<sup>6</sup> After this break they were known as the Evangelical Pentecostal Church.

<sup>5</sup> Marcus Mazzucco, personal interview with the author, March 2, 1957.

<sup>6</sup> *El Heraldo de Paz*, January, 1940.



J. H. Ingram came to Argentina in June, 1940. Having been prevented from making a trip to Egypt and other mission fields because of World War II, he sailed from New York to Brazil and Argentina.<sup>7</sup> Seven years earlier he had been invited to Argentina by a man named Crook, who offered a part of his home for the opening of a Church of God mission in Quilmes, a suburban town of Buenos Aires. Crook died before Ingram was able to visit him, but his widow had kept the lower part of her home vacant so the mission could be opened.<sup>8</sup>

Ingram and Mazzucco heard of each other and arranged a meeting. It was dead winter below the equator, and in Argentina it was the rainy season. The whole city of Buenos Aires was in flood stage, with four feet of water in the basement of the Isla Maciel church.\* Nevertheless, Ingram spent June and July with Mazzucco, preaching in the Isla Maciel church and the preaching stations. A revival resulted in which many persons received the baptism of the Holy Ghost and whole families were converted from Catholicism.<sup>9</sup> As Ingram preached and visited among the people, they fell in love with him and the Church of God, finally expressing a desire to unite with it. After the ministers voted unanimously to come into the Church, the union was effected on June 30, 1940. Ingram and Mazzucco placed their Bibles together at Matthew 16:18, and

. . . The union was formed amidst shouts of victory that made the welkin ring. The two Bibles together in this manner represent that the Evangelical Pentecostal Church and the Church of God are no longer two, but one in the material as well as the Spirit.<sup>10</sup>

Ingram gave a glowing report of the Argentina work at the Assembly in October, 1940, at which time Mazzucco was appointed its first overseer.<sup>11</sup>

<sup>7</sup> *Church of God Evangel*, June 22, 1940, p. 7.

<sup>8</sup> *Ibid.*, September 14, 1940, p. 7.

\* Mrs. Mazzucco tells with great zest how Ingram came to their door in the rain, with the collar of his overcoat turned up and the brim of his hat down. His appearance frightened her and she refused him admittance. He returned in less woebegone condition and established his identity, whereupon he was admitted readily.

<sup>9</sup> *Ibid.*, July 27, 1940, p. 7.

<sup>10</sup> *Ibid.*

<sup>11</sup> *Minutes of the Thirty-fifth Annual Assembly* (1940), pp. 57, 110.

With its new affiliation, the church in Argentina grew all the more. Soon the central church on Isla Maciel was outgrown and in 1943 a larger one was begun. Services were conducted in the large edifice as early as March, 1944, but it was not formally dedicated until December 9, 1945. The Isla Maciel church has grown from 430 at the time it united with the Church of God<sup>12</sup> to over three thousand today.<sup>13</sup> The outreach of this fountainhead was soon spread to other areas of Argentina.

### TO THE SOUTHERN HINTERLAND

In 1944 the Temple in Buenos Aires established a mission in Mar del Plata, a beautiful resort town on the Atlantic Ocean, 250 miles to the south. The Isla Maciel church sponsored the mission entirely; they supported the pastor, paid all expenses and in 1949 erected a nice church building.<sup>14</sup> This was a significant beginning, for the Mar del Plata church not only prospered, but it initiated revival and expansion throughout its area. Churches were begun in nearby Balcarce, and Dolores to the north. These churches grew into large congregations, gradually reaching out with missions to such towns as Castelli, General Guido, General Lavalle, Dionicia, Batan and Villa Rock. Eventually the Church was established as far south as Patagonia, with a congregation in Comodora Rivadavia, Province of Chubut.

### TO THE NORTHERN HINTERLAND

Beyond the populous coastal regions, the Argentine Pampas stretch in a 250,000 square mile semi-circle from Buenos Aires.<sup>15</sup> The Pampa is a flat, treeless plain, whose verdant pasturage is a veritable paradise for the farmer and for the *gauchos* and their cattle. North of the Pampas region, extending into Paraguay and Bolivia is the Gran Chaco, a thinly populated region of swamps, forest land and sugar fields. In this rainy,

<sup>12</sup> *Church of God Evangel*, July 27, 1940, p. 7.

<sup>13</sup> Hargrave, *South of the Rio Bravo* (revised edition), p. 35.

<sup>14</sup> Mazzucco and Hargrave, personal interviews with the author, February 28-March 3, 1957.

<sup>15</sup> Herring, *op. cit.*, pp. 579, 580.

sub-tropic region there are many tribes of semi-civilized Indians, some of the most primitive inhabitants of all Argentina.

In 1945 Juan Ricardo Lagar, a missionary to the Tobas Indians in Gran Chaco, visited Marcos Mazzucco in Buenos Aires and stated that God had instructed him to commit the Chaco mission work to Mazzucco and the Church of God.<sup>16</sup> Lagar then went to California, where he died. Mazzucco, on May 25, 1946, led a delegation\* to Sáenz Peña, in the Province of Chaco, and from there to La Villa, nineteen miles from Resistencia. The Church of God delegation met with about one thousand members of the Tobas tribe and reached an agreement to do missionary work among them. The Indians were represented by their *casique general*, or chieftain, Pedro Martínez, and the *casiquillos* of the various tribal camps. A contract was signed, giving the Tobas missionary work official recognition and accepting as Church of God members about 3,800 Indians who had already been converted. Many could not join the Church because of the polygamous practices of the tribe, for the Church required each man with more than one wife to put away all but one of them.

Aleksio Praniuk, a prominent pastor in Buenos Aires, was appointed missionary to the Indians. Besides his outstanding missionary work with the Indians, he has been an effective evangelist among the Bulgarian immigrants in Northern Argentina. On July 8, 1947, the first Bulgarian church was organized in Sáenz Peña with twenty-eight members. Since then, assisted by Nikita Dudik, Praniuk has extended the Church into the Province of Formosa, on the Paraguayan border; Jujuy, on the Bolivian border; southwestward to Mendoza, on the Chilean border; and his influence is responsible for the work in Chubut, far south in Patagonia.

Praniuk and Dudik have been true pioneers, often preaching where no other missionary has ever set foot.† After a little more than ten years

<sup>16</sup> Aleksio Praniuk, an unpublished manuscript, *História de la Iglesia de Dios en El Chaco*, translated by María Godines. This document and missionary Praniuk's *Carpeta*, a portfolio on the Chaco work, have been very helpful in this section.

\* The delegates were Mazzucco and his wife, Aleksio Praniuk, Gabriel Osvaldo Vacarro, Rafael Donnacumma, and Pedro Senoff.

† For a short period Praniuk became discouraged with the Indians because of their slowness in putting away all but one wife, their unwillingness to wear clothes, or at least sufficient clothes, and their inclination to fanaticism. He

of missionary work there, about fifty-eight churches and missions have been established in northern Argentina, with more than 15,000 members. This is nothing less than a miracle of God's grace.

### FORWARD FROM NOW

In January, 1956, the Church of God in Argentina was divided into three districts.<sup>17</sup> Mario Mazzucco was appointed over the central district, which embraces Buenos Aires and its environs; Salvador Ciulla, over the southern district; and Aleksio Praniuk, over the northern district. These three territorial overseers are under the supervision of Marcos Mazzucco, overseer of all Argentina. The work they have already done is significant, but even they look upon it as only a beginning. A school of great promise has been established in Sáenz Peña in the north, headed by Hiram Almirudis of Mexico. Pleasant new quarters have been erected for the young institution. Another, more modest school is operated at Mar del Plata in the south.

Parts of Argentina are inaccessible to the Christian workers, yet precious souls live there. Even though the country is progressive and civilized, vast areas are yet without the gospel. Protestants are a small percentage of the Argentine population, and the Church of God is only a particle of even that. Yet it is a particle of life. Under God, its throbbing life can affect the lives of many others.

devoted most of the time to the Bulgarians during his discouragement. In 1957, he was visited by Edmund Outhouse, from Chile, Mario Mazzucco, Vessie D. Hargrave and Paul H. Walker, Executive Missions Secretary, who encouraged him to continue his work among the Indians.

<sup>17</sup> *Minutes of the Missions Board*, January 15-18, 1956.



## URUGUAY

### 🍷 "THE BUFFER STATE"

Besides its extensions within its own borders, the Church of God in Argentina has directly influenced the establishment of the Church in Uruguay.

This was a natural extension of the Argentina work, for the two countries were originally of one and the same pure Spanish stock, and later grew by the same Italian or other European immigrations.<sup>1</sup> Argentina, second largest of the South American countries, and Uruguay, the smallest of them, are divided by the Río de la Plata, or "River of Silver," and both were presumably discovered in 1516 by the same Juan Díaz de Solís.<sup>2</sup> Uruguay lies between giant Portuguese Brazil and Spanish Argentina, so it was long buffeted and conquered by first one of the powers and then the other. Since it became a republic in 1828,<sup>3</sup> it has been called a buffer state between Argentina and Brazil.

The Republic of Uruguay has become one of the most prosperous and progressive of the South American nations. It is also one of the most democratic, one of the most religiously tolerant, and the one most generally like the United States. In 1913 it was described as having "neither mountains, nor deserts, nor antiquities, nor aboriginal Indians."<sup>4</sup> This same moderation marks the temper and the habits of the

<sup>1</sup> James Bryce, *South America: Observations and Impressions*, (New York: Macmillan, 1913), p. 349.

<sup>2</sup> *Encyclopædia Britannica*, Vol. 22, p. 906.

<sup>3</sup> Herring, *op. cit.*, p. 658.

<sup>4</sup> Bryce, *loc. cit.*

land. The quiet, genteel, confident atmosphere of the land is a striking contrast to most of the other Latin American republics.

### ACROSS THE ESTUARY

Montevideo,\* the capital city, lies directly east of Buenos Aires, 150 miles across the estuary of the Río de la Plata. This is an overnight trip by boat and only about an hour by plane, so there is ordinarily much traffic between the two cities.

Among the Montevideans who visited the Church of God on Isla Maciel in Buenos Aires in the 1940's were two Italian Christians, Justo Videla and his brother-in-law, Pedro Cazálaz. Because these two men were staunch believers in sanctification and the life of holiness, the Isla Maciel church interested them immediately, even though they were unacquainted with the Pentecostal experience.

In 1945 they invited Pastor Mazzucco to visit them in Montevideo. He sent his son Mario to visit them at a time when the Superintendent of Latin America, Vessie D. Hargrave was in Buenos Aires.<sup>5</sup> When the two men reached Montevideo, they found fifteen or twenty persons gathered for worship in the Videla home. It was not unlike the home worship of apostolic days as the rapt worshippers listened to the words of Hargrave. During the service (and in Uruguay services frequently last past midnight) Hargrave organized a Church of God with eight members. Without property, or a great deal of anything except hope and confidence, the Church had a completely inauspicious beginning in Uruguay.

Because neither Videla nor Cazálaz had yet received the baptism of the Holy Ghost, they could not be set forth as ministers, so they were appointed as lay leaders of the congregation. Mario Mazzucco, secretary of the Argentina churches, was appointed to care for the anticipated work in Uruguay,<sup>6</sup> and he made quarterly visits across the Río de la Plata to the Montevideo church. Videla and Cazálaz soon re-

\* Montevideo is situated on the flat, level seacoast of Uruguay. The horizon is changeless except for a little pimple of a mountain that interrupts the flatness. Tradition has it that as Magellan sighted the slight prominence on the flat horizon in 1520, he exclaimed, "Monte video!" ("I see a mountain!") His exclamation now names the beautiful city that has grown up near the mountain.

<sup>5</sup> Hargrave, correspondence to the author, January 13, 1958.

<sup>6</sup> Because the Montevideo church was then considered only a part of the

ceived the baptism of the Holy Ghost and became ministers in the Church of God. Videla especially showed marks of leadership as he conducted services in many homes of Montevideo and its suburbs. Within a year following the organization of the church in his home, his efforts won a second church in the suburbs of the city.<sup>7</sup>

The leadership of Videla was needed in 1949 when broken diplomatic relations between Uruguay and Argentina stopped citizens of those countries from commuting from one to the other.\* Since this prevented Mario Mazzucco, an Argentine, from visiting the churches in Uruguay, Videla was appointed overseer of the small work.<sup>8</sup> At that time there were still only two churches with 105 members.<sup>9</sup>

### GROWTH BY CONSISTENCY

Although the growth of the Church of God in Uruguay since 1949 has not been spectacular, it has been consistent and enduring. It has lacked the impetus of a revival such as that on Isla Maciel and among the Indians of the Chaco in Argentina. The growth has been due to the personal efforts of the pleasant, soft-spoken Justo Videla, the personable Pedro Cazálaz, and their five fellow ministers now working for the Church in Uruguay. By organizing missions or preaching stations in the coastal towns near Montevideo and nurturing them into churches, the workers have helped the Church of God grow in scope and strength. Large congregations were won in Colón, Tacuarembó, and Las Piedras, in the State of Canelones. From these centers the evangelists have pressed the gospel into such cities and towns as Progreso, Calle Moderna, Pando, Eusebio Vidal, Blanquilla, La Paloma, in the State of Maldonado, and Minas, in the State of Lavalleja.<sup>10</sup>

work in Argentina, Marcos Mazzucco was listed as assistant overseer (to Hargrave) and Mario Mazzucco as missionary to Uruguay. [*Minutes of the Forty-first Annual Assembly* (1946), p. 37.]

<sup>7</sup> *Ibid.*, p. 40.

\* Even though relations had been strained between the two countries for some time, the situation was worsened when the President of democratic Uruguay seemed to criticize the virtual dictatorship of President Juan Perón in Argentina. Because of this alleged criticism, a bomb was thrown into the Uruguayan embassy by supporters of Perón in Buenos Aires. [*1950 Britannica Book of the Year*, "Uruguay," p. 712.]

<sup>8</sup> Hargrave, correspondence to the author, January 13, 1958.

<sup>9</sup> *Minutes of the Forty-second General Assembly* (1948), p. 65.

<sup>10</sup> *Reporte Estadístico de la Iglesia de Dios*, May 1, 1958.

From these towns along the southeastern coast, the Uruguayan workers have begun missions in such central and western interior towns as Florida, Dolores, Nueva Palmira, and Carmelo, from which they are moving deeper into the interior. There are now twenty-five churches and missions in Uruguay, with 1,204 members. These congregations almost entirely worship in private homes and rented buildings, for until recently the Church of God owned no church building in Uruguay.

In 1956 Videla and the congregation purchased a building in Montevideo for the headquarters church. They renovated the building and dedicated it on the night of February 26, 1957. On the church property there is a large grape arbor. Before the dedication service, I stood with a number of the brethren under the arbor and ate from the hanging vines. The grapes in Uruguay are sweet and bursting with their nectar, and these seemed even more so, for they were ours. It seemed to me an auspicious moment for the Church of God in Uruguay.





## B R A Z I L

### THE DELAYED FOOTHOLD

Organization of the Church of God in Brazil came long after the first efforts were made in that country. It was influenced in part by the progressive work in neighboring Argentina. Albert J. Widmer, a Swiss missionary in Brazil, visited the church in Buenos Aires about the time the large new temple on Isla Maciel was completed in March, 1944. Impressed by the deep spirituality and progress of the Church of God in Argentina, Widmer left his address with the pastor, Marcos Mazzucco, with a request that he be visited when next a representative should come from the United States.<sup>1</sup>

Vessie D. Hargrave, the newly-appointed Superintendent of Latin America, attempted to contact Widmer in December, 1945, but because Widmer was deep in the Brazilian interior, the two men did not meet. In 1947 Hargrave, with more time, followed the missionary into the interior, finally overtaking him along the border of Brazil, Paraguay and Argentina. Widmer expressed his desire to unite with the Church of God as soon as his present commitments were fulfilled.

In 1951 Widmer was accepted into the Church of God as its missionary to Brazil.<sup>2</sup> Within a very short time he organized a church in Morretes, near the seacoast in the State of Paraná and established a mission in the adjacent seaport town of Antonina.<sup>3</sup> With these two

<sup>1</sup> Albert J. Widmer, correspondence to the author, October 12, 1954.

<sup>2</sup> Wayne McAfee, "Breve História da Igreja de Deus no Brasil," *O Evangelho da Igreja de Deus*, July-August, 1957, p. 3.

<sup>3</sup> *Ibid.*; Widmer, *loc. cit.*

congregations, the Church of God was at long last represented in the largest of all the Latin American countries.\*

It appears that the first Church of God emissary to touch Brazil was J. H. Ingram, on his way to Argentina in 1940. He made stops in Rio de Janeiro<sup>4</sup> and Santos, in the State of São Paulo.<sup>5</sup> Ingram preached in Santos and won many friends, then went to the city of São Paulo and on into the hill country. He was profoundly impressed with the opportunities for missionary work in Brazil, but his schedule did not permit him to tarry long enough to begin a work there. He continued on to Argentina and established the Church of God in Buenos Aires, which in turn was to influence the organization of the Church in Brazil.

### CHRISTIANITY IN BRAZIL

Brazil is the fourth largest nation in the world, exceeded in size only by China, Russia and Canada. It covers about half of the South American continent and has about half of its population.<sup>6</sup> Not only its giant size distinguishes it from the other Latin American nations, but it alone is not a Spanish-speaking country. The language of Brazil is Portuguese, a fact that Brazilians proudly emphasize. The huge and varied land was discovered by the Portuguese on May 3, 1500, and was under the rule of Portugal for over three hundred years.<sup>7</sup> It proclaimed its independence in 1822, but retained the Portuguese language and culture.

During the Spanish Inquisition in 1510, many Jews settled in Brazil. Other nationalities also settled in the new country, with the Portuguese naturally predominant. When slavery was abolished in 1871, the freed Negro slaves, who had been imported from Africa, formed a large percentage of the population. Today, about half the Brazilians are of European extraction; about two or three per cent are Indian; about ten per cent are mixed Indian and white, with the

\* Brazil is larger than U. S. A. (before Alaska) plus an extra Texas.

<sup>4</sup> J. H. Ingram, "Semper Fidelis," *Church of God Evangel*, June 22, 1940, p. 7.

<sup>5</sup> Ingram, "Good News From Brazil—An Open Door." *Ibid.*, August 3, 1940, p. 7.

<sup>6</sup> *Compton's Pictured Encyclopedia*, Vol. 2, pp. 287-294.

<sup>7</sup> *The World Book Encyclopedia*, Vol. 2, pp. 965-972.

remaining thirty-seven per cent generally classified as Negro and mulatto.<sup>8</sup>

With Portuguese colonization, culture and language, there came the Roman Catholic religion. It is estimated that ninety-five per cent of the population is Catholic, yet there is remarkable religious freedom in Brazil. French Huguenots were the first Protestants to Brazil, reaching an island just off the mainland in 1555.<sup>9</sup> Methodists from America began their efforts in the Catholic nation in 1835, the Presbyterians in 1859, and the Baptists in 1881. The Pentecostal message was first preached in Brazil by Swedish Pentecostal missionaries, who began their efforts there in 1913.<sup>10</sup> The Pentecostal missions have had a marvelous growth, for numerous North American churches have sent their missionaries to the beckoning land.



### PENTECOST IN THE INTERIOR

Albert J. Widmer, who in 1951 became a missionary of the Church of God, first arrived in Brazil from Switzerland in March, 1934. He landed in Belém in the far north and worked his way south through the vast and savage interior. A thorough scholar and multi-linguist, he, with his devoted wife, did a creditable work of evangelism.

At about the time Widmer reached Brazil, another Pentecostal missionary, who later united with the Church of God, arrived from North America. She was Miss Mathilda Paulsen, of Olympia, Washington, who in February, 1935, began her labors in Catalão, Goiás, deep in the Brazilian interior. The ministry of Miss Paulsen centered in the farthest reaches of Brazilian civilization; beyond Goiás lies the wild, primeval jungle land of Brazil, which still comprises most of the sprawling land. The people of Goiás are extremely poor and needy. In the villages, especially the larger ones such as Goiânia, Campinas, the Ipameri and Anápolis, there are some who seem to prosper, but those who live outside the villages on land hacked out of the wilderness generally are in extreme poverty.

Nominally Catholic, the people were in reality pagan or spiritual-

<sup>8</sup> Herring, *op. cit.*, p. 684. It is noted that "such figures are conjectural, and are warmly debated by Brazilians."

<sup>9</sup> Thiessen, *op. cit.*, p. 387. This is said to be the oldest Protestant church in all America.

<sup>10</sup> *Ibid.*, p. 389.

ists. This spiritualistic confusion of Catholic symbols and African superstitions is one of the greatest hindrances to evangelical Christian faith in Brazil.<sup>11</sup> A church in Catalão was prayerfully hewed out of this rough and unpromising populace. One of Miss Paulsen's converts was Manoel Epaminondas Senhorinho, who became her assistant.<sup>12</sup> Through their evangelistic efforts, missions were established in Goiandira and Pires do R o, farther north. Gradually other villages and towns were reached, until in 1940, there were approximately eight mission stations.

It was a marvelous work. Many natives turned from spiritualism, the sick and afflicted were healed and demons were cast out. One spiritualist in Pires do R o, Miguel Gonalves, was healed of tuberculosis and became a leading worker. Persecution was widespread and frequently violent. The missionaries were stoned, defamed, pelted with manure-filled orange rinds, and constantly harrassed by other malevolent assaults. Amid this, however, successful missions were established in Anhanguera, Campinas, Goi ania, Vian polis, Cumari, An polis, Biscoito Duro, and other villages.

In 1947 a group of independent missionaries in Volta Redonda, in the coastal State of Rio de Janeiro, and in the city of Rio de Janeiro, contacted Miss Paulsen about merging with her work.<sup>13</sup> She met the group in Volta Redonda and the merger was effected. The work was thereafter in two divisions, one in the coastal region in addition to that in the deep interior.

About three years following this amalgamation, Miss Paulsen returned to the United States; she left her work under the direction of a couple who had been sent from the States to assist her. This couple did not remain in Brazil long until they too returned to the States, leaving the churches under the care of native workers. This was the situation for nearly five years, from about 1950 to 1954.<sup>14</sup>

## THE CHURCH OF GOD

It was during the four years that Mathilda Paulsen was in the United

<sup>11</sup> *Time*, March 24, 1958, p. 87.

<sup>12</sup> Epaminondas Senhorinho, personal interviews with the author, February 20-22, 1957.

<sup>13</sup> McAfee, *loc. cit.*

<sup>14</sup> Paulsen, correspondence to Vessie D. Hargrave, n.d.

States that the Church of God accepted Albert J. Widmer as its missionary, as has been related. Even though Widmer and Paulsen had been friends for many years, their works were in no way related, and it is doubtful that she was aware of his joining the Church. While Miss Paulsen was in the States she heard of I.P.I. in San Antonio, and wrote from Olympia, Washington, to Vessie D. Hargrave concerning work at the school and the possibility of bringing her mission work into the Church of God. She met with the Missions Board in San Antonio in May, 1954, and was appointed missionary to Brazil,<sup>15</sup> after joining one of the Spanish-speaking congregations in that city.

Less than a month later, Miss Paulsen returned to Brazil and explained her move to the native workers, encouraging them to unite with the Church also. The reluctance of some of them delayed this move. Two new missions were begun for the Church, but the established missions were hindered by property involvements. On November 25, 1954, Vessie D. Hargrave and Wade H. Horton, Foreign Missions Field Representative, visited Brazil during a tour of South America.<sup>16</sup> When the two men met with all the native workers at Pires do Rio, the entire group followed Miss Paulsen's example by uniting with the Church of God. There were forty workers, over thirty churches and approximately seven hundred members.\*



## REPLACEMENT AND ADVANCEMENT

At the time Mathilda Paulsen joined the Church of God in San Antonio, the Missions Board discussed with Wayne McAfee the possibility of his going to Brazil as a missionary.<sup>17</sup> For a long time this earnest young man and his consecrated wife Charlotte had felt a burden to do pioneer missionary work in the Brazilian interior, but it had never been possible for them to fulfill this desire. McAfee had previously done missionary work in Guatemala, and was President of I. P. I. for one year preceding his appointment to Brazil.

McAfee was appointed Overseer of Brazil at the General Assembly

<sup>15</sup> *Minutes of the Missions Board*, May 17, 1954.

<sup>16</sup> Hargrave, correspondence to Paulsen, October 8, 1954.

\* In a letter to Hargrave on April 15, 1954, Miss Paulsen claimed 1,500 members, but no more than half of this number were actual members as the Church of God considers church membership.

<sup>17</sup> McAfee, *loc. cit.*

session of the Missions Board in August, 1954.<sup>18</sup> The McAfees arrived in Brazil in January, 1955, and made their residence in Rio de Janeiro. The new overseer set about acquainting himself with the three separate districts of the huge republic: Widmer's work in the State of Paraná, Paulsen's work in the interior, and the work along the Atlantic coast.

During the 1954 visit of Horton and Hargrave, serious questions were raised concerning Widmer, that resulted in his recall as a Church of God missionary.<sup>19</sup> This was all the more regrettable because he had been so influential in establishing the Church of God in Brazil and in securing governmental recognition for the Church. His efforts in Paraná were lost to the Church as a result of his recall.

Before the end of 1955 Miss Paulsen was forced to leave the mission field in order to care for her dying mother in the States. Her work was left confidently in the hands of her sincere young friend McAfee. He began effective organization immediately. In December, 1955, he proposed to the ministers a plan for national organization, which was put in operation about six months later. Three councillors, a district secretary and a treasurer were elected in each district.\* Also during 1955 a first step was taken toward a Brazilian Bible school when Overseer McAfee conducted a seminar for the ministers.

### PROGRESS BY DIVISION

The thousand-mile distance from Rio de Janeiro to the interior district makes it difficult for one person to care for the churches in both districts. To assist McAfee in his arduous task, the Church appointed Bill E. Watson and his wife Rhoda to Brazil. Watson is a scholarly young man from Arizona who had been burdened for missionary work for several years and had done some previous work in Panama.

The Watsons arrived in Brazil in October, 1956, and stayed with the McAfees in Rio de Janeiro until they could arrange for residence

<sup>18</sup> *Minutes of the Missions Board*, August 17-22, 1954.

<sup>19</sup> *Ibid.*, January 17, 1955.

\* Elected for the interior district in February, 1957, were: Councillors, Francelino Gonçalves Montalvão, Manoel Epaminondas Senhorinho and João Pereira dos Santos; secretary, Geraldo Pereira da Siva; treasurer, Aristocledes Santana. For the coastal district: Councillors, Francisco Moreira da Silva, José Gonçalves and Luis Rodrigues do Prado; secretary, José Cecílio Tosta; treasurer, Alcides Pereira Duarte da Costa. (*O Evangelho da Igreja de Deus*, July-August, 1957, pp. 4, 5.)

in the interior. In the spring of 1957 he moved to Uberlândia, in the State of Minas Gerais, and assumed oversight of the interior district. A complete division of the work in Brazil was effected in May, 1957, with the twentieth parallel as the dividing line.<sup>20</sup> Watson is Overseer of the Northern, and McAfee of the Southern District.

Under the leadership of these two men, the Church is making good progress in Brazil. In the interior there are thirty-six churches and missions, with eight hundred members; in the coastal district there are seventeen churches and missions, with two hundred members. Watson and McAfee are aware that the real, raw missionary work is ahead of them. Beyond Goiás to the west and to the north lies the unexplored, uncivilized, unevangelized Amazon region, more primitive and desolate than any part of Africa today. The savage tribes in those jungles need to be reached in addition to the masses of unconverted souls in the civilized regions. If this is to be done, there is a need for trained native workers. Thus they share a burden for a training school.

Property for such a school has been donated to the Church, five miles west of the interior town of Goiânia. The Brazilian government is endeavoring to develop the interior of the huge nation so its strength, industry and population will become more evenly distributed instead of clustering along the coastal areas. A new capital city, to be called Brasília, is being developed in the wilderness state of Goiás,<sup>21</sup> not far from the site of the proposed Church of God school.

On a rainy, dreary day in February, 1957, I went with McAfee, Watson and Hargrave from Goiânia to the land where the school is to be built. The two missionaries were excited as they envisioned their school as they hope it will be. As the Brazilian interior develops, the property will be a choice section of Goiânia—but not now. Now it is a tropical wilderness, reached over a deeply rutted road through desolate country, past deplorable hovels that are homes to the impoverished natives.

There in the dripping wilderness I stooped and plucked a delicate wild orchid that bloomed alone at my feet. This seemed to typify the beauty of God's grace and the growth of His kingdom there in the beckoning land of Brazil.

<sup>20</sup> *Minutes of the Missions Board*, May, 1957; McAfee, *loc. cit.*

<sup>21</sup> *Business Week*, May 11, 1957, pp. 45-48, "Brazil Boosts a Jungle Capital"; *Life*, October 21, 1957, pp. 82-93, "Growing Pains of a Big Country."



## BRITISH HONDURAS

### THE BRITISH COLONY

Great Britain's only possession in Central America is British Honduras, a narrow strip of land along the Caribbean coast, bounded by Guatemala to the west. This was once a part of the Maya civilization. Cortez possibly entered this land as he and his armies marched to Honduras in 1524.<sup>1</sup> The Spanish, however, made no effort to colonize the land, which largely consisted of low, mangrove swamps. The numerous cays along the coast made it ideal for the English buccaneers who soon used it as a base from which to prey upon Spanish shipping.

In the early 1600's the British founded the colony of Belize, and settlers began to develop the land. Through the years the Spanish have tried in vain to dislodge the British from the Central American shores, but never with success. Belize, or British Honduras as the colony is known today, has been a source of contention between England and Guatemala as well as England and Spain, yet the British have tenuously maintained their claim. About the time the remainder of Central America declared independence from Spain and formed the United Province of Central America, England tightened its hold on Belize by making it a Crown Colony.<sup>2</sup>

The population of the colony is mostly Negro, with some Indians and Spanish Americans. Generally very poor, the natives depend upon the exportation of mahogany from their forests, chicle, nuts and fruits for their wealth.

<sup>1</sup> *The Columbia Encyclopedia*, p. 256.

<sup>2</sup> Anne Merriman Peck, *The Pageant of Middle American History* (New York: Longmans, Green, 1947), p. 246ff.



In its religion, British Honduras follows the pattern of its neighbors by being predominantly Roman Catholic. Protestant missions are by nature largely from England, but several North American churches are doing a commendable work in the colony.<sup>3</sup> The Church of God is one of these.

### HOW IT BEGAN

In 1944 Robert W. Shaw, a Church of God preacher from Jamaica, which lies in the Caribbean 665 miles directly east of British Honduras, passed through Belize\* on his way to Panama.<sup>4</sup> Impressed with the city's need of a holiness church, Shaw contacted the Missions Board, and urged them to give attention to the needy field. Fortunately, immediate help was possible. Fred and Lucille Litton, former missionaries to Hawaii, arrived in swampy, mosquito-infested British Honduras<sup>5</sup> on March 31, less than three months after Shaw first contacted the Board.

The Littons began a revival with Shaw's assistance. Through most of the spring, they preached in many places, principally on the streets and in friendly churches. On June 4 they rented a church house from the Baptists, which enabled them to solidify the work and establish the few converts that had been won to Christ. In less than a month Litton organized a church of fourteen members and had a Sunday School attendance of about fifty. Since this was the first Pentecostal church in Belize, its ministry was sorely needed. Soon the attendance was more than a hundred and a number of healings were reported.<sup>6</sup> Despite this, the lasting results were meager.

To say the least, the new work was not as aggressive as it was promising. Since the Littons were not permanent missionaries to the colony, they departed on September 19<sup>7</sup> to Roatan, one of the Bay Islands of Honduras.<sup>8</sup> R. W. Shaw remained in British Honduras to care for the

<sup>3</sup> Thiessen, *op. cit.*, p. 337.

\* The capital city of British Honduras still bears the former name of the entire colony, Belize.

<sup>4</sup> Osmond Oliver Wolfe, a brief unpublished manuscript.

<sup>5</sup> Fred R. Litton in the *Church of God Evangel*, July 15, 1944, p. 10ff.

<sup>6</sup> *Ibid.*, September 23, 1944, p. 10.

<sup>7</sup> *Ibid.*, December 9, 1944, p. 9.

<sup>8</sup> *Ibid.*, October 7, 1944, p. 10; "Coxen Hole, Roatan," *Ibid.*, November 4, 1944, p. 10.

new church. When Vessie D. Hargrave visited the church in 1945, he found only eight active members.<sup>9</sup>

On February 3, 1946, as a result of Shaw's evangelistic efforts, a church was organized in Boston, about twenty miles from Belize.<sup>10</sup> The new congregation prayed much for a church building, because they were worshipping in the home of one of the members, David U. Nisbet. God answered their prayer in a wonderful way and they began the building in March. On August 4 the first Church of God property in British Honduras was dedicated to the Lord.

In October, 1946, Shaw was replaced by Winston Simms, under whose direction there was slightly better progress. Simms was able to establish amicable relations with the government officials and with other missionary workers. He stayed in British Honduras until July, 1948, at which time he went to Nassau in the Bahamas.<sup>11</sup> Shaw was again left in charge of the Belize churches, until April 4, 1950. He returned to his native Jamaica in June, six and a half years after his appeal for a Church of God to be established in the colony.\*

## THE NEW MISSIONARIES

Shaw was replaced by another Jamaican, Osmond O. Wolfe, who arrived in Belize on April 4, 1950. Wolfe, who had been a prominent pastor and leader in Jamaica and the Turks Islands, furnished experience much needed in British Honduras. He secured new property for the church in Santana, thirty-four miles from Belize, but the work there did not come to immediate fruition. In order to help the struggling work, the Missions Board appropriated funds for the erection of a central church and headquarters in Belize, which was finally completed and dedicated on February 18, 1953.<sup>12</sup>

Although Wolfe won the respect of the British colony, the low

<sup>9</sup> Hargrave, correspondence to the author, c. January 25, 1958.

<sup>10</sup> *Church of God Evangel*, November 16, 1946, p. 9.

<sup>11</sup> Wolfe, *loc. cit.*

\* During this period, the work in British Honduras was placed under the Superintendent of the West Indies, H. C. Stoppe [*Minutes of the Missions Board*, September 6, 1949]. This was not satisfactory, and no greater progress was noted, so it was again placed under the Superintendent of Latin America.

<sup>12</sup> Wolfe, correspondence to the author, November 9, 1953.

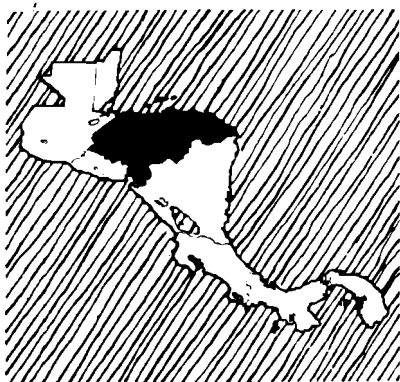
economic conditions and the apathy of the people prohibited the progress realized by some of the neighboring Central American republics. Two zealous ladies from the United States worked for awhile with Wolfe. Frances Evans was appointed missionary in 1952<sup>13</sup> and was accompanied by her young son and Mabel Mullins, who bore her own expense.<sup>14</sup> These ladies were very helpful in a day school that was begun shortly after their arrival. They later went to the Bay Islands of Honduras. God has blessed the evangelistic efforts of Wolfe in the past several years and new churches have been organized in Mascal, Orange Walk, and the small village of Bomba. Until a police officer requested Wolfe to establish a Church of God there, Bomba had no church of any kind.<sup>15</sup>

Early in 1958 Miss Ollie Harris of Atlanta, Georgia, succeeded Wolfe as missionary to British Honduras. She is a strong spiritual influence among the five churches and two missions, and a faithful evangelist among the natives. The people grope in darkness and beg for light in some of the villages, but generally the work grows slowly in England's only possession in Central America.

<sup>13</sup> *Minutes of the Missions Board*, August 23, 1952.

<sup>14</sup> *Ibid.*, February, 1953.

<sup>15</sup> *Church of God Evangel*, January 14, 1956, p. 12.



## HONDURAS

### THE BAY ISLANDS

Just off the coast of Spanish-speaking Honduras, and belonging to it, are six small islands (*Islas de la Bahía*) whose inhabitants not only speak English but are also of English descent. This rather unusual situation came about when the islands were claimed and settled by the English along with British Honduras and then, in 1859, were ceded to the newly-formed Republic of Honduras.<sup>1</sup> Few cars or bicycles are on the drowsy islands, for there are almost no roads; the small towns are usually located along the coasts and are reached either by boat or by foot. The islands at one time produced abundant crops of coconuts, but now the islanders are principally occupied with the ships that dock there as they ply the Caribbean waters.

The Church of God first reached these Bay Islands with the message of Christ and Pentecost in 1944, when Fred and Lucille Litton went to Roatan and Utila Islands for revival meetings.<sup>2</sup> On September 19 following their ministry in Belize, British Honduras, the Littons sailed to Roatan, largest of the islands, where they conducted services in French Harbor and Jonesville. Their greatest success, however, was in Coxen Hole, capital of the island, where there were eighty-two conversions and numerous healings.<sup>3</sup> Litton reported that "the whole town was stirred for God. We have never seen people so hungry for the gospel. They came for miles through the mud carrying their babies."<sup>4</sup>

<sup>1</sup> Rippy, *op. cit.*, p. 357.

<sup>2</sup> *Church of God Evangel*, October 7, 1944, p. 9.

<sup>3</sup> *Ibid.*, November 4, 1944, p. 10.

<sup>4</sup> *Ibid.*, December 9, 1944, p. 9.

The evangelists went next to Utila Island, only eighteen miles from the Honduras mainland. They arrived on this tiny island (three miles wide and eight miles long) on November 6, 1944, and began a revival in the Methodist Church. The revival continued for three months, during which more than five hundred souls were won to Christ.<sup>5</sup> Since only 1,500 persons live on the island, this means that a third of them knelt in the altars of the church at some time during the three month's meeting. It is little wonder that "the entire island was stirred for God." The Christmas dance was cancelled because of the meeting, and the moving-picture theatre was closed, as well as the government *estanco*, or rum dealer.<sup>6</sup> As should be expected, not all of the Utilans were sympathetic toward the services. Considerable opposition was voiced by some whose business was affected or whose way of life was interrupted.

Following the revival, the Littons attended a convention in Guatemala, where they discussed funds for a church building with M. P. Cross, the Executive Missions Secretary. The Missions Board appropriated \$1,500 for the building and the people of Utila raised another thousand dollars. The building purchased for the church was the island's only theatre and gambling hall,<sup>7</sup> which purchase gives some indication of the effects of the revival.

On April 30, 1945, the Church of God was set in order on Utila Island with about forty members. The Sunday School attendance was 145. The Littons remained with the church until January, 1946, when they, as missionary evangelists, went on to other fields in Central America.<sup>8</sup> At their departure, James Cooper, a former Methodist minister, became pastor of the church. Vessie D. Hargrave and Graham L. Stillwell and his wife Martha visited the island during February and March, 1946, and strengthened the people in the Pentecostal faith. None on Utila had yet received the baptism of the Holy Ghost, although a few persons had received the blessing on Roatan.

<sup>5</sup> This outstanding revival is well-remembered on the island today. These figures are also verified in numerous reports and manuscripts that have come to the attention of the author.

<sup>6</sup> Norva E. Skaggs, unpublished historical sketch of the Church of God on Utila Island.

<sup>7</sup> Skaggs, *loc. cit.*

<sup>8</sup> Fred R. Litton, "Travels of Missionary Evangelists," *The Macedonian Call*, Fourth quarter, 1948, p. 11ff.

 LEE ELEMENTARY SCHOOL

Encouraged by the islanders, an early ambition of the Church of God on Utila was an elementary school, where the children could study their native English as well as the national Spanish. Litton secured official permission for such a school as early as 1945, but he did not remain long enough to begin the project. This was left for O'Neil and Ineze McCullough, who arrived on Utila June 8, 1948. This couple from Florida worked hard and by August 26 were ready to begin the first classes in the rear of the church building. McCullough wrote:

The school is positively excellent, under the circumstances. Next year we shall have to refuse many the privilege of attending—our building is so small and has no equipment. We could have one hundred or more students, but seventy-five will be the largest number we can take until we can get another building.<sup>9</sup>

An appeal for books was made through the *Evangel*,<sup>10</sup> and McCullough began building adequate quarters for the school, which was named Lee Elementary School in honor of Lee College. During his three years on the island, the missionary teacher completed and paid for a nice three-room school, and provided it with the necessary textbooks and supplies.\* For the first two years he was occupied altogether with building and organizing the school, but in his final year he also served as pastor of the church.

The institute has seven grades and is self-sustaining, being operated on a tuition basis. Its nine-month terms begin in June and end in March. The Bible is taught regularly, but no doctrine, for only a fourth of the pupils are from Church of God homes.<sup>11</sup> As much as possible the school uses Utilan teachers under Church of God super-

<sup>9</sup> *Church of God Evangel*, December 4, 1948, p. 11.

<sup>10</sup> *Ibid.*, September 25, 1948, p. 10.

\*"The many problems we encountered . . . is a book in itself. But the toils were forgotten when on June 13, 1949 we saw sixty-five happy boys and girls . . . sit in their individual desks (which they had never had before, since the public school provided only a few old tables) and saw their faces beam with excitement as they received a complete set of school books (which for many was the first time to own a school book)." [Ineze McCullough, correspondence to the author, c. February 1, 1954.]

<sup>11</sup> Skaggs, *loc. cit.*

vision. In this way the Church is making a major contribution to the educational need of the Utilans at the same time it ministers to their spiritual needs.

### SUCCESSION AND EXPANSION

In July, 1950, Mrs. Margaret Gerg conducted a revival at the Utila church in which several received the baptism of the Holy Spirit, the first ever to receive the baptism on the island. At about this same time, as will be discussed, the Church of God was beginning its work among the Spanish-speaking people of the Honduran mainland.

On June 6, 1951, William R. McCall, of Texas, and his wife Jane succeeded the McCulloughs,<sup>12</sup> who in 1953 went to El Salvador to head the Bible Institute in Santa Tecla. McCall remained on Utila only nineteen months and was then transferred to Guatemala. While McCall was on Utila he organized a church among the English-speaking people in La Ceiba, a coastal city of the Honduran mainland. Another was organized on the Cays, a tiny island five miles from Utila.

In February, 1953, Norva E. Skaggs succeeded McCall as overseer of the islands and principal of Lee Elementary School. On August 10, shortly after Skaggs' arrival, a church was organized on Roatan Island, under the influence and leadership of Henry Dilbert, who had received the Holy Ghost during the revival of 1944, and Lucille McCutchen, who was then teaching at the Utila School.<sup>13</sup>

During the six years Skaggs and his wife Ann have been in Honduras, several new churches and missions have been organized. The greatest encouragement has come from Roatan, where there are two churches and three missions.<sup>14</sup> The overseer has been considerably assisted by James Morgan, a Utilan graduate of I.P.I. in San Antonio, and by Frances Evans and Mabel Mullins, who previously worked in British Honduras. Through the efforts of these and numerous evangelists who have gone there for short periods, there are now seven churches and six missions on the Bay Islands and along the northern coast of the Honduran mainland.

<sup>12</sup> *Church of God Evangel*, August 25, 1951, p. 5.

<sup>13</sup> *Ibid.*, January 23, 1954, p. 13.

<sup>14</sup> *Ibid.*, January 29, 1955, p. 8.

 THE SPANISH SIDE

Josué Rubio, a native of northwestern Mexico, was the first Church of God missionary to the interior of Honduras. He and his wife Vennette arrived in Tegucigalpa, the capital city, October 7, 1950.<sup>15</sup> Rubio was the first Pentecostal missionary to Tegucigalpa, so his opportunities were as numerous as his problems were enormous. Once located in the city, he began door-to-door evangelistic visits and commenced worship services in his home.<sup>16</sup> Immediately there were quite a few conversions, and with the conversions came opposition from the Roman Catholic Church. Nuns went from house to house prohibiting their members from talking with the missionary or attending his services. Young boys were induced to molest the services with fireworks and defacement of the building. Nothing more serious than threats of bodily harm ever happened.

Rubio, a personable and sincere man, won the friendship and respect of the authorities and the police, who gave him complete protection as he went about his work of preaching the gospel, praying for the sick and persuading men to turn from sin to salvation in Christ. The mission grew steadily, and on May 7, 1951, it was set in order as the first Pentecostal work in Tegucigalpa. The Missions Department appropriated funds to begin a church building; Rubio sold his car to help finance it, and the fifty-three members worked day and night to erect it. The result is a beautiful stone structure on the heights overlooking Tegucigalpa.

Honduras is the largest and most mountainous of all the Central American countries,<sup>17</sup> and one of the most discouraging mission fields. Yet Josué Rubio has done an amazing work in evangelizing the land, and God has rewarded this labor with equally amazing results. Vessie D. Hargrave wrote enthusiastically, "If only he had enough workers, it is certain that he could establish a Church of God in every city in that country."<sup>18</sup> In the cities of Honduras, Rubio has had com-

<sup>15</sup> Josué Rubio, "Octavo Aniversario de la Iglesia de Dios en Honduras, C. A.," *El Evangelio de la Iglesia de Dios*, Marzo de 1959, p. 8. (Translated by Alice Josephsen.)

<sup>16</sup> Josué Rubio, correspondence to the author, c. November 1, 1955.

<sup>17</sup> *Enciclopedia Universal Ilustrada: Europeo-Americana* (Barcelona: Espasa Calpe, 1925), Tomo 28, p. 218.

<sup>18</sup> Hargrave, correspondence to the author, n. d.



plete liberty and the people have been receptive to the gospel. Nine years after his arrival in the tropical land, there are churches in Tegucigalpa, Comayagüela, Chalmeca, San Nicolás, Nueva Armenia, Colón, Callejones, Esperanza, El Porvenir, Guinope, and Chahitan, plus ten missions that have not yet been organized as churches.<sup>19</sup>

Rubio, in 1952, went to the wild mountain section of Honduras, near the El Salvadoran border and, with a helper from the neighboring country, preached extensively among the *mestizos* and Indians.\* The evangelists rode horseback or walked across the massive jungle-covered mountains to places where civilization has never penetrated, to places so primitive that the ubiquitous Catholic priests are considered gods, to places where the country's guarantee of religious freedom is unknown. Rubio encountered many instances of hatred and opposition. The reptiles, mountain lions and other wild beasts were not the only peril as he and his companion travelled the narrow trails. They were stoned, attacked with *machetes* (long cane knives) and several times barely escaped death or serious injury. During this most hazardous and adventurous period of his Honduran ministry, Rubio led some to Christ and established several preaching stations where the gospel can continue to do its work in the hearts of the people.

Since this initial excursion into the mountainous hinterland, Rubio has seen a Pentecostal revival spread all along the Honduras-Guatemala frontier. Numerous churches have been organized in the Armenian area of this rugged borderland. Lemuel Benítez, of Guatemala, has assisted Rubio in pressing the gospel into the vast wilderness with such success that over three hundred souls were baptized with the Holy Ghost in December, 1956. Acknowledging no boundaries, the revival spread into Guatemala until a new church district had to be formed along the border in 1958. Some of the new congregations number two and three hundred members.<sup>20</sup> It is a marvelous outpouring of the Holy Spirit in this day.

So the gospel is spread from the English isles of the Caribbean to the jungle trails of Honduras.

<sup>19</sup> From the official files of the Latin American Department.

\* Ninety per cent of the Hondurans are *mestizos*, persons of mixed Indian and white blood; and six per cent are pure Indians, most of whom live in the western mountains.

<sup>20</sup> Hargrave, correspondence to the author, January 7, 1959.



## PERU

### EARLY CONTACTS

Peru is one of the western South American nations touched by Lucy M. Leatherman on her voyage to Argentina in 1917. This early Pentecostal missionary was in the country for only the brief periods that her ship was docked along the coast, never more than a few days at any port. On these occasions she witnessed for the Lord all that was possible, but this effort was so limited that no results were noted. J. H. Ingram went into Peru during his South American travels but did not devote sufficient time to the republic to organize a work there. This remained for Vessie D. Hargrave to do after his appointment as Superintendent of Latin America.

In 1945 Hargrave spent considerable time in the capital city of Lima.<sup>1</sup> While there, he contacted Hipólito Astete, who was associated with an independent group of churches and a small Bible school. Even though fellowship was established between the two, there was no effort to bring the Peruvian work into the Church of God. Two years later, in 1947, Hargrave returned to Lima and met some of the workers who were associated with Astete. Three of the ministers were so enthusiastic about the Church that they expressed a desire to join immediately. With these three workers, Antonio Gálvez and his wife, and Roberto Fuster, a church of thirty members was organized in Lince, a suburb of Lima. Gálvez was left in care of the church and Fuster was appointed to evangelize the mountainous interior.

<sup>1</sup> Vessie D. Hargrave, correspondence to the author, February 25, 1958.

Fuster was a hard and capable worker. Within two years he was able to organize several congregations in the remote regions of the land. It was not easy, for much of Peru is isolated and made practically inaccessible by the massive Andes Mountains that rise only a few miles from the coast.

## THE LAND OF PERU

All progress has come slowly to Peru, since it is cut off by the Pacific Ocean to the west and the towering mountains that extend north to south through most of the interior. Along the coast there are numbers of populous cities and towns, such as Lima, but only small villages are to be found in the valleys and recesses of the mountains. Beyond the mountains to the east sprawls the vast Amazonian jungle where there is virtually no habitation.

Although Peru is not now a progressive land, there was a time when it was the center of the Inca civilization, the most progressive region in the entire Western Hemisphere.<sup>2</sup> The Inca empire extended over the territory that is now Ecuador, Peru and Chile until it was devastated by Francisco Pizarro and his Spanish *conquistadores* between 1530 and 1535.<sup>3</sup> Peru won independence from Spain under the leadership of José de San Martín and Simón Bolívar. As with the other nations of Latin America, the new republic retained the Spanish language and the Roman Catholic religion. The Catholicism of Peru is a strange admixture of Christianity and the prehistoric Inca religion. There is very little true spiritual life in the republic.

About ninety per cent of Peru's eight million inhabitants are either Indian descendants of the Incas, or *mestizos*, people of mixed blood.<sup>4</sup> This increases the missionary challenge and need. Protestants were not conceded legal religious liberty until 1915,<sup>5</sup> even though they had been active in missionary work among the Indians long before that

<sup>2</sup> Works of benefit on early Peruvian history are Victor W. von Hagen's *Realm of the Incas* (New York: Mentor, 1957) and Bertrand Flornoy's *The World of the Inca* (New York: Doubleday, 1957).

<sup>3</sup> William H. Prescott, *The Conquest of Peru* (a classic, first published in 1847, available in numerous editions.).

<sup>4</sup> Wilgus and d'Eça, *op. cit.*, p. 223.

<sup>5</sup> Latourette, *History of the Expansion of Christianity*, Vol. 5, p. 81.

time. The earliest Pentecostal missions were established in 1919.<sup>6</sup> Numerous missionaries have gone to Peru from the United States and other countries, but the main Pentecostal expansion has been through its native churches and workers. Such workers were Gálvez and Fuster.

### THE TRAGIC BEGINNING

The church in Lince grew steadily under the leadership of Gálvez. Fuster's labors in the mountains were even more productive, and four or five churches were established among the Indians. Then tragedy came. Enroute to visit the scattered churches, Fuster was among the passengers of a heavily loaded truck that overturned on a high, narrow Andean road, hurtling the group down a steep ravine to sudden death. Without their leader, the churches waned. Gálvez continued in Lince, where other workers became interested in the Church of God. No really significant growth was realized until 1949, when the Church sent A. S. Erickson and his family to Peru. Erickson was a former missionary to Peru who had in recent years been connected with Lee College and the Church of God Publishing House in Cleveland, Tennessee. Because of his previous experience in Peru he was familiar with the country and its problems.

### EXPANSION IN THE MOUNTAINS

Erickson was particularly concerned for the natives in the mountainous hinterland. He travelled extensively among the Indian villages, preaching and distributing literature. A considerable number of churches were reported as a result of his labors, most of them far back in the mountains, in villages too small to be dignified with a spot in the map. One such place is Corpanqui. Erickson in reaching this village drove to the end of the paved roads, crossed one range of mountains on a narrow, twisting dirt road, which he had to share with herds of llamas, and continued the trip by horse and donkey over the lofty and treacherous Andean trails.<sup>7</sup> A Church of God was organized in Corpanqui with Santiago Silva, leader of the congregation, named pas-

<sup>6</sup> Thiessen, *op. cit.*, p. 363.

<sup>7</sup> A. S. Erickson, "My Trip Across the Andes Mountains," *Church of God Evangel*, September 23, 1950, pp. 4, 5.

tor. Corpanqui is a storeless, marketless town where money is of limited value and commerce is by trade and barter.

Numerous other such villages were reached during the five years Erickson, his wife and four small children were in Peru. As a result of literature distributed there,<sup>8</sup> a church was organized in Chiquian even before any missionary reached the town. Missions were opened and churches organized in Campina de Supe, Cuspon, Chimbote, Santa and Chaglla.<sup>9</sup>

Before very long Erickson's health became impaired by the high altitude of the Andes. Superintendent Hargrave has related that,<sup>10</sup>

Often he was stricken while traveling in the high altitude and had to be helped to a lower elevation. It was thought one time that he had already died.\*



#### GROWTH BY STABILIZATION AND CONSOLIDATION

In 1954 C. E. French was appointed Overseer of Peru; he and his wife and five sons sailed to their new charge on April 1.<sup>11</sup> French had previously served with distinction in Puerto Rico and India. The situation in Peru at the time of his appointment is hazy and vague. While Erickson was a zealous missionary, his administrative ability was weak and nebulous. His ardor caused him to accept into the Church many persons and congregations that were not qualified for membership. Some were accepted as members by proxy or *in absentia*, so that the actual membership of the work became difficult to define or account for. At the time Erickson was granted his furlough in 1954 the statistics for Peru showed fifty-nine churches, twenty-seven workers, and nearly a thousand members.<sup>12</sup> Two years later, the records were pared to

<sup>8</sup> Erickson, "Peru," *Ibid.*, January 12, 1952, p. 9.

<sup>9</sup> *Ibid.*

<sup>10</sup> Hargrave, correspondence to the author, February 25, 1958.

\* Physiologists have long noted the Peruvian's great lung capacity that makes him capable of living and laboring at an altitude distressing to others. Persons travelling in the Andes have fainted, become nauseated, developed nose-bleed and suffered other discomfort or illness. Even on a brief crossing of the Andes, the author experienced faintness and difficulty in breathing.

<sup>11</sup> *Church of God Evangel*, April 24, 1954, p. 2.

<sup>12</sup> *Minutes of the Forty-fifth General Assembly* (1954), p. 46.

twenty-six churches and missions, fifteen workers, and 425 members.<sup>13</sup> This more accurate record represents efficient consolidation of the work.

French stayed in Peru two years. Besides the souls that were saved and the new churches that were organized, there were considerable gains in the physical assets of the Church.<sup>14</sup> The Frenches returned to the United States in 1956, succeeded by a native Peruvian, Juan Alzamora.

### PERUVIAN LEADERSHIP

Juan Alzamora was the first and only Peruvian to enter International Preparatory Institute in San Antonio.<sup>15</sup> He is an example of the school's purpose of educating native preachers who would return to evangelize their homelands. Before returning to Peru, he married Ruth Carmine a former missionary-nurse to Haiti. Under Alzamora's leadership, the work in Peru has shown steady but unspectacular gains. A three-month Bible school was begun in the Alzamor's home in March, 1957,<sup>16</sup> with ten students attending the first term.<sup>17</sup> They were willing to study in the crowded five-room home, paying their own expenses to do so, because they recognize the need of young natives to carry on the work in Peru. Alzamora and his workers feel that this interest in the school harbingers continued fruitfulness in evangelizing the impoverished Andean land.

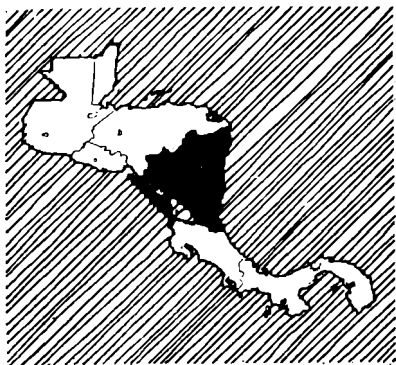
<sup>13</sup> *Minutes of the Forty-sixth General Assembly* (1956), p. 34.

<sup>14</sup> *Church of God Evangel*, October 1, 1955, p. 8.

<sup>15</sup> *The Catalogue of the International Preparatory Institute, 1952-1953*, lists Alzamora as the only Peruvian student.

<sup>16</sup> Juan and Ruth Alzamora, "Peru to Open New Bible School," *Church of God Evangel*, April 8, 1957, p. 6.

<sup>17</sup> Hargrave, correspondence to the author, February 25, 1958.



## N I C A R A G U A

### THE MIDDLE COUNTRY

In the center of Central America, bounded by Honduras to the north and Costa Rica to the south, is Nicaragua, a raw and primitive land of mountains, jungles, plains, swamps and lakes. Because of Lake Nicaragua, near the Costa Rican border, the country has long been considered as a possible site for a second canal linking the Atlantic and the Pacific.

Although Nicaragua has an area of about 57,000 square miles, it has only a little more than a million inhabitants, seventy-five per cent of whom are *mestizo*, persons of mixed blood; three or four per cent Indian; ten per cent Negro; and the remainder whites.<sup>1</sup> It is not as progressive as some of its sister republics which have attracted more inhabitants to their fertile highlands. With practically no industry, Nicaragua has to depend upon its exports of cotton, coffee and bananas, with hardwood from its forests, for the greater part of its wealth. Needless to say, the people are generally very poor.

During its early development by the Spanish, Nicaragua formed a part of Guatemala, but it, along with the other Central American countries asserted its independence from Spain in 1821. Although Nicaragua is one of the lands in which the Catholics themselves consider they are now making no progress,<sup>2</sup> the Catholicism carried there by Dominican missionaries in 1532 remains dominant.<sup>3</sup> Protestant mis-

<sup>1</sup> Herring, *op. cit.*, p. 445.

<sup>2</sup> Rycroft, *op. cit.*, p. 133.

<sup>3</sup> Wilgus and d'Eça, *op. cit.*, p. 50.

sions began about 1849, Nicaragua being one of the earliest of the Central American republics to be reached with the evangelical faith.<sup>4</sup>

## FROM EL SALVADOR

Entry of the Church of God into Nicaragua came from tiny El Salvador.\* In 1950 Miguel Flores, of Santa Tecla, expressed a desire to cross over the border and preach to the Indians. After this request was approved,<sup>5</sup> Flores went into Nicaragua at considerable personal expense. He arrived in the new field in January, 1951, and by spring had won enough converts to organize a church in Managua, the capital city, located in the southern lake region.

Working in close cooperation with H. S. Syverson, overseer of his native El Salvador, Flores won the respect of the Nicaraguan officials and businessmen, which was expeditious to his work. Before the first year passed, the missionary succeeded in establishing four congregations and in securing church property near the national palace.<sup>6</sup>

Miguel Flores was a zealous and self-denying missionary, who felt such burden for Nicaragua that he exhausted his personal funds in order to remain there. He sacrificed his home and other property to cover his expenses during his two years on the field and returned to El Salvador only after he had no way to support his work further. He returned to his native land in 1953, where he accepted a teaching post in the Bible Institute in Central America.<sup>7</sup>

<sup>4</sup> Thiessen, *op. cit.*, p. 339.

\* In his *History of Church of God Missions*, published in 1943, Horace McCracken mentioned that the work of the Church of God in Guatemala and El Salvador had spread over into Nicaragua (p. 97). Further detail is not given and no documentation is offered, so any present check is difficult. No trace of any substantial Nicaraguan effort at that time can be found. This does not mean that there was none, but it must have been either temporary or extremely limited. Superintendent of Latin America Hargrave, who has served over all the republics since 1945, states, "As far as I am able to determine, no official contact was made with anyone in Nicaragua, and certainly no church was organized at this early date."

<sup>5</sup> *Minutes of the Missions Board*, August, 1950.

<sup>6</sup> Hargrave, correspondence to the author, March 3, 1958.

<sup>7</sup> Hargrave, *South of the Rio Bravo*, revised edition, p. 23.



 EXPANSION AND GROWTH

Appointed to replace Flores were Pedro Abreu and his wife Eladia, I. P. I. graduates from the Dominican Republic. Abreu had been a carpenter before entering the ministry, which skill and experience were a blessing to the Nicaraguan churches. He first erected a central church and mission home in Managua, valued at more than \$15,000. He then continued to construct churches for the other congregations.

Abreu's evangelistic zeal matched his physical labor. By early 1955 a church with thirty-eight members was organized in Taniskipulas, in the interior, and one with twenty-five members in Krassa.<sup>8</sup> In addition to taking the gospel to the larger cities and towns, Abreu took it to the smaller Indian villages and communities. He also began a thriving work among the Mosquito Indians of the Río Coco area, where hundreds have accepted Christ. Work in this torrid region is difficult, requiring much energy and sacrifice, yet the faithful couple are giving all of themselves that the Indians might receive the gospel.

The ardor of the fourteen churches and missions that have now been established in Nicaragua is a shining example of native evangelism, when the work of one missionary country extends into another. When El Salvador and the Dominican Republic received the good news, they in turn carried it to their neighboring land. So the light is spread.

<sup>8</sup> "Nicaragua Moving to the Front," *Church of God Evangel*, April 23, 1955, p. 11.



## CHILE

### EARLY PENTECOSTAL OUTPOURING

Lucy M. Leatherman was the first Church of God missionary to reach the land of Chile. She arrived in Valparaíso on May 2, 1917,<sup>1</sup> enroute to Buenos Aires, Argentina, and was so well impressed with the Pentecostal work there that she remained for several weeks, or perhaps several months. Miss Leatherman did considerable preaching in Valparaíso, Santiago, and other towns of the South American nation, but made no effort to establish a Church of God mission. Her brief work was entirely in connection with the thriving native Pentecostal organization.<sup>2</sup>

The Holy Ghost outpouring in Chile began in 1909 among Methodist missionaries and in Methodist churches. Miss Leatherman mentioned the leader of the revival, W. C. Hoover, and the extensive Pentecostal work under his leadership:

Mr. Hoover was a Methodist missionary but the Holy Ghost took him and made him His missionary . . . God is using him in many parts of Chile. There is work in Santiago and many other places.<sup>3</sup>

In a rare old book by Hoover, *Historia del Avivamiento Pentecostal en Chile*, it is related that the outpouring of the Spirit came to Chile about 1909, even though some received the blessing as early as 1902

<sup>1</sup> *Church of God Evangel*, June 9, 1917, p. 3.

<sup>2</sup> *Ibid.*, June 30, 1917, p. 3.

<sup>3</sup> *Ibid.*, June 9, 1917, p. 3.

or even earlier.<sup>4</sup> The revival centered in the Methodist Episcopal Church and spread to other churches in most parts of the land.

## THE LAND OF CHILE

From the border of Peru in the north, Chile extends 2,600 miles to Cape Horn on the southern tip of the continent. The average width of the narrow, ribbon-like land is about one hundred miles, enclosed by the towering Andes to the east and the Pacific Ocean to the west. The Andes are so lofty that three hundred of their peaks are higher than any peak in the United States. These mountains virtually isolated Chile from the rest of South America until the Panama Canal was opened in 1914. Thereafter, the land could be reached by sailing through the Canal and down the west coast, as Lucy M. Leatherman did, instead of far around Cape Horn and up the coast as Magellan had done in 1520.

Chile, like the other South American republics, became a Spanish colony, and remained under the viceroyalty of Peru until 1810. There was a long period of war with Peru and Bolivia before their present coasts were established, and a period of internal strife before a stable government was achieved with a successful constitution in 1925. More than half of the Chilean inhabitants are a mixture of Spanish and Araucanian Indian blood. Between thirty and forty per cent are of pure European descent, principally Spanish, and the remainder of the population are pure-blood Indians and immigrants.

The long, narrow land is predominantly Catholic, but effective Protestant missionary work has been carried on since 1845.<sup>5</sup> Strong initial opposition by the Catholic authorities had to be overcome. The Presbyterians reached Chile in 1873, followed by the Methodists and the Christian and Missionary Alliance.

## PENTECOSTAL EXPANSION

The outpouring of the Holy Spirit in Chile is one of the brightest

<sup>4</sup> W. C. Hoover, *Historia del Avivamiento Pentecostal en Chile* (Valparaíso, Chile, n. d.), pp. 5, 6. This valuable history is out of print and unavailable today. I was able to borrow a copy from Enrique Chávez, in Chile.

<sup>5</sup> Thiessen, *op. cit.*, p. 366.

facets of the Pentecostal revival. Following the outpouring in the Methodist Church in 1909, Dr. W. C. Hoover and his congregation felt it necessary to withdraw from the Methodist Conference, which they did in 1910. The pastor and 440 of his people formed the Methodist Pentecostal Church, a step which other pastors and members also took.<sup>6</sup> It was this growing church that so deeply impressed Lucy M. Leatherman in 1917.

Miss Leatherman evidently left Chile about the latter part of August,<sup>7</sup> which would fix her visit there at between three and four months. During this sojourn she preached constantly, won many souls to Christ, and enjoyed the finest of fellowship and hospitality among the saints. She continued over the Andes to Buenos Aires, where she joined the F. L. Ryders in missionary work in Argentina.

God has continued to prosper the Pentecostal work in Chile until it has become the largest Protestant group in the republic.<sup>8</sup> For many years it has been almost entirely a national work, with virtually no missionaries from other lands.

## CHURCH OF GOD REPRESENTATION

Following Miss Leatherman's visit in 1917, the next Church of God representative in Chile was J. H. Ingram, in 1940.<sup>9</sup> This was following his visit to Argentina, where he accepted the work of Marcos Mazzucco into the Church of God. Like Miss Leatherman, Ingram was amazed at the marvelous Pentecostal work in Chile and made many friends among the people.

<sup>6</sup> The history of Pentecost in Chile is dealt with extensively in Hoover's *Historia del Avivamiento Pentecostal en Chile*. Two general histories of the Pentecostal movement give the Chilean work especial attention. Since the purpose of this book is to trace the missionary effort of the Church of God, the reader who wishes more detail of the Pentecostal movement generally is directed to Stanley H. Frodsham's *With Signs Following* (Springfield, Mo.: Gospel Publishing House, 1941) and Donald Gee's *The Pentecostal Movement* (London: Elim Publishing Co., Ltd., 1949). Both of these small volumes are popularly written and provide an excellent brief survey of the world-wide Pentecostal revival.

<sup>7</sup> *Church of God Evangel*, September 8, 1917, p. 4.

<sup>8</sup> Thiessen, *op cit.*, p. 368.

<sup>9</sup> J. H. Ingram, "Latin America Responds to the Call of God," *Church of God Evangel*, January 11, 1941, p. 7ff.

Vessie D. Hargrave next turned eyes toward the Andean republic. Enrique Chávez, a pastor in Curicó, became acquainted with the Church of God through a visit to the Buenos Aires church in 1945 and by reading *El Evangelio de la Iglesia de Dios*, which was rather widely distributed through South America. Chávez and Hargrave corresponded between 1945 and 1947. This correspondence led Hargrave to visit Chile. The two men became warm friends and Hargrave made a visit to Chile a regular part of his annual trip to South America. Because of this friendship, a Chilean young lady named Rosa Vega enrolled in the Church of God International Preparatory Institute in San Antonio and later became the first Church of God member in Chile.<sup>10</sup>

### THE DISPLACED MISSIONARY

The next step that led the Church of God into Chile was a visit to I. P. I. by Edmund Outhouse, for ten previous years a missionary in Colombia. During a period of intense Catholic persecution of Protestants in that country, Outhouse was arrested, jailed and ordered out of the country. He became a sort of displaced missionary who felt that he must labor somewhere in South America. In 1951, while making a tour of Mexico, he went up to San Antonio to visit a Colombian student at I. P. I. While in San Antonio, a displaced vertebrae confined Outhouse to bed for several days, during which time he and Hargrave became close friends.<sup>11</sup> This confinement is regarded by the men as providential, for it gave Outhouse time to consider the advantages of Church membership. It was agreed to postpone affiliation with the Church until Outhouse should have time to go to Chile to open up a new work. Within a short time following their arrival in Chile, the Outhouses organized a Bible school in Santiago which attracted several earnest young Christians.

During the year of 1953, Outhouse and his wife, Naomi, became convinced that Church affiliation was a proper step, so

within several weeks the matter was settled and Brother Hargrave came to Chile. The . . . church, missionaries, Bible

<sup>10</sup> Conn, *Like A Mighty Army*, p. 293.

<sup>11</sup> This incident has been related to the author by both Hargrave and Outhouse.

School and day school all voted in favor of joining the worldwide movement of the Church. The following day, February 16, 1954, there was a mass baptismal service and all the activities were officially received into the Church. Word ran throughout Chile that a new mission had come to work.<sup>12</sup>

The work in Chile has grown marvelously. The Church of God Bible School in Santiago has become a popular training center, attended by students from ten other church groups in addition to the Church of God. The institute occupies a large and adequate school plant.

The first Church of God congregation in Chile was in Santiago. Mrs. Outhouse and several students did personal evangelistic work and God gave increase. Soon eight other churches were organized from the mother church. Other ministers learned of the Church of God and brought their congregations into it. From Santiago, churches were established in Valparaíso, Antofagasta, El Salto, and other towns and villages.

Today there are twenty-one organized churches, sixteen missions, thirty-eight workers, and 840 members in Chile.<sup>13</sup> This is a small number out of 300,000 Pentecostal believers in the land,<sup>14</sup> but a vital number for the further evangelization of "the land where the earth ends."

<sup>12</sup> Outhouse, correspondence to the author, April 16, 1957.

<sup>13</sup> From the official files of the Latin American Department.

<sup>14</sup> *Pentecost*, London, March, 1957, p. 1.



## PARAGUAY

### SCATTERED FLAME

The ideal of Christian missions is achieved when the newly-evangelized fields send forth missionaries in their own right. This is presently being done by the Church of God in Chile, whence students of the Bible school have crossed the Andes into western Argentina, and a young Chilean evangelist has gone into the interior country of Paraguay.

During a visit to Chile in March, 1954, Vessie D. Hargrave met José Minay, who expressed a desire to unite with the Church of God.<sup>1</sup> Minay, twenty-three-year-old pastor of an independent church in Santiago, felt a burden to carry the full gospel of Christ into Paraguay. In order to reach this needy field, he even paid his own expenses or, as he has expressed it, "The Lord supplied the need." Exactly a month later, in April, 1954, Hargrave and Minay met in Paraguay and laid plans for evangelizing the new field. The fact that the Paraguayan government, at the insistence of the Roman Catholic leaders, had closed other Pentecostal works did not daunt the young evangelist. He was certain that God had called him to the backward country.

### BACKWARD PARAGUAY

In many ways Paraguay is the least progressive of the South American nations: it has the least foreign trade and is least visited by foreigners;<sup>2</sup> it and Bolivia are the only republics in South America that

<sup>1</sup> Hargrave, correspondence to the author, n.d.

<sup>2</sup> *Compton's Pictured Encyclopedia*, Vol. 11, p. 76.

do not lie on an ocean; nearly half of the nation is sparsely settled wasteland; it has been beset by almost interminable civil strife and war.<sup>3</sup> The people are almost entirely an intermixture of Spanish and Guarani Indian blood; their official language is Spanish, but Indian dialects are common and widespread.<sup>4</sup> Although they are in great minority, the few thousand Italian-Swiss, German and Spanish settlers have tremendous influence in the republic. The inbreeding of the Paraguayan people, the isolation of the country, and its internal difficulties have caused one historian to say:

Poor, illiterate, and sick, the people of Paraguay offer a melancholy contrast to their more prosperous neighbors in Uruguay and Argentina.<sup>5</sup>

Lacking great industries, it is an agricultural land, living on the fruit of its fields, pastures and forests.



#### RELIGION IN PARAGUAY

With Spanish settlement and exploration came Roman Catholic missions between 1542 and 1560, which failed at first and were not permanently established until 1608.<sup>6</sup> Protestants did not reach the land until 1888,<sup>7</sup> long after Paraguay had become a republic in 1811. The first Pentecostal missions seem to have come as late as 1945, when European refugees, members of the Assemblies of God, fled to South America from Russia, Poland and Germany.

The first Church of God work in the inland nation began with the arrival of José Minay from Chile. The zealous missionary worked earnestly and enthusiastically among the people of Asunción, the capital city. The fruit of his preaching, visiting and praying was an established church before the close of 1954.

Also during 1954, in Colonia Independencia, a German colony several miles from Asunción, an immigrant lady lay at the point of death. Her relatives in Germany were notified of her illness. These relatives, members of the Church of God in Germany, sent copies of the

<sup>3</sup> Herring, *op. cit.*, pp. 671, 672.

<sup>4</sup> 1958 *Britannica Book of the Year*, p. 532.

<sup>5</sup> Herring, *op. cit.*, p. 672.

<sup>6</sup> *Encyclopædia Britannica*, Vol. 17, p. 259.

<sup>7</sup> Thiessen, *op. cit.*, p. 383.



*Church of God Evangel (Bote der Gemeinde Gottes)* to her and her family. Reading the *Evangel* led to Bible reading and family prayer, which in turn resulted in the conversion of the entire group. The newborn Christians and their friends contacted José Minay, and a Church of God was organized in Colonia Independencia. In actual point of time, this German church was organized even before the Spanish church in Asunción.

Despite many difficulties, growth of the Church of God in Paraguay has been encouraging. Language has been one of the chief obstacles, but Minay has gradually overcome this as he has gained workers who are proficient in German, Spanish, and the common dialect of the Guarani Indians. The missionary and his preachers have carried the gospel into numerous villages and towns, spreading fan-like from their headquarters in Asunción. Churches have been organized in Natalicio Talavera, Carlos Pfaner, Gonra, Piquete Cué, and others, with numerous missions not yet organized. Minay is a flaming-hearted soul-winner who has imbued others with his fire.

A Bible school was provided for at the 1957 convention in Colonia Independencia.<sup>8</sup> Thirteen full-time students attended the first three-month term of the school later in the year, with several others attending the evening classes.<sup>9</sup> Another encouragement to the work has been Minay's success in securing official recognition of the Church by the Paraguayan government.

A recent sobering development, however, is an outbreak of persecution. Minay has been harrassed, intimidated, jailed on occasion without charge or explanation, and subjected to other unaccountable abuse. This, he feels, is fostered by the Catholics, who are disturbed at the way the Word of God bears fruit in the hearts of the people. Still, God continues to bless the endeavor. At the beginning of 1959 there were eleven churches and eight missions, with ten ministers and nearly five-hundred members and adherents.<sup>10</sup>

The flame has been lit in Paraguay by sparks from nearby Chile and far-away Germany; now it is prayed that by the Spirit of God it will be fanned throughout the backward land.

<sup>8</sup> James A. Cross, "Report on Conventions in Central and South America," *Church of God Evangel*, May 20, 1957, p. 10.

<sup>9</sup> *Ibid.*, January 20, 1958, p. 9.

<sup>10</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.



## COLOMBIA

### BACKGROUND OF VIOLENCE

One of the evil facts Christian history will remember about our generation is the Roman Catholic persecution of Protestants in Colombia. This persecution sounds like a page from the dark medieval days.

It is at Colombia that North and South America come together at the Isthmus of Panama. The country is within the Tropic Zone, bounded by the Pacific Ocean on the west and the Caribbean Sea on the north. Explored by the Spanish as early as 1499, Colombia became an independent republic in 1829.\* It was one of the countries liberated from Spain under the leadership of Simón Bolívar, the George Washington of South America.<sup>1</sup>

Although Roman Catholicism has always predominated in Colombia, the constitution of 1886 guaranteed freedom of conscience and "freedom of worship of all faiths which are not contrary to Christian morality nor to the law." Even with this guarantee, however, a concordat (or agreement) between the Vatican and the Colombian government was approved in 1887, whereby the government agreed to protect the Catholic Church and provide public instruction in the Catholic religion.<sup>2</sup> Even though this provided for special privileges to be granted Roman Catholicism, it also provided that Protestant missions should not be suppressed.

\* From 1829 to 1886, the republic was known as New Granada, then it adopted its present name in honor of Christopher Columbus.

<sup>1</sup> Wilgus and d'Eça, *op. cit.*, p. 192.

<sup>2</sup> Richard M. Fagley, "Colombia: Major Issues," *The Christian Century*, April 9, 1958, p. 434.

Protestant missionary work began in Colombia between 1825 and 1856. Matters were pleasant enough and the missionaries were unmolested until 1948. Then persecution began, fostered and abetted by a period of civil strife and disorder that saw the rise of a near totalitarian government. By his political ideologies, Dictator Laureano Gómez, an open admirer of Adolph Hitler and Francisco Franco, turned his nation back four hundred years to the dark ways of the sixteenth century. Gómez set out to abolish Protestant missionary work. His effort was so determined that even secular history has made note of it.

Freedom of worship, a privilege guaranteed to non-Catholics for a full century . . . virtually disappeared. Missionaries, representing American Protestants claimed some 25,000 adherents . . . Protestant chapels became targets for fanatical mobs.<sup>3</sup>

The sentiment against Protestants was so rife that a popular song "*No Queremos Protestantes*" went thus:

We don't want Protestants,  
They have come to Colombia to corrupt us,  
We don't want Protestants,  
Who soil our fatherland and our faith.<sup>4</sup>

Churches were burned and confiscated, Protestants were murdered, Protestant missionaries were not permitted to enter the country, and normal procedures of worship were prohibited.<sup>5</sup> It has been a dark and ugly decade in Colombia.

There was hope for greater tolerance when Gómez was unseated as President by a military coup under General Gustavo Rojas Pinilla in 1953,<sup>6</sup> but this hope was doomed to disappointment. The persecution continued unabated. Rojas cut off Protestant radio time that survived the Gómez régime, forbade the building or rebuilding of churches, and closed at least two hundred Protestant schools.<sup>7</sup>

<sup>3</sup> Herring, *op. cit.*, p. 494.

<sup>4</sup> *Ibid.*

<sup>5</sup> For further discussion of the Colombian persecution, see Herring's *History*; Thiessen's *Survey*; files of *The Christian Century*, *United Evangelical Action*, and *Christianity Today*.

<sup>6</sup> 1954 *World Book Supplement*, p. 63.

<sup>7</sup> Fagley, *loc. cit.*

The oppressive rule of Rojas brought about his downfall in 1957.<sup>8</sup> He was replaced by a military junta which has allowed a slight relaxation of the restrictions on Protestants. Now there is a wave of denial on the part of American Catholics that there has ever been any serious persecution in Colombia.<sup>9</sup> But even with the slight relaxation by the military junta, conditions in the country are still severe and difficult for Protestant missions.

It is against this bleak background that the Church of God has begun its missionary effort in this tropical land.

### THE QUIET BEGINNING

Vessie D. Hargrave made frequent journeys into the country after he was appointed Superintendent of Latin America.<sup>10</sup> In the capital city Bogotá in 1954, Hargrave, with Wade H. Horton, made several contacts which proved helpful in establishing the church there. That, however, was during the extreme days of persecution, so nothing could be done immediately. A year later, Hargrave and J. H. Walker, Jr., Assistant Superintendent of Latin America, went into Colombia and conferred with two Pentecostal preachers, Ricardo Moreno and Mesías Juárez. These men joined the Church of God in a hotel room and returned to their homes, where they were holding discreet worship services. No conspicuous work was done, but good seed was sown. The very pressures that made the Christians suffer also made them strong and of great faith. It is as Dr. Thiessen has said

. . . some national Christians have laid down their lives in martyrdom in recent years. Heavy restrictions have been imposed on the activities of missionaries in an attempt to curtail the work. In spite of this, the Church has shown steady growth in the face of opposition and—as one would expect—the believers, taken as a whole, are as staunch and faithful Christians as can be found anywhere.<sup>11</sup>

<sup>8</sup> 1958 *Compton Yearbook*, p. 72.

<sup>9</sup> Clyde W. Taylor, "Roman Catholic Persecution in Colombia," *United Evangelical Action*, November 15, 1957.

<sup>10</sup> Hargrave, correspondence to the author, February 21, 1958.

<sup>11</sup> Thiessen, *op. cit.*, p. 359.

 PROVIDENTIAL HELP

A few months after this beginning, a young Church of God couple from North Carolina went to Colombia as representatives of a commercial firm. Paul and Candita Childers were unaware that any other Church of God members were in Colombia. The devoted couple were providentially brought into contact with Moreno, and they began immediately to work with the Colombian preacher. Even though no missionaries were permitted to enter the country (and one public official was reported to have said that he would rather admit an assassin than a Protestant missionary), God provided a way for His witnesses. On November 18, 1956, the first Church of God was established in the city of Sogamoso.<sup>12</sup> Childers was accepted as a missionary without official appointment, lest his status with his company or in the country should be affected.

The place of worship in Sogamoso was less than adequate, being a crude shed sixteen feet long and about six feet wide. Yet congregations numbering up to forty crowded into the "church." From this beginning, the workers soon organized a church in Apulo with twenty-two members, and one in Villavicencio with forty members. These three churches own very little property and are not able to work effectively because of violent opposition.

The first Church of God building to be erected in Colombia was dedicated in Apulo on September 8, 1957. Candita Childers has written of this great event:

The church, a simple cement block building with a cement floor and corrugated tin roof, would be classed among the humble in the States, but through the eyes of the congregation it has all the grandeur of a cathedral . . . At 2:00 the front doors were opened to the public the first time . . . Some fifty yards down the road a priest, with a group of young people that had promised to stone the church when we opened it, waited to see just what was going to take place. Instead of the handful they had expected, almost a hundred had gathered to worship in this very first service; so

<sup>12</sup> Paul H. Childers, "This Is a Miracle," *Church of God Evangel*, April 8, 1957, p. 15.

they lost courage and departed without casting the first stone.<sup>18</sup>

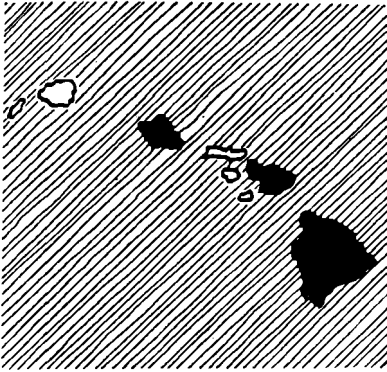
Still in a mood of relaxing the rigor of the past decade, the authorities not only permitted the erection of the church, but even sent a "bulldozer" to help clear a road to make it more accessible.

What the future holds for the Church of God—and for all Protestant missions, for that matter—in Colombia is uncertain. The testimony of the three ministers and eighty-one members is that the same God who opened the way and planted the work will now sustain them and give increase of souls.

<sup>18</sup> Candita S. Childers, correspondence to the author, September 8, 1957.

# Alaska and the Pacific

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HAWAII

## "PARADISE OF THE PACIFIC"

Nine hours was all the time J. H. Ingram needed to fall in love with Hawaii. That is how long his ship was docked in Honolulu on his world tour of 1936.<sup>1</sup> During those nine hours he walked through the city, looking for Pentecostal churches. From that time onward he began to urge the beginning of Church of God missions in the fabled "Paradise of the Pacific." Well might he have fallen in love with those islands, for men have loved them since they were discovered in 1778 by England's Captain James Cook. There are twelve islands, eight of them occupied, of which Hawaii is the largest and Oahu is the wealthiest and most populous. Because of the volcanic origin of the islands, they are mountainous and exquisitely beautiful, with a mild and temperate climate, seldom varying more than ten degrees.

Christianity was introduced to the islands in 1820, when Hiram Bingham and a company of seventeen missionaries went there from Boston.<sup>2</sup> The islanders themselves had already turned from their idolatry and spirit-worship, so the missionaries found a people without a religion. A great revival followed during the next twenty-five years or so, in which even the royal family were converted. Following this,

<sup>1</sup> Ingram, *Around the World With the Gospel Light*, p. 73.

<sup>2</sup> Glover, *op. cit.*, p. 316.

Protestant missions predominated for many years.<sup>3</sup> Then the picture changed as the aboriginal Hawaiian virtually disappeared through the influx of other races to this island paradise. The Portuguese and others brought in their Catholicism; vast immigrations of Japanese and Chinese brought Buddhism; and the Samoans and other Polynesians were strongly inclined toward Mormonism. Now the 150,000 Roman Catholics and 125,000 Buddhists on the islands far outnumber the 30,000 nominal Protestants, of whom probably no more than four thousand are true evangelical believers.<sup>4</sup>

There is, however, no official hindrance, for in 1900 Hawaii became a Territory of the United States and, although the islands are two thousand miles from the American mainland, were in 1959 admitted as the fiftieth state of the union.



#### DESIRE AND BEGINNING

Due in part to Ingram's encouragement, the first Church of God missionaries went to the Hawaiian Islands in May, 1937. Fred and Lucille Litton arrived in Honolulu, on Oahu Island, with high hopes of spreading the gospel. This they did, sending home enthusiastic reports of their labors. They became very popular, preaching mainly on Oahu, but also on Hawaii and Maui.<sup>5</sup> Several independent Pentecostal missions already existed in Hawaii, which apparently discouraged the organizing of a Church of God. Much of Litton's work seems to have been in connection with the existing congregations, although a mission was reported in Honolulu in 1938.<sup>6</sup>

The Littons remained in Hawaii a little over four years and returned to the United States in the fall before Japan bombed Pearl Harbor on December 7, 1941. At that time the records showed two churches in the Hawaiian Islands,<sup>7</sup> but these were not duly organized churches and were probably no more than preaching stations or missions.

<sup>3</sup> Albertine Loomis, *Grapes of Canaan* (New York: Dodd, Mead, 1951). This is an exhaustive account of the 1820 missionary beginning in Hawaii.

<sup>4</sup> Martha L. Moennich, *From Nation to Nation* (Grand Rapids: Zondervan, 1954), p. 151.

<sup>5</sup> *Church of God Evangel*, August 21, 1937, p. 6; February 5, 1938, p. 6.

<sup>6</sup> Simmons, *op. cit.*, p. 148.

<sup>7</sup> *Minutes of the Thirty-sixth Annual Assembly* (1941), p. 100.



 WAR AND RESTORATION

G. G. Prince went to Honolulu during the years of World War II as a defence worker and missionary.<sup>8</sup> He salvaged some of the work done by Litton. Prince began a mission in a Naval amphitheatre near Pearl Harbor, then moved in 1943 to a tent in Kaimuki, on the outskirts of Honolulu.<sup>9</sup> Although most of Prince's congregation were natives of Samoan descent, numerous servicemen and defence workers also attended the meetings. One of these was Ronnie Helton, who was converted during the tent revival and later became a missionary worker. When Prince returned to the States early in 1945, he left in Honolulu an organized church of five members.

Grier W. Hawkins and his wife Juanita arrived in Hawaii in April, 1945, and immediately began a revival in which thirteen received the baptism of the Holy Ghost.<sup>10</sup> Then Hawkins erected a church building, the first Church of God property on the island, which was not completed until 1948, after three years of struggle, sacrifice and hard labor. In the beautiful new building, the membership grew to sixty and the attendance to well over a hundred. When Mrs. Hawkins became gravely ill and was hospitalized, the Missions Board sent A. W. Brummett from the States to relieve them.

Mrs. Hawkins was too sick to return home on furlough, so in September, 1948, they went to Hilo, on the island of Hawaii, to rest. But rest they could not.

After a month's rest we could not be content. The burden of souls on our hearts grew heavier and we felt that God had worked in this way to bring us to another island to spread the gospel. We rented an old evacuated army building and opened a new Sunday School. Our first attendance was forty-two.<sup>11</sup>

After almost a year in Hilo, the Hawkinses finally left for their furlough in August, 1949.

In December, 1949, Ronnie Helton and his wife Lucy arrived at the Hilo church from Lee College, where Helton had enrolled for min-

<sup>8</sup> G. G. Prince, correspondence to the author, February 18, 1956.

<sup>9</sup> Ronnie and Lucy Helton, personal interview with the author, June 29, 1956.

<sup>10</sup> Grier W. Hawkins, unpublished autobiographical sketch.

<sup>11</sup> *Ibid.*

isterial training soon after his conversion in Honolulu. Mrs. Helton, a Samoan, with her mother and seven brothers and sisters, had been prominent in the beginning of the Honolulu church. Under Helton's leadership the work in Hilo has become strong and well established.

In 1950 the Brummetts returned to the United States from Honolulu and the Hawkinses returned to Hawaii. Shortly afterward they went to Lahaina, on the island of Maui, where a church was set in order on May 23, 1954.<sup>12</sup> This brought the total of churches to three: one in Honolulu on Oahu Island; one in Hilo on Hawaii Island; and one in Lahaina on Maui Island. Other missionaries went from the States to reinforce the Hawaiian work. Dalraith N. Walker, with his wife and six children, were there between 1953 and 1954,<sup>13</sup> after which they went to Indonesia. Orville P. O'Bannon and his wife were in Hawaii from 1953 to 1958, most of which time was spent in Lahaina on Maui.<sup>14</sup>

In 1954 Lovell R. Carey replaced Hawkins as overseer of the Islands. Since that time there has been continued growth, not as much numerically as in strength and spirit.<sup>15</sup> A new church was organized in Wailuku, on Maui Island, in 1956. An independent mission was brought into the Church in Aiea, a suburb of Honolulu, in 1957. These four organized churches and one mission have a total of five hundred adherents, 150 of which are full members of the Church of God. For the care of this modest work God has raised up several outstanding native pastors. Philip Kahalehoe and Charles Nakashima are particularly prominent. The latest missionary to cross the two thousand miles of the Pacific to work in the islands is Lewis R. McMahan. With his Samoan wife, he went to the islands toward the close of 1958.

The Hawaiian work has increasingly assumed the appearance of that on the American mainland, encouraged by the influx of preachers and members from the continental States. Although Hawaii has now attained statehood itself, it remains a reluctant mission field—lovely and inviting, yet greatly in need of the Christian gospel.

<sup>12</sup> Lovell R. Carey, correspondence to the author, March 1, 1956.

<sup>13</sup> Dalraith N. Walker, "The Gospel in Hawaii Moves Ever Forward," *Church of God Evangel*, April 24, 1954, p. 5.

<sup>14</sup> Orville P. O'Bannon, personal interview with the author, April, 1958.

<sup>15</sup> Lovell and Virginia Carey, personal interview with the author, January 7, 1959.



## ALASKA

### TO THE NORTHLAND

In December, 1943, a Church of God member went to Seldovia, Alaska, to assist in the operation of a gospel mission. This work of Mrs. Bessie R. Price was not sponsored by the Church of God, but the Church did contribute to her needs while she was in Seldovia. For the most part the zealous lady bore her own expenses. Mrs. Price and her co-worker, Mrs. Ruth Kyllonen, conducted evangelistic services in an empty Methodist mission. They won several converts to Christ and built up a small congregation of about twenty persons. Then, in the spring of 1944, the work was cut short by the critical illness of Mrs. Price. Before leaving the territory in June, she urged the Church of God to send a missionary to the "big land" of Alaska.<sup>1</sup>

"Alaska" is an appropriate name for a land that is twice as large as Texas. It comes from *alashka* (or *al-ay-es-ka*), the Aleut word meaning "big land."<sup>2</sup> The land was discovered in about 1741 by Vitus Bering, a Danish navigator employed by the Russians. (Alaska and Russia are separated by the narrow strait that bears his name.) In 1867 the United States purchased the vast land from Russia for seven million dollars and in 1912 gave it the status of a Territory. Although "Alaska has mountains, plateaus and lowlands on a grand scale,"<sup>3</sup> it has never had many inhabitants. About the time Mrs. Price was in

<sup>1</sup> From the official files of the Missions Department.

<sup>2</sup> W. Robert Moore, "Alaska, the Big Land," *The National Geographic Magazine*. Vol. 109, No. 6, (June 1956), p. 776; Joseph T. Shipley, *Dictionary of Word Origins* (New York: Philosophical Library, 1945), p. 335.

<sup>3</sup> *Encyclopædia Britannica*, Vol. 1, p. 499.

Seldovia there were only 75,000 persons in the entire Territory, and as late as 1956 there were only 208,000. Despite the phenomenal growth that this increase represents, the big land is one of the most sparsely populated regions in this hemisphere. Most of those who are there live clustered in the narrow, coastal, island-filled southeastern panhandle and along the route of the Alaska Railroad. In 1867, when the United States purchased it, Alaska's thirty-thousand inhabitants were mostly Eskimos, Aleuts and other Indian natives. Now the Eskimos are in the north and the southern regions have become populated with whites.

The earliest missionary work was done in Alaska by the Russian Orthodox Church. The churches of America followed: Presbyterian, Baptist, Methodist, Episcopal, Lutheran, Roman Catholic and others.<sup>4</sup> Just as it is "The Last Frontier" geographically, because of its vast unexplored areas, so is it a spiritual frontier also.

George Savchenko, a young Dakotan of Russian lineage, and his Norwegian wife, Olga Vik, sailed from Seattle to Alaska on July 26, 1944.<sup>5</sup> They landed in Seldovia on August 7, and remained there for a month. Although Mrs. Price had left a good reputation and foundation, Savchenko felt impressed to proceed farther inland. He went to Palmer in the beautiful Matanuska Valley, where he felt that God would have him, his wife and two small children remain. Mostly whites from the United States lived in this fertile farmland, with a few Indians and no Eskimos.<sup>6</sup>

Savchenko had difficulty in finding a place to live, but finally managed to rent a "chicken house" for the winter.<sup>7</sup> The meanness of their living quarters, however, did not hinder their work for the Lord, for the Savchenkos immediately began a Sunday School in Palmer and in nearby Wasilla. Savchenko also made regular preaching trips to the neighboring villages of Talkeetna, Nenana, and the Santrana mine.<sup>8</sup> Although the results were very meager, they were consistent enough to be encouraging. By the spring of 1945, the Savchenkos

<sup>4</sup> *World Book Encyclopedia*, Vol. 1, p. 180.

<sup>5</sup> Savchenko, correspondence to the Missions Department, October 9, 1944.

<sup>6</sup> *Ibid.*, December 7, 1944.

<sup>7</sup> Savchenko, correspondence to the author, September 30, 1954. Much of this section is also drawn from long acquaintance with Savchenko and numerous informal conversations with him in his home.

<sup>8</sup> Savchenko, correspondence to the Missions Department, February 24, 1945.

located property for a church in Palmer and began construction. Materials were so scarce that the combination place of worship and dwelling was not finished for several years.

## SLOW FOUNDATION

The Savchenkos remained in the lovely valley for four years. Conversions were rather few and infrequent, but enough were won to Christ for an abiding church of about twenty members to be established. United States servicemen stationed at nearby Fort Richardson frequently visited the new Palmer church.<sup>9</sup> A convention was conducted on August 3, 4, 1946, at King's Lake Camp, with C. C. Rains, Overseer of Washington and Oregon, as guest speaker.<sup>10</sup> Delegates from many cities and towns in the area attended the meeting. A camp meeting site was purchased on the Palmer-Anchorage highway for the 1947 convention, which met August 1-3.

Savchenko left Alaska in July, 1948, and was succeeded by J. H. Davis, of Appleton, Maine, who arrived in Palmer, August 28, 1948.<sup>11</sup> Most of Davis' time was devoted to the Palmer church during his first years in the territory. This was a good decision because no other Pentecostal church was within forty-eight miles of him. Because of the lack of competent workers, several prospective openings had to be neglected.<sup>12</sup> Although he went into numerous Indian villages to preach, none of these excursions resulted in an established work. Ramona Davis, daughter of the missionary, assisted her father in youth work, at one time leading a youth convention of more than two hundred delegates.<sup>13</sup> One couple named Eston Hubbard, children's home workers from Michigan, joined with Davis in 1952 and began a mission in Chickaloon.<sup>14</sup>

<sup>9</sup> Savchenko, correspondence to the author, September 30, 1954.

<sup>10</sup> Savchenko, "Church of God Convention in Alaska," *Church of God Evangel*, October 26, 1946, p. 7.

<sup>11</sup> Davis, correspondence to the Missions Department, December 31, 1948.

<sup>12</sup> Davis, "Pioneer Work in Alaska," *The Macedonian Call*, First Quarter, 1950, p. 6.

<sup>13</sup> *Church of God Evangel*, September 10, 1949, p. 5.

<sup>14</sup> Davis, correspondence to the Missions Board, March 31, 1952.

## GATHERING STRENGTH

On May 21, 1954, Roman O'Mary and his wife arrived in Palmer from Worcester, Massachusetts to assist in the Alaskan work.<sup>15</sup> Davis appointed O'Mary pastor of the Palmer church, so that he himself, as supervisor of the territory, could devote more time to developing other areas. A church was set in order in Anchorage in 1954, about the time of O'Mary's arrival.<sup>16</sup>

The names of numerous servicemen and visitors to the area are scattered through the records, but most of these did only temporary preaching in the country. Some, however, stayed long enough to become a part of the Alaskan picture. George White, of Detroit, became pastor of the new church in Anchorage. Bill White, of Miami, was appointed youth director of Alaska. And so the capable workers began to gather. Some went to Alaska at their own expense and were later accepted as missionaries by the Missions Board.

In August, 1954, less than three months after O'Mary's arrival, another outstanding pastor arrived in Ketchikan, in the southeastern panhandle of Alaska.<sup>17</sup> He was M. L. Cowdell, from Wapato, Washington, accompanied by Ladson Outzs, originally from Ninety Six, South Carolina. These men soon established a mission in Ketchikan. Cowdell conducted meetings among the Indians in Craig and Klawock, where there were between seventy-five and a hundred conversions.<sup>18</sup> With churches in Palmer and Anchorage and missions in Chickaloon and Ketchikan, the work began to show promise.

## ON TO THE ARCTIC

In June, 1955, Roman O'Mary resigned as pastor in Palmer and went two hundred miles farther north to Fairbanks for the purpose of establishing a church.<sup>19</sup> On August 17, 1955, a church of six members was set in order in the trailer of Virgil Curtis. The next step northward would begin the real missionary work.

True missionary work in Alaska must take the Indian and the

<sup>15</sup> O'Mary, correspondence to the author, May 18, 1957.

<sup>16</sup> Davis, correspondence to the Missions Department, September 8, 1954.

<sup>17</sup> *Gleams of the Midnight Sun* (the first issue of a church paper in Alaska) August, 1954.

<sup>18</sup> Davis, correspondence to the Missions Department, April 26, 1955.

<sup>19</sup> O'Mary, correspondence to the author, May 18, 1957.

Eskimo into consideration. This had been the goal of O'Mary and Cowdell from the beginning. Toward the close of 1955, the Church of God took over an Eskimo mission station above the Arctic Circle, where the Eskimos still live in their primitive ways. This station is located in Kotzebue on the Arctic Ocean, no more than 150 miles from the shores of Russia. M. L. Cowdell went to Kotzebue with his wife and small son and began missionary work in what he called the "Arctic Eskimo Mission." B. F. Sherbahn, a fellow minister from Washington, soon joined Cowdell. The two men preached together among the Eskimos until the territory was divided and Cowdell was appointed over the section north of the Yukon River. This was done on May 14, 1956.<sup>20</sup> Shortly after this, Cowdell established a church in Galena, on the Yukon River, and Sherbahn remained with the Kotzebue mission.<sup>21</sup>

In recent years, still other workers have gone to Alaska, such as Edward L. Baker and his wife, Betty; Bobby Johnson and his wife, Betty; Misses Duby Boyd and Joan Ashby. This has made it possible for the O'Mary's to go to the Arctic Indians with the gospel. On July 30, 1958,<sup>22</sup> they went to Arctic Village, a community of 112 Indians far north of the Arctic Circle. There they are doing raw missionary work amid some of the most primitive conditions in all Alaska. The village of mud huts is on the East Fork River more than a hundred miles north of Fort Yukon. The picturesque, desolate and wind-swept valley is isolated by the encircling mountains and lakes.<sup>23</sup>

Now that Alaska has been admitted into the Union as the forty-ninth state\* it will naturally cease to be a "mission field." The work of the Church of God in the new state is scheduled to pass into the care of the Executive Committee at the Assembly of 1960, continuing under the Missions Board until that time. This change of administration will not change its purpose, which is to reach the unsaved in this largest, coldest and most primitive of all the United States.

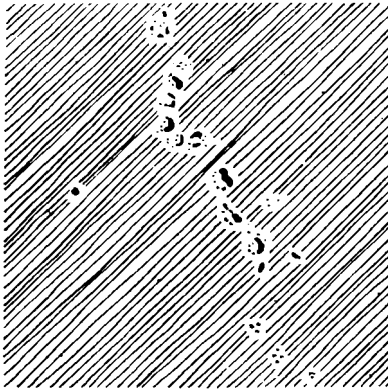
<sup>20</sup> *Minutes of the Missions Board*, May 14, 1956.

<sup>21</sup> Cowdell, correspondence to the author, January 14, 1958.

<sup>22</sup> Johnson, correspondence to the Missions Department, August 2, 1958.

<sup>23</sup> O'Mary, correspondence to the Missions Department, July 7, 1958; September 30, 1958; October 8, 1958.

\* Congress voted to admit Alaska on May 28, 1958; the Senate voted on June 30; the President signed the statehood bill on July 7; and on August 25 the Alaskans voted for statehood. [1959 *Britannica Book of the Year*, p. 32.]



## GILBERT ISLANDS

### THE IGNITED TORCH

For some the missionary torch is ignited slowly through a prolonged burden and desire to carry light to darkened lands. For others the spark is struck suddenly by a flash of illumination that reveals the will of God. Often this is actually a crystallizing of vague impressions that have been there all the time, waiting for divine impulse to bring awareness out of notion and certainty out of vagueness. In this way Edward and Alma Lee Kustel were called to carry the gospel torch to the Gilbert Islands, the native home of Edward.

It was at the Louisiana Prayer and Bible Conference on November 13, 1952, that the spark was struck. In the closing service of that meeting there was a congregational prayer of dedication to the will of God, during which the Kustels received their "definite evidence from God that He wanted us in the Gilberts."<sup>1</sup> When the Kustels told the congregation how God had revealed His will to them there was a spontaneous wave of heartwarming response. A widow lady announced that she would give \$500 on the couple's fare to the island's. Others responded similarly until nearly \$1,000 was contributed. The spark had been struck and its instant warmth was like a divine "amen."

### THE LONG JOURNEY

More than two years were to pass before the Kustels reached the Gilbert Islands. The Missions Board accepted them as missionaries but

<sup>1</sup> Edward and Alma Lee Kustel, correspondence to the author, January 27, 1956.



lacked sufficient funds to open the new field at that time, so the dedicated couple set out to help raise their own expenses. About \$2,000 was raised in Louisiana and South Carolina; the churches in Indiana contributed enough to purchase a motor boat for their use among the islands;<sup>2</sup> and most of the 1954 General Assembly missions offering was designated for the Gilbert Islands.<sup>3</sup> On December 2, 1954, the Kustels at long last departed by plane to their island field of labor.

The Gilbert Islands are sixteen tiny specks in the Pacific Ocean, located on the equator, about two-thirds of the way between the United States and Australia. The Kustels found it difficult to book passage to these specks. In order to reach their destination, they had to make a circuitous journey through Hawaii, the Fiji Islands, Australia and Ocean Island.<sup>4</sup> When on January 20, 1955, the missionary couple landed on Betio, a small coral islet on the south end of Tarawa, they had travelled nearly 11,000 miles since leaving the United States.

### GILBERTESE HOME

Edward Kustel was home when he stepped off the boat that day, greeted by his brother, "old and trembling with excitement and joy."<sup>5</sup> It was a home he had left thirty-four years earlier, to which he now returned with his wife to preach the full gospel of the Lord Jesus Christ.

Christianity has been preached in the Gilbert Islands for well over a century, almost from the time of their discovery by two British explorers in 1764.\* In 1856 an American missionary named Hiram Bingham, Jr., went to the islands and translated the Bible and other Christian literature into Gilbertese.<sup>6</sup> Hawaiian and American missionaries worked earnestly to convert the native Gilbertese, who are a mixture of Malay and Polynesian, a people of slender build and light brown complexion.<sup>7</sup> (Many of the Gilbertese, such as Kustel, are of

<sup>2</sup> "Kustels' Call to the Gilberts," *Church of God Evangel*, July 9, 1956, p. 13.

<sup>3</sup> Kustels, correspondence to the author.

<sup>4</sup> Mrs. Edward Kustel, "Kustels Arrive in Tarawa," *Ibid.*, April 23, 1955, pp. 12, 13.

<sup>5</sup> Kustels, correspondence to the author.

\* The explorers were Captains Byron and Gilbert, the latter for whom the islands were named.

<sup>6</sup> Thiessen, *op. cit.*, p. 308; Latourette, *History of the Expansion of Christianity*, Vol. 5, p. 258; *The Columbia Encyclopedia*, p. 776.

<sup>7</sup> *The World Book Encyclopedia*, Vol. 7, p. 2994.

Asiatic or European descent.) The combined efforts of all the missionaries were so successful that the islands were won almost completely to Christianity.<sup>8</sup>

The Kustels mentioned the overspread of Christianity in the islands when they arrived there,

. . . every village of any size at all has a Protestant Church and a Catholic Church. The church pastor is also the village schoolteacher, and education is compulsory . . . But the sad part of it all is that they do not teach holiness.<sup>9</sup>

The Gilbert Islands and the Ellice Islands to the south form a British colony. Because they are so very tiny, they are a part of the Micronesian ("small islands") division of the Pacific Islands. The total area of the sixteen Gilbert Islands is only 144 square miles, with no rivers, no lakes, no mountains or even hills, and very little vegetation except the coconut and palm trees that grow on the poor coral soil. Yet it was on these tiny equatorial isles that some of the fiercest fighting of World War II was done. The Japanese occupied the islands in 1941, and the Americans regained them in 1943.\* The 26,000 inhabitants of the islands were so oppressed and abused by the Japanese that the Americans were received as liberators and friends. The scars of war were still to be seen when the Kustels arrived in 1955; wrecked tanks, planes and ships cluttered the ravaged land.



## THE WORK BEGINS

Because she was an American, the Gilbertese received Mrs. Kustel cordially as "number one, American." The natives followed Kustel about and listened with interest as he preached to them, helping him cheer-

<sup>8</sup> Latourette, *History of the Expansion of Christianity*, Vol. 5, p. 259; Vol. 7, p. 193.

<sup>9</sup> Kustels, correspondence to the author.

\* The Americans landed on Tarawa on November 20, 1943, after 3,000 tons of bombs and shells had blasted the little island. The fierceness of the ensuing battle is almost beyond belief. At the end of seventy-six hours, the Americans had won, but the price of the island was high: 990 Marines had been killed and 2,296 were wounded. [*Life's Picture History of World War II* (New York: Time, Inc., 1950), p. 219.]

fully to pick up again the language he had not used for thirty-four years. Because the Kustels were the first Pentecostal missionaries to the Gilberts, they were frequently eyed with curiosity, suspicion or derision. Despite this, they won enough friends and converts among the pleasure-loving islanders that on September 5, 1955, a church was set in order in Betio village, with seven members and about fifty-five adherents.<sup>10</sup> Then in order to establish a more centrally located mission station, the missionaries moved from Betio to Eita, another village on the island of Tarawa. Kustel built small thatch-roofed churches in both villages,<sup>11</sup> from which he and his wife have extended their efforts to other villages and other islands. By 1958 they had opened six mission stations in addition to the organized churches in Betio and Eita.<sup>12</sup>

Good seed is being sowed today; the leaven of holiness is in the islands and will do its work. The flame does not spread rapidly, but the spark is there. The torch that was lit in Louisiana in 1952 sheds its light in the middle of the Pacific today.

<sup>10</sup> Kustels, correspondence to the author.

<sup>11</sup> Mrs. Edward Kustel, "Work Moves on in the Gilberts," *Church of God Evangel*, January 14, 1957, p. 14.

<sup>12</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 26.



INDIA

## PROVIDENTIAL MEETING

On his "Golden Jubilee World Mission Tour" of 1936 J. H. Ingram sailed from the Philippine Islands to China, then through the South China Sea to Singapore, and across the Bay of Bengal to Ceylon. From there he crossed the Gulf of Manaar to the seaport town of Dhanushkodi in South India. Taking a train from there, he went four hundred miles across the Province of Madras into the Indian interior, at last reaching his destination at Ootacamund, a town in the Nilgiri Hills.<sup>1</sup> Ingram made the long trip to Ootacamund to visit an aged Indian missionary named John Manoah, a member of the United Church of South India, whom the Church of God had been supporting for about a year.<sup>2</sup>

In Ootacamund there was a missionary rest home, provided by Mrs. Francesca Gamble as a mountain retreat for missionaries in need of respite from the torrid Indian plains. It being the spring season of intense heat, many missionaries were at the rest home while Ingram visited Manoah. Two of these were Robert F. and Bertha Cook, from Travancore State on the west coast of South India. Cook, the leader of a thriving work, was hard pressed for financial assistance, and was seek-

<sup>1</sup> Ingram, *Around the World With the Gospel Light*, pp. 83, 84.

<sup>2</sup> McCracken, *op. cit.*, p. 138.

ing affiliation with an American church. A native preacher (also a lace peddler) showed Cook one of Ingram's calling cards and asked if he were acquainted with the visitor. Cook later wrote that "on seeing the name, the Spirit at once witnessed, 'Here is your help.'"<sup>3</sup>

An appointment was made between the two men. At the conclusion of their numerous conferences concerning doctrine and church government, they went 240 miles across the mountains into Travancore, where Cook presented the matter of affiliation to the native ministers. Happily and with one accord the entire group united with the Church of God about the end of April, 1936.

At the same time a second small group of five missions also united with the Church of God.<sup>4</sup> Called the Free Assemblies of God, this small group was located in Hyderabad, Deccan, in central India. Arthur H. Conney, leader of the missions, had also met Ingram in the Nilgiri Hills. Thus the Church of God began its Indian missions endeavor with a solid foundation of about fifty-eight churches and missions and about three thousand members.\*



#### INDIAN FLASHBACK

Robert F. Cook had been in India twenty-three years when he united with the Church of God. Converted and baptized in the Holy Ghost at the Upper Room Mission of Los Angeles in 1908, he and his wife went to India as independent Pentecostal missionaries in October, 1913. They settled first in Bangalore, in the State of Mysore. Cook immediately began field trips to remote towns and villages. Travelling four hundred miles by ox-cart, he went first to the Tamil-speaking Province of Madras, where he baptized sixteen converts in December, 1913.<sup>5</sup>

<sup>3</sup> Robert F. Cook, *Half a Century of Divine Leading* (Cleveland, Tennessee: Church of God Missions Department, 1955), p. 212.

<sup>4</sup> Ingram, "Final Report of My Trip to India," *Church of God Evangel*, August 8, 1936, pp. 10, 11.

\* Since no statistical records were transferred or listed (if they even existed) at that time, the exact numbers cannot now be determined. The figures I have listed are those reported by Ingram [*loc. cit.*]. Simmons, however, in 1938 listed seventy-three churches and 2,537 members [*op. cit.*, p. 140]. Figures submitted to me from India in 1955 show only thirty-five stations and thirty-five workers [Dora P. Myers, T. M. Varughese, A. K. Varughese and C. K. Oommen, a collaborated historical sketch of the Church of God in India].

<sup>5</sup> Cook, *op. cit.*, p. 26.

In January, 1914, he went far south to the Malayalam-speaking\* State of Travancore, where he baptized sixty-three converts and opened a mission in the village of Thuvayoor. Travancore,† in the extreme southwest of the Peninsular region, lying between the Western Ghats (mountains) and the Arabian Sea, was to prove a fertile field for the gospel.

The Cooks, with their two small daughters Blossom and Dorothy, lived for a while in Koilpatti, a village in the Tamil Province of Madras. The missionaries established a successful work in Koilpatti before World War I restrictions compelled their return to Bangalore. Unable to work in the Tamil country, Cook concentrated on the Bangalore region and on Thuvayoor in Travancore, where he soon claimed two hundred adherents. From there he opened new mission stations in Adur, Shaliakara, Mannady, and Soornad.‡

On August 31, 1917, Mrs. Cook died after a brief illness of malaria and enteric fever. In June, 1918, Cook married Miss Bertha Fox, an American missionary stationed about twenty-five miles from Bangalore. The new Mrs. Cook had received the baptism of the Holy Ghost under his ministry.

Later in 1918 Cook moved to Dodballapur, Mysore, where he instituted a small orphanage. After four years he moved in 1922 to the more fruitful field in Travancore State, making his residence in Kottarakara. Cook had done some previous work in southern Travancore with a missionary named Berg.‡ From 1922 to 1926 Kottarakara was the headquarters of the expanding work. A man of great faith, Cook won many souls while praying for the sick; outstanding healings seem to have been a regular part of his ministry.

In 1926 headquarters were moved to central Travancore. Property was purchased in Chengannur for a Bible school and a missionary center. The property was located on a hill formerly used as a place of Hindu

\* A total of 845 languages and dialects are spoken in India. Only twelve of these, however, are of major importance. Hindi is the national language. [S. C. Sarkar (ed.), *1957 Hindustan Yearbook and Who's Who* (Calcutta: M. C. Sarkar and Sons Private, Ltd., 1957), pp. 4,738.]

† Now called Kerala, according to the States Re-organization Act of 1956.

‡ Cook, *op. cit.*, p. 28ff.

‡ Further identification of Berg is not available. He seems to have been an excellent missionary, remembered fondly among the Syrian-Christians of southern Travancore as the pioneer Pentecostal missionary. [Myers, *et al.*, *loc. cit.*]

worship, a place "infested with snakes and demon power."<sup>7</sup> The new owners dedicated the site and named it "Mt. Zion." In June, 1927, they began construction of a beautiful Bible school and headquarters building. Completed six months later, Mt. Zion was the first Pentecostal school in South India.

Since his arrival in India, Cook had intermittently worked with other Anglo missionaries. Gradually, however, there grew up around him a solid and capable corps of Indian ministers. Among them were A. K. Varughese, linguist and interpreter; T. M. Varughese, field secretary; K. C. Oommen; A. C. Samuel; K. C. Abraham; M. Benjamin; George Thomas Parodesi; and S. S. Samuel. These and other outstanding evangelists helped press the message into all parts of Malayalam-speaking Travancore, into Tamil-speaking Madras, into Telugu-speaking Mysore, and other Hindi-speaking regions. Massive annual conventions were held in Travancore each year, adding to the zeal of the steadily growing body of Christian believers.\*

Because of the great depression, the work suffered for lack of finance during the 1930's. This gave rise to thoughts of affiliation with an American organization.† The workers were eager for such affiliation, but Cook, ever an independent missionary at heart, was uncertain. Nevertheless he prayed about it. In April, 1936, in the Nilgiri Hills he felt that God answered his prayer when he met J. H. Ingram and united with the Church of God.



## MANY-SIDED INDIA

As the Cooks began to write frequently to the *Evangel*, the Church of God members became increasingly interested in the Indian mission field. This was with good reason, for India is a fascinating and ancient land, yet it is little understood by the Western Christian mind. With a total area less than half that of the United States, India has three times

<sup>7</sup> Cook, *op. cit.*, p. 136.

\* Called "Annual Assemblies," these meetings began in 1923. A large tabernacle was constructed for the conventions, which were frequently attended by as many as ten thousand delegates.

† Although he had gone to India as an independent missionary in 1913, Cook for a short time was affiliated with the Assemblies of God. Due to some dissatisfaction, he withdrew from that organization in 1929 and continued independently for the next seven years.

as many people. Roughly triangular in shape, the land is divided into three general physical divisions: (1) the Himalayan region, or the towering mountain wall along the northern frontier; (2) the Indo-Gangetic Plains, roughly in the central region; and (3) the Peninsular region of South India, which lies in the Tropical Zone.<sup>8</sup> It is in this Peninsular region that the Church of God is located.

The people of South India are as a whole a dark-skinned people, while the Indians of the north are fair-skinned.\* Induced in part by the extreme color differences in its people, India is historically divided into the severe caste-system of Hinduism, with the lighter classes generally in the higher castes and the darker classes in the lower castes.† This is not strictly the case, for many high caste Indians, even Brahmins, are among the dark-skinned Hindus of South India.<sup>9</sup>

According to tradition the Apostle Thomas carried the Christian gospel into India during the first century. While this can be neither proved nor disproved,<sup>10</sup> it is firmly believed in India. When the ancient Syrian Church split during the last century, the more vigorous group became the Mar Thoma Church.<sup>11</sup> These Syrian Christians are very strong in South India where Cook worked. The Roman Catholics, however, have become the largest church in India. The Protestant groups have grown well during the past century, with most of the expansion centering in the southern peninsula among the exterior castes.<sup>12</sup> Many high-caste families have also been won by the Christian gospel.

<sup>8</sup> 1957 *Hindustan Yearbook*, p. 1ff.

\* Ethnologists believe the aborigines of India were dark-skinned. Successive waves of fair-skinned invaders eventually pressed these aborigines into the far south, while they settled the northern plains for themselves. [Sir Firoz Khan Noon, "India," in W. J. Turner (ed.), *A Pictorial Guide to Many Lands* (Northampton: Clarke and Sherwell, Ltd., 1941), p. 187ff.]

† The principal castes are the Brahmins (the priests and rulers); Kashatrias (the warrior class); Vaish (the farmers and laborers); Shudras (the servants and low castes). Then there are the outcastes, and the "untouchables." [Noon, *loc. cit.*].

<sup>9</sup> G. T. Manley, "Hinduism," in J. N. D. Anderson (ed.), *The World's Religions* (Toronto: The Inter-Varsity Christian Fellowship, 1950), p. 99ff.

<sup>10</sup> Latourette, *History of the Expansion of Christianity*, Vol. 1, pp. 107, 108.

<sup>11</sup> Latourette, *The Christian World Mission in Our Day* (New York: Harper, 1954), p. 109.

<sup>12</sup> *Ibid.*, p. 110; Noon, *loc. cit.*



This was the strange new field the Church of God had entered. Its fascination did not diminish, but rather increased, with the years.

### THE NEW GROWTH

With Church of God support and interest, the work of Robert F. Cook took on new life.

Money began to come from America. Churches were built and workers were given regular pay. The work again began to flourish.<sup>13</sup>

In the spring of 1938 the Church sent Hoyle and Mildred Case, of Greenville, South Carolina, to India as missionaries.<sup>14</sup> They worked in northern Travancore State. During the four years the Cases were in India, the Cooks came to America on furlough, leaving the churches in the care of Case, T. M. Varughese, and Cook's eldest son George. It became necessary for the Cases to return to America in 1942, shortly after the beginning of World War II.<sup>15</sup> They left four new churches as the fruit of their labor in the exotic Hindu land.

For the next five years Cook and the native workers carried on alone. In 1943 Cook's daughter Blossom married Royal Air Force officer Edward Crick, who was stationed in India; they served as missionaries until 1948.<sup>16</sup> The Cooks, however, felt that more workers—at least three couples—were needed from America.<sup>17</sup>

In March, 1947, two couples were sent to assist in the Indian work. They were C. E. and Ellen French, and Paul S. and Emily Cook. French had previously served in Puerto Rico; Cook was the son of Robert F. Cook. He was in reality returning home, for he had been born in India and lived there until he went to America to school in 1939. Young Cook was appointed to the Tamil territory in Madras; French was appointed missionary and secretary-treasurer.<sup>18</sup>

<sup>13</sup> Myers, *et al.*, *loc. cit.*

<sup>14</sup> J. H. Walker, "Our Missionaries in India," *Church of God Evangel*, June 4, 1938, p. 6.

<sup>15</sup> Hoyle Case, personal interview with the author, January 3, 1959.

<sup>16</sup> Cook, *op. cit.*, p. 237; *Minutes of the Missions Board*, August 9-12, 1948.

<sup>17</sup> M. P. Cross, "Dark India," *The Macedonian Call*, c. Fourth quarter, 1945, p. 4.

<sup>18</sup> C. E. French, personal interview with the author.

This was a turbulent period of transition. Although he had become aged and in need of a successor, when the time actually came for such preparations to be made, the elder Cook found it difficult to relinquish, or even to share, the reins. A time of such stress resulted that the entire work was affected. French, Paul Cook, T. M. Varughese, and other native leaders, succeeded in holding the work steady. When the elder Cook retired from the overseership in 1947,\* the Church appointed his son Paul to supervise the Indian endeavor. This was the situation until the close of 1948, when the son returned to the States. About this same time, Edward and Blossom Crick also retired from the field.

The missions were left in the hands of a Board of Directors, with French as chairman. French remained on the field four and a half years, during which a good work of organization was achieved. In the expanding work, he built several new churches and secured considerable new property for missions and churches.

In October, 1950, the Frenches were joined by Miss Dora P. Myers, a teacher from Lee College who had felt a definite call to India during a revival at the school earlier in the year. Miss Myers, with the counsel and assistance of French and T. M. Varughese, opened a Bible school in June, 1951; this was actually a reactivation of the earlier Mt. Zion school. Beautiful and commodious new buildings were erected as the school expanded along with the missions work.

In 1952, ill and fatigued, the Frenches returned to the United States. On April 12, 1952, William Pospisil and his wife arrived in India to succeed the Frenches. Pospisil, a former Catholic, had previously been Overseer of Montana. Under his direction the Indian work has continued to make steady gains. In February and March, 1954, he and T. M. Varughese went into central and northern India and opened missions in four areas. The Karanese-speaking and Hindi-speaking fields were reached by the Indian workers while they continued to enlarge the Telugu field.<sup>19</sup>

In 1954 the work was further strengthened by the arrival of Harold

\* Not until 1949 did the venerable missionary, old and enfeebled, return to the States. His final years were spent near the author, during which time I became intimately associated with him, particularly in the preparation and publication of his memoirs. His long conversations with me about his work in India have provided background for much that is written here. An even longer acquaintance with his sons, George and Paul, has been helpful.

<sup>19</sup> From reports in the official files of the Missions Department.

L. Turner and his wife, who had previously served three years in India for another organization. They joined the Church of God at the 1954 Assembly and returned to India in November. Under Pospisil, Turner and Miss Myers there have been substantial gains each year. The school in Travancore (now Kerala) has supplied the work with excellent evangelists and pastors. In 1953 a branch school was opened in the Tamil field, with M. Benjamin, a veteran evangelist, as principal, and in 1956 a publishing house was begun in Travancore.<sup>20</sup>

A few churches have now been established in the far north around Delhi and in the east near Calcutta, in addition to the continued expansion in the natal Malayalam, Tamil and Telugu fields. In 1958 there were 198 churches and missions in India, with 5,193 members and 136 ministers.<sup>21</sup> This represents a tremendous effort in the needy field, from the day in 1913 that Cook arrived until the present day. Pospisil, Turner, and Miss Myers, along with their great corps of workers, believe the revival is only beginning.<sup>22</sup>

<sup>20</sup> Pospisil, correspondence and documents to the author, March 1, 1956.

<sup>21</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.

<sup>22</sup> Harold L. Turner, "Highlights from India," *Church of God Evangel*, October 6, 1958, p. 5.



## PHILIPPINE ISLANDS

### "THE LAND OF THE PALM AND THE PINE"

In 1918 Mrs. Jennie B. Rushin, pioneer missionary to China, went to the Philippine Islands from the Asian mainland. Although she did some missionary work in Manila, her visit was too short to achieve any known lasting results.<sup>1</sup> During his trip around the world in 1936, J. H. Ingram spent about a week in the islands, and, like Mrs. Rushin before him, was deeply impressed with the spiritual needs of the land.<sup>2</sup>

The Philippines are a humid, tropical, rain-swept archipelago of more than seven thousand islands, practically all of which are less than one square mile in size. They lie about five hundred miles off the coast of China, between the Pacific Ocean and the South China Sea. The land is very mountainous and heavily covered with tropical rain-forest, yet it is an agricultural land. Although the Filipinos generally work with crude implements on rented farmland, they are good farmers.

The majority of Filipinos are of Malay descent, a gentle and friendly people who speak eighty-seven different languages and dialects.<sup>3</sup> The aborigines, called Negritos (small blacks), have been reduced to small bands deep in the mountainous interior. Tribes of fierce Igorots live on some of the small, isolated back islands. Still another group in the Philippines are the Moros, who were won to Mohammedanism by Arab missionaries in the thirteenth and fourteenth centuries. They are

<sup>1</sup> *Church of God Evangel*, June 1, 1918, p. 3.

<sup>2</sup> Ingram, *Around the World With the Gospel Light*, p. 81.

<sup>3</sup> *Compton's Pictured Encyclopedia*, Vol. 11, p. 194; *The Columbia Encyclopedia*, p. 1534.

a violent warlike people found mostly on the southern island of Mindanao.<sup>4</sup>

Discovered by Magellan in 1521 and explored by the Spaniards in the sixteenth century, the Philippine Islands\* were the first part of the Asian world to become predominantly Christian. Their Christianity, however, was the Roman Catholicism that came with more than three centuries of Spanish rule<sup>5</sup>—a merging of primitive heathenism and Roman Catholic practices.<sup>6</sup> In 1898, when the islands were ceded to the United States and a Commonwealth government was established, Protestant missions became very prominent and effective. Dr. Thiessen has quoted W. T. T. Millham as saying, "During the forty-five years of Protestantism, more was done for the civilization and Christianization of the Philippines than during the 333 years of Spanish Catholic domination."<sup>7</sup> Mrs. Rushin reported in 1918 that no apparent Pentecostal missionary work was being done, but by 1936, Ingram reported that several small Pentecostal churches were active in the interior.

There are eleven principal islands in the Philippines, the largest of which is Luzon in the north. It is on this island that Manila, the capital, is located. Manila was prominent in World War II as the early command headquarters of the United States, and the Philippines were one of the first lands overwhelmed by the Japanese in 1941 and 1942. The islands were liberated in 1944. On July 4, 1946, the Philippine Commonwealth was granted complete independence by the United States and became the Republic of the Philippines.<sup>8</sup> It was at about this time that the Church of God made its entry into the lovely land that is sometimes called the "Land of the Palm and the Pine."



## THE FIRST STEPS

The first Church of God missionary to the Philippines was Frank Parado, of Pittsburgh, Pennsylvania, who went to Manila in February,

<sup>4</sup> *Encyclopædia Britannica*, Vol. 17, p. 727.

\* The islands were named for Philip II of Spain.

<sup>5</sup> Thiessen, *op. cit.*, p. 284.

<sup>6</sup> Glover, *op. cit.*, p. 321.

<sup>7</sup> Thiessen, *op. cit.*, p. 285.

<sup>8</sup> 1947 *Britannica Book of the Year*, p. 595.

1947.<sup>9</sup> Before coming into the Church of God, Parado had been a missionary to the Philippines,<sup>10</sup> so he was actually returning to a former field of labor.\* He went first to Manila and then to Ilocos Norte, a province in the extreme northwestern corner of Luzon. Because he was fluent in the Ilocano dialect, the Filipinos received him well and he was able to do effective work. He won some converts and made many friends.

Within a few weeks after arriving in the islands, Mrs. Parado and her two small children were compelled by sickness to return to the United States. Working alone in the Philippines and longing for his family, Parado, nevertheless, reported optimistically,

I am kept very busy preaching. There are many invitations to come and preach the gospel message. The brethren in other provinces are calling for me to come over to them as soon as possible. I am their missionary, therefore they all want me. They desire to join the Church of God and be with us.<sup>11</sup>

Within several months the Church of God in the Philippines was organized, not with only one congregation, but five, for several independent workers were impressed with the Church of God and brought their congregations into it.<sup>12</sup> Six ministers and 280 members united with the Church and immediately came together for a convention, in May, 1947.

### NATIVE EXPANSION

Frank Parado remained in the Philippine Islands only about eighteen months. When he returned to the States, he appointed Fulgencio

<sup>9</sup> F. R. Cortez, an unpublished historical sketch of the Church of God in the Philippine Islands.

<sup>10</sup> *The Macedonian Call*, c. Second Quarter, 1946, p. 2.

\* At least two Church of God members were among the military forces on Luzon immediately before Parado went there. They were Jake C. Williams [*Ibid.*, p. 4], and Elmer T. Odom [*Ibid.*, Second Quarter, 1947, p. 28], both of whom wrote home to the Church encouraging missionary work in the war-torn land.

<sup>11</sup> *Ibid.*, Second Quarter, 1947, p. 13.

<sup>12</sup> Cortez, *loc. cit.*

R. Cortez, an Ilocano Christian in the northeastern province of Catagayan, to care for the churches in his absence. Under the leadership of Cortez and other Filipino workers, a fruitful program of evangelism was begun. One American observer noted,

Practically the entire task has been accomplished by serious, consecrated Filipinos . . . Our brethren there, though always longing and praying for at least one American missionary to answer the call, have not allowed the lack of Americans to hinder their zeal . . . To carry the glad tidings of Christ into new areas where no Pentecostal works are, our young ministers willingly sacrifice their personal comfort and move to the needy community . . . The ranks of the Church of God are being enlarged and strengthened constantly with many young people . . . Walking for miles . . . they go forward for Christ, knowing that they cannot afford to become weary now that the fields are so white for harvesting.<sup>13</sup>

The record of the Filipino workers is one of courage in the face of opposition and hardship. They pressed into remote villages of the northern provinces of Luzon, carrying their musical instruments and Bibles with them, building brush arbors, talking to those they met, regularly winning souls to Christ. The work grew so steadily and wonderfully that by 1952 there were fourteen churches and 551 members,<sup>14</sup> with twelve church buildings worth \$4,500.00.<sup>15</sup> F. R. Cortez resigned his pastorate in Barbarit, Cagayan, in order to devote full-time to supervising the expanding work.\*

<sup>13</sup> Ralph A. Dowling, "In the Philippine Islands," *Church of God Evangel*, March 26, 1955, p. 7.

<sup>14</sup> *Minutes of the Forty-fourth General Assembly* (1952), p. 43.

<sup>15</sup> Cortez, *loc. cit.*

\* Cortez has by correspondence (c. October 19, 1953) given a glimpse of his travel among the churches:

Sister Cortez and I have visited our churches frequently and the Lord has met us in a wonderful way . . . We go by motor boat because our churches are in the interior and remote places. If we miss the boat we hike . . . Sometimes we walk almost a whole day carrying our bag on our shoulders and our darling baby in our arms.

### ACCENT ON YOUTH

One of the most heartening factors of the Philippine growth was the number of young people who dedicated their hearts to the Lord. Cortez wisely emphasized this aspect of his work. A Bible school was opened (called Northeastern Bible Institute), for the 1954-1955 term, in Cabatuan, Isabela.<sup>16</sup> Four faculty members taught thirty bright-faced young students, who in turn would carry the message of Christ to still others.

In connection with the annual spring convention, in 1955 a national young people's rally was conducted with good success.<sup>17</sup> There was genuine enthusiasm in the work of the Lord and the zealous Filipinos never flagged in their zeal for His cause. And still they prayed that an American missionary would come to them.

### AN AMERICAN MISSIONARY

Wade H. Horton, Foreign Missions Field Representative, visited the Philippine Islands for a few days during his 1953 world tour.<sup>18</sup> Except for this visit, the Filipinos worked alone until 1956, when at last the Church was able to send them a missionary. He was James B. Reesor, an outstanding evangelist from the Dakotas, who arrived in Manila with his family on March 12, 1956.<sup>19</sup>

The Reesor family was so warmly recieved that the new missionary observed, "We have received ample evidence that life need never get dull for the American missionary in the Philippines." And it has not been. Outstanding revivals and marvelous healings have been continually reported from the Islands. Reesor, like others before him, was impressed by the work being done by the Filipino young people.

The Philippine school has continued to prosper<sup>20</sup> and the churches are growing in strength. One of the greatest ambitions of all has begun to be realized, that of extending the gospel work to other islands. For

<sup>16</sup> *Church of God Evangel*, October 23, 1954, p. 15.

<sup>17</sup> *Ibid.*, July 2, 1955, p. 12.

<sup>18</sup> Wade H. Horton, "World Tour: The Philippine Islands," *Church of God Evangel*, February 27, 1954, p. 7.

<sup>19</sup> James B. Reesor, "First Glimpse of the Philippines," *Ibid.*, July 9, 1956, p. 5.

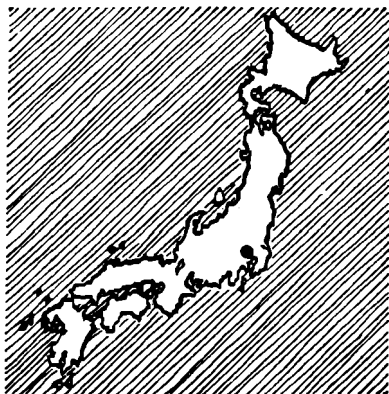
<sup>20</sup> Reesor, "Good News Bearer," *Ibid.*, October 21, 1957, p. 9.



several years all the congregations were on the main island of Luzon, but in August, 1957, Florentino Cortez, nephew of Fulgencio, went to the second largest island, Mindanao, far to the south where the Moros are found. The younger Cortez opened a school in Salunayan, Midsayap, Cotabato, where it is hoped that the message will be received as it has been on Luzon. Twenty-four students were enrolled for the 1958-1959 term of this Southern Bible Institute. From the island of Mindanao an evangelist named Ranulfo P. Navarette went into the island of Mindoro to pioneer a new work.<sup>21</sup> This is the beginning of the Filipino inter-island outreach.

The fruitful Filipino workers, with F. R. Cortez and Overseer Reesor, have built a good foundation of forty-eight churches, twelve outstations, more than a thousand members, and about three thousand adherents. Even though the Church is growing stronger and many Christian Filipinos are hearing the full gospel of Christ Jesus, the great missionary thrust is yet to come. The Moros, the Negritos, and the Igorots are waiting in their wild mountains and on their lonely islands to hear the gospel too.

<sup>21</sup> Reesor, correspondence to the author, January 27, 1959.



## JAPAN

### BITTERSWEET BEGINNING

Sweet indeed is the sweet that comes from bitterness. Golden is the dawn that follows the storm. Fragrant is the flower that blooms amid rubble and ruin.

Out of the holocaust of World War II came a golden opportunity for Christian missions in the Shinto land of Japan. At the close of the war, General Douglas MacArthur, leader of the American forces of occupation, opened the door for Christian missions and appealed for ten million Scriptures to be distributed among the conquered Japanese.<sup>1</sup> The Christians of North America rallied to this call with eagerness to demonstrate their good will and friendship.

Christian soldiers in the army of occupation, such as Sergeant Henry E. Flowers of the Church of God, also did a good spiritual work in the conquered land. Flowers' young wife Mary, who went to Japan with her husband, wrote the Missions Department for permission to work in the interest of the Church of God while in Yokohama.<sup>2</sup> She began regular services in the lobby of their hotel with such good response that the Japanese rented a building for a Sunday School and mission hall. The church in Lebanon, Pennsylvania, sent Bibles and clothing to Mrs. Flowers for her work, which grew rapidly to an attendance of 121.<sup>3</sup> Some of the military personnel provided seats for the mission and assisted in the services. Several young Japanese ladies became active

<sup>1</sup> Charles W. Iglehart, *Cross and Crisis in Japan* (New York: Friendship Press, 1957), p. 61.

<sup>2</sup> *Church of God Evangel*, January 13, 1951, p. 7.

<sup>3</sup> *Ibid.*

workers, particularly Yukio Kawai, whom Mrs. Flowers called her assistant.<sup>4</sup>

Then came the Korean War. Among the American troops flown from Japan to Korea on July 1, 1950,<sup>5</sup> was Sergeant Flowers. On November 1 he was reported missing in action,<sup>6</sup> and his wife was required to return with her young son to the United States. She wrote urgent letters home, calling for someone to take over her missions, which she tried to secure for the Church of God.<sup>7</sup> Apparently, however, her work lost its identity in other groups soon after she left it.



### OTHER MILITARY MISSIONARIES

On July 29, 1951, two soldiers named Leon Simms and Arthur Shannon arrived from the States and began services in a tent.<sup>8</sup> Although they were limited in what could be done outside their military base, they conducted Sunday School classes and were granted use of the base chapel once a week.

Another Church of God serviceman who did missionary work in Japan was Corporal Robert L. Orr, who was stationed at Misawa Air Base in northern Honshu.<sup>9</sup> On December 7, 1951, (exactly ten years after the Japanese attack on Pearl Harbor) Orr, with a friend, began services in the little town of MoMoshi, eighteen miles from the air base. The weather was bitterly cold, yet the weekly attendance grew from about twenty to as many as three hundred. Since there was no church in the village, the compassionate airmen were the sole spiritual influence there. Orr was invited to conduct services in the leper colony hospital and in a private school in nearby Amori City. The services continued until the summer of 1952, when Orr was shipped out of Japan.

Arriving almost simultaneously with the first Church of God missionaries to Japan in August, 1952, was James Joplin, a soldier stationed in Tokyo.<sup>10</sup> Because of his devotion to Christ, numerous op-

<sup>4</sup> *Ibid.*, p. 13.

<sup>5</sup> *Compton's Pictured Encyclopedia*, Vol. 8, p. 376.

<sup>6</sup> Mrs. Henry E. Flowers, "Missing in Korea," *Church of God Evangel*, January 13, 1951, p. 7.

<sup>7</sup> J. H. Walker, "Pray for Japan," *Ibid.*, March 3, 1951, p. 5.

<sup>8</sup> *Ibid.*, February 23, 1952, p. 5.

<sup>9</sup> *Ibid.*, May 31, 1952, p. 6.

<sup>10</sup> L. E. Heil, correspondence to the author, September 8, 1953.

portunities for Christian service came to him, such as teaching a weekly Bible study to a group of college students. This was so successful that other groups were added until four nights a week were spent teaching more than a hundred young persons. Yet his efforts, no more than those before him, did not lead to the organization of a Church of God in Japan.

### LAND OF THE RISING SUN

When the S. S. *Fleetwood* docked at Yokohama on August 19, 1952, and L. E. Heil walked down the gangplank with his wife and baby daughter, it was the fulfillment of eight years longing. It was in Coal City, West Virginia, that the Lord called this earnest young pastor and his wife Letha to take His Word into distant lands of darkness.

Japan is indeed a land of spiritual darkness. It consists of four main islands (Hokkaido, Honshu, Kyushu, and Shikoku) that extend from the northeast to the southwest along the continent of Asia. Because the sun shines first on Japan as it rises out of the Pacific Ocean, the country is called the "Land of the Rising Sun." Although there is no official state religion in Japan, Shintoism is the national religion, as well as the oldest in the nation.<sup>11</sup> Shintoism, which means "Way of the Gods," embodies the basic precept of emperor- and ancestor-worship. Buddhism was introduced to Japan in A.D. 552 and for a time competed strongly with Shintoism as the foremost Japanese religion. Both have suffered considerable losses since World War II.<sup>12</sup>

Catholic missions began in Japan in 1549,<sup>13</sup> more than three hundred years before Protestant missions in 1859.<sup>14</sup> Christianity has not grown rapidly, being viewed by the apathetic Japanese as an alien, therefore inferior, faith. The Christians suffered considerably during World War II, when their services were curtailed, their men and buildings were conscripted, and propaganda warned the people against the missionaries. That is why, even though there seems to have been no official persecution, it was a beautiful dawn when General MacArthur called for the Word of God in the "Land of the Rising Sun."

<sup>11</sup> M. M. Dilts, *The Pagant of Japanese History* (New York: Longmans-Green, new edition, 1947), pp. 9-16.

<sup>12</sup> Iglehart, *op. cit.*, p. 123.

<sup>13</sup> Dilts, *op. cit.*, p. 194ff.

<sup>14</sup> Iglehart, *op. cit.*, p. 28ff.

The years since the end of World War II have seen a steady stream of missionaries go into Japan. It is reported that before the war began in 1951 there were fewer than two hundred Protestant missionaries,<sup>15</sup> but by 1956 the number increased to 1,404.<sup>16</sup> Two of this number were L. E. and Letha Heil. Their first problem was that of learning the Japanese language sufficiently to communicate with the people.<sup>17</sup> The language is extremely difficult even for the natives,\* so it occupied the Heils almost entirely for a year, and they have continued its study long afterward.



## THE WORK BEGINS

On August 10, 1953, a year after their arrival in Japan, Heil bought property for a church and home in Yokohama. He secured the use of a kindergarten building, rent free, to be used as a temporary place of worship while the church was being built.<sup>18</sup> Thirty-eight children from the neighborhood attended the first Sunday School on August 30. An adult service was announced for September 1; thousands of invitations were distributed and a loud speaker was used to invite the people. When the announced hour came, not one person showed up. There was no more success on the second attempt, but the third service was attended by four Japanese.

The first convert was won in the Heil home on March 16, 1954, a young lady named Otani San. The fact that she did not receive the baptism of the Holy Ghost until July, 1955, indicates the slow spread of the gospel in Japan.

On February 10, 1954, Heil met Toshihiko Shimada, a 24-year-old interpreter and Bible school graduate with three years ministerial ex-

<sup>15</sup> Heil, correspondence to the Missions Department; the source of the report is not given, so it cannot be verified.

<sup>16</sup> Iglehart, *op. cit.*, p. 150, who quotes from the 1956 *Christian Annual; The Japan Christian Yearbook* lists the number of missionaries and their wives as 2,477 and the number of missions boards and societies as 133.

<sup>17</sup> Heil, personal interview with the author, May 23, 1958.

\* The written Japanese language consists of thousands of characters in comparison to the twenty-six letters of the English alphabet. Each symbol represents a syllable or sound, so instead of a simple alphabet they have an elaborate *syllabary*. It is believed that the great number of Japanese who wear glasses is due to the strain put on their eyes when they are children studying their language.

<sup>18</sup> Heil, correspondence to the author, March 7, 1956.

perience. Shimada did much personal work with Heil, visiting and inviting the Japanese to Heil's home, where the missionary would then counsel with them. Most of the converts were won from paganism. Although there were opportunities to accept previously evangelized persons or groups, Heil felt God would have him concentrate on raw, pioneer evangelism.

On October 3, 1954, the Church of God in Yokohama was set in order with eight members. (Heil was reminded that it was the same number who had formed the earliest Church of God in Monroe County, Tennessee, less than seventy years earlier.<sup>19</sup>) Construction of the Yokohama church was completed in mid-February, 1955, and it was dedicated on February 20, with Toshihiko Shimada appointed as pastor.



### GROWTH AND PROSPECTS

In November, 1955, an elderly Holiness pastor named Noboru Kamiyami visited Heil and began inquiry and instruction concerning union with the Church of God. He joined the Church on January 1, 1956, and returned to his church in Hiratsuka, which now is a Church of God mission. Another young man, Shigeta San, has been converted and is conducting services and a Sunday School in a third location.

In 1956 Robert and Wynette Stevens went as missionaries to Japan from Atalanta, Georgia, but the fatal illness of their infant child forced them to return in less than a year. At the close of 1956 still another Church of God missionary arrived to work with the Heils, Joan Wakeford, a young lady from Durban, South Africa. She is supported by her home church, and her work with the Heils is an example of the cooperation between the Church of God in America and the Full Gospel Church of God in South Africa since their amalgamation in 1951. Miss Wakeford was left in charge of the Japanese mission work during the Heils' first furlough.<sup>20</sup>

Property for a Bible school has been purchased seven miles west of Yokohama. The missionaries believe this will be a tremendous help in spreading the light of Jesus Christ in Japan, or as the Japanese themselves call their land, Nippon, "Home of the Sun."

<sup>19</sup> *Ibid.*

<sup>20</sup> Joan Wakeford, "A Call to Prayer," *Church of God Evangel*, October 21, 1957, p. 9.



GERMANY

## SPIRITUAL CITADEL

Magnificent castles of a bygone day still dominate many a hilltop in present-day Germany; but on a hillside overlooking the sleepy little village of Krehwinkel towers an imposing citadel of another sort. It is not a relic of the past, but a monument of living faith; it is not the symbol of greed and opulence, but of sacrifice and poverty. It is the Church of God.

With forty-six other churches and missions in Germany, the Krehwinkel Church of God is the fruit of love and valor, and suffering seldom experienced by men in civilized society. It is one of the proudest modern examples of what can be wrought by faith and determination in the midst of suffering and hatred.

It all began in 1926 when Hermann Lauster came from Germany to America "to find gold." Settling in Grasonville, Maryland, he and his wife Lydia began a grocery business that fared well until 1930, when they were converted and felt a call to do missionary work. In 1934 Lauster sold part of his holdings and went as a missionary to Colombia, South America.<sup>1</sup> While there he began to feel a great compulsion to carry the gospel back to his Fatherland and returned to America after only six months.

<sup>1</sup> Hermann Lauster, correspondence to the author, June 27, 1958.

Back in the States, Lauster and his wife received the baptism of the Holy Ghost and united with the Church of God. For about a year afterward, the zealous German conducted services in Grasonville and erected a small church. When his urge to return to Germany persisted, he discussed the matter with the Missions Board at the Assembly of 1936. Upon hearing that funds were low, he offered to return as a missionary to his people for as little support as \$45 a month!

On November 26, 1936, Lauster, with his wife and two small children, sailed from New York for Hamburg. He had provided himself with a new car by selling his business, his farm and his stock. He who had come from his Fatherland to find gold returned to it having found God.

When the Lausters disembarked on December 5, 1936, and drove from Hamburg to their native Stuttgart, they saw evidences of a new Germany everywhere. It was Hitler's Germany, with swastikas, marching troops and songs of conquest and war. It was a mad, evil time, and Lauster found that he was not welcome in his homeland—certainly not as a preacher.

### SWABIAN HOMELAND

Stuttgart is in the state of Württemberg, in the southeastern section of Germany, within the bounds of the ancient duchy of Swabia. The Swabians are a hardy, rustic, agrarian people, who first heard the gospel from Scottish and Irish missionaries in the seventh century.<sup>2</sup> Proud, independent and provincial, the Swabians are content to be far removed from the political, highly-industrial northlands. The State of Württemberg was the division most opposed to Hitler and the Nazi Party as they rose to power about 1930.<sup>3</sup> By the time the Lausters returned to their homeland, however, even Swabia had fallen under the spell of Nazi madness.

For a year the missionaries worked with virtually no results. None would listen to Lauster's message, not even his family. Then he went

<sup>2</sup> William Stubbs, *Germany in the Later Middle Ages, 1200-1500* (London: Longmans, Green, 1908), pp. 10-14. The Rhineland and Bavaria were the first to hear the Christian message; early Roman missionaries went there in Gallo-Roman times. Wessex missionaries from England took the gospel to the Saxons.

<sup>3</sup> *Chambers' Encyclopædia* (London: George Newnes, Ltd., 1955), Vol. 14, pp. 762-763.



with his brother-in-law, Hans Klement, into the home of Otto Sonder to pray for Sonder's gravely ill wife.

The atmosphere in the room was heavenly. The people there had never felt such a thing. This man spoke of divine healing, sanctification, and the baptism of the Holy Ghost. Brother Lauster talked and the others listened enraptured. Never had they heard of such a thing. Can it be true? It must be true! You could feel it in the harmony of the fellowship.<sup>4</sup>

Soon afterward both Sonder and Klement opened their homes to Lauster for prayer meetings. Only home services were possible in those days, for the Nazi government would not permit him to preach in a church or an auditorium. Through these home prayer services, however, a few people were converted. In May, 1937, the Nazis forbade Lauster to conduct any services at all, but he did not even slacken his efforts. He and the people simply became a little more surreptitious in their gatherings.

J. H. Ingram visited Germany during his world tour of 1937, and on June 10 he and Lauster baptised the first nine German converts in the Rems River.<sup>5</sup> This was done secretly at night because the activities of Lauster were already being watched with suspicion by the Gestapo, Hitler's secret police.

Each candidate [for baptism] was so tempted. Some even refused. . . . There was much fear among us, [but] God protected His little group of followers.<sup>6</sup>

The first church was set in order with about twenty members.\* Amid growing persecution the little band increased in numbers and in spiritual blessings.

<sup>4</sup> Mrs. Otto Sonder, correspondence to the author, n.d. (Translated by Bobbie Lauster.)

<sup>5</sup> Hermann Lauster, "The Work in Germany," *Church of God Evangel*, August, 7, 1937, p. 6.

<sup>6</sup> Sonder, *loc. cit.*

\* Exact dates and figures are difficult to ascertain now, because all the records were burned lest they fall into the hands of the Gestapo. Even the reports, letters and other communication from the Lausters to the States was cryptic or disguised.

In August, 1937, Lauster moved to Krehwinkel,\* a little hamlet tucked away in a valley near Stuttgart, and within a few months organized a church there. Worshipping in the missionary's home, the Krehwinkel congregation soon became the leading church. From the picturesque little village that time forgot, Lauster cared for the other congregations. He soon became a familiar figure along the narrow, curving roads as he went on his motorcycle from town to town with the gospel. When some of the converts began to receive the baptism of the Holy Ghost,<sup>7</sup> the services drew ever larger crowds in Krehwinkel, in Stuttgart, and in Kirchiem-Teck, where there was a newly-organized church. Among these crowds, however, came spies for the Gestapo. As if they were driven by the devil, these mad agents of evil interfered with the services and their persecution became daily more intense.

### DAYS OF NAZI MADNESS

On August 22, 1938, the Gestapo struck full force.† Fiercely they searched for Lauster to arrest and imprison him. Lydia Lauster has written:

\* Adjacent to Asperglen, where services were briefly conducted in the home of Lauster's brother, Gotthilf.

<sup>7</sup> Lauster, "Report From Germany," *Church of God Evangel*, March 26, 1938, p. 6. The first person to receive the Baptism was a young girl, on February 16, 1938.

† "Gestapo" stands for *Geheime Staats Polizei*, or Secret State Police. The Gestapo played an important part in almost every Nazi crime, first against Germany and then against the world. At the war trials at the close of World War II, the Gestapo was charged with fourteen specific *classes* of crimes. "The category of these crimes, apart from thousands of instances of torture and cruelty . . . reads like a page from the devil's notebook:

They murdered hundreds of thousands of defenceless men, women, and children by the infamous Einsatz groups. They removed Jews, political leaders, and scientists from prisoner-of-war camps and murdered them. They took re-captured prisoners-of-war to concentration camps and murdered them. They established and classified the concentration camps and sent thousands of people into them for extermination and slave labour. They cleared Europe of the Jews and were responsible for sending hundreds of thousands to their deaths in annihilation camps . . . They were primary agents for the persecution of the Jews and churches." [Edward Crankshaw, *Gestapo: Instrument of Tyranny* (New York: The Viking Press, 1957), p. 102ff.]

Suspicion and fear became almost like physical chains upon us. At this time we felt the strong hand of the Gestapo. . . . That day when the Nazi officers came is like a nightmare to me yet. Helplessly I watched while they ransacked my house. They left to go after [my husband] and I wondered if I'd ever see him again.<sup>8</sup>

The Gestapo located Lauster at a motorcycle shop in Stuttgart and arrested him for continuing to preach the gospel despite their repeated warnings.<sup>9</sup> He was imprisoned in Welsheim Prison and forbidden even to pray. But he did pray. He also read a Bible which was smuggled to him by one of the bosses of the labor gangs; he kept it hidden in the straw of his mattress. Lauster was incorrigibly zealous for God and would not be daunted.

The seven months Lauster was in Welsheim were harrowing for him. Ill-used by his captors, he lived in constant fear that he would be among the next prisoners sent to the crematories at Dachau.<sup>10</sup> Those days were no less harrowing for his wife, who lived in unabating anguish for her husband, who was kept under constant surveillance by the Gestapo, and who was responsible for her two young children and the baby who had been born since their return to Germany. Although she was able several times to see her husband by stealth from a distance, neither of them dared speak or show any sign of recognition.<sup>11</sup>

Lauster's imprisonment did not stop the work of the churches. In his absence, Hans Klement and Otto Sonder started "preaching and caring for the flock."

The members cried to God and kept the meetings going as well as possible. Everyone was afraid of the Gestapo, but they came to the meetings that were held one time here and one time there. They tried to be quiet but the sounds escaped anyway. They were always seeking new places to meet. Changes were always made and God kept His protecting hand over the little flock.<sup>12</sup>

<sup>8</sup> Lydia Lauster, correspondence to the Missions Department, n. d.

<sup>9</sup> Hermann Lauster, *The Hand of God and the Gestapo* (Cleveland, Tennessee: Church of God Missions Department, 1952), p. 15.

<sup>10</sup> *Ibid.*, p. 19.

<sup>11</sup> Lydia Lauster, *loc. cit.*

<sup>12</sup> Sonder, *loc. cit.*

Standing above all others was Lydia Lauster, to whom they always turned for counsel, who prayed and fasted and wept, and who was the only link between the little band in Germany and the Church of God in America. She managed to get word to the Church concerning her husband's imprisonment. These grim tidings were published in disguise in the *Evangel*; neither Lauster nor Germany were named lest there be reprisals against Mrs. Lauster and the German churches.<sup>13</sup>

March 5, 1939, was proclaimed throughout the Church of God as a day of fasting and prayer for Lauster's release. Exactly eleven days later, on March 16, he was set free without explanation or ado; the Church in Germany and America rejoiced that prayer had been answered.<sup>14</sup> Lauster was forbidden to preach, was commanded to find a secular job, and was under constant observation of the Gestapo. In these straits, he exercised caution, but he preached.

Then World War II erupted. Forced into labor, Lauster worked as a truck driver and, in defiance of the Gestapo, continued his ministry among the people. Besides the churches in Stuttgart and Krehwinkel, missions were begun in Weiler-Rems, Holzhausen, and Albershausen.\*

In 1942 Lauster, as a German citizen, was drafted into the Nazi army and stationed on Guernsey Island in the English Channel. He accepted this as the will of God, for it gave him an excellent opportunity to witness for Christ to the men about him. He would not and did not fight. Instead he preached under the protection of his uniform, conducting services even in English homes on the island. Some of his comrades were converted; one of these converts was a Nazi officer who is today a Church of God pastor in Germany.

Back in Germany the churches were prospering under the leadership of Klement and Sonder. They seemed to have inherited Lauster's in-

<sup>13</sup> Zeno C. Tharp, "Pray Earnestly for Our Missionaries," *Church of God Evangel*, October 29, 1938, p. 7; J. H. Walker, "More News About One of Our Missionaries," *Ibid.*, November 19, 1938, p. 5; "Persecutions and Trials," *Ibid.*, November 26, 1938, p. 14.

<sup>14</sup> J. H. Walker, "God Most Marvelously Answers Prayer," *Ibid.*, April 15, 1939, p. 9.

\* When America entered the war in December, 1941, all communication between the Church of God and its German churches was stopped. Just before the curtain of silence dropped, the Lausters were able to reach the Church with one final cryptic message that told how the work there was growing: "We had a pretty good year. The weather was fair and the bees were busy bringing in the honey . . ." [*Ibid.*, November 15, 1941, p. 8].

domitable spirit, for in the face of intense persecution and frequent threats of imprisonment they preached and won souls to Christ. During his furloughs Lauster returned to Württemberg to help them, and he kept up a lively correspondence with them from Guernsey Island. New churches were organized in seven towns during the war years—Plüderhausen, Geislingen, Denkendorf, Mönchberg, Almersbach, Lenigen, and Wendlingen.

In 1945, just before the end of the war, Lauster was captured by the British and sent to a concentration camp in England. This permitted him, after silence throughout the war years, to contact the Church of God in America.<sup>15</sup> Through the Church he learned that his son Walter, who had been drafted at the age of sixteen (even though he was an American citizen) and wounded on the Russian front, had escaped from the Nazi army in the closing days of the war and was safe at home in Krehwinkel. Mrs. Lauster hid her son from the Nazis in the attic until the arrival of the triumphant American army. Lauster himself remained in the English prison for fifteen months. When he was released on August 2, 1946, he returned to Krehwinkel, ready to resume his gospel work.



## POST WAR SURGE

At the cessation of World War II, the victorious Allies divided Germany into four zones of occupation: American, British, French, and Russian.<sup>16</sup> Providentially, Württemberg was divided between the Americans and the French, with the entire work of the Church of God located in the American Zone.\*

The twelve German churches experienced a revival surge when the holocaust of war was over. The people in Germany call this the most

<sup>15</sup> "Missionary to Germany Located," *Ibid.*, July 28, 1945, p. 9; October 27, 1945, p. 7; November 10, 1945, p. 7.

<sup>16</sup> *Chambers' Encyclopædia*, Vol. 14, p. 763.

\* In 1948 Germany was partitioned into East and West zones. In 1949 West Germany (occupied by Britain, Canada and the United States) was proclaimed a parliamentary Federal Republic of Germany, and East Germany (occupied by the Russians) became a German Democratic Republic under Soviet aegis. ["A Chronology of German History." *The Atlantic Monthly*, Vol. 199, No. 3, March, 1957, p. 189. This entire issue, dedicated to modern Germany, is excellent on the present situation.]

blessed time in the history of the Church there. Services that had been conducted covertly in the homes of members, in the rear of store buildings, and in other secret places were now brought into the open. The German people, stunned at the evil thing just perpetrated among them, gathered by the hundreds to the revival services, hungry now to hear the gospel. With broken hearts they sought for something secure. Great revivals broke out in numerous places; new churches were organized in several towns. Between 1947 and 1948 the first building was erected, an imposing and beautiful structure on a hill overlooking Krehwinkel, where the members had so long worshipped in secrecy. Church of God members in the American army of occupation visited the churches and strengthened them. Lauster's two oldest children, Walter and Mary, went to Lee College in the States to train for future work in Germany. It was a day of good after so long a night of evil.

R. R. Seyda, who had helped lead Lauster into the Church of God in 1936, went to Germany in February, 1949, to assist in the post-war revival.<sup>17</sup> He remained until June 1951, concentrating his attention on this teaching and training the German young people for Christian service.<sup>18</sup> Lauster, the evangelist, and Seyda, the teacher, did a tremendous job in this post-war era. Preaching somewhere every night, Lauster took with him such zealous young personal workers as Helmut Beutel, Otto Albeck, Emma Albeck, Maria Albeck, Else Schmid, Harry Sydermann, and a steadily growing corps of others.<sup>19</sup>

In July, 1951, the churches were further strengthened by the return of Walter Lauster, with his young bride Bobbie, and Mary Lauster DeLong, with her young husband Lambert, from Lee College in the States.<sup>20</sup> The two youthful couples put themselves wholeheartedly into the gospel work.\* New churches were organized in industrial Heilbronn, in Balingen (in the French Zone near the Swiss border), and in about

<sup>17</sup> R. R. Seyda, "Bible School in Germany," *The Macedonian Call*, Fourth Quarter, 1949, pp. 6, 7.

<sup>18</sup> Charles R. Beach, "Earnest Workers in Germany," *The Macedonian Call*, First Quarter, 1950, p. 24.

<sup>19</sup> *Ibid.*, pp. 12, 13.

<sup>20</sup> J. H. Walker, "Four Missionaries to Germany," *Church of God Evangel*, September 8, 1951, p. 7.

\* In 1954 the youngest Lauster child, Paul, enrolled at Lee College. In the spring of 1959 he and his bride Patsy are preparing to begin their Christian service in Germany.

six other towns, bringing the number of churches in 1952 to twenty-one, with 447 members.<sup>21</sup>

### UNABATED REVIVAL

Now, when the workers feel that God has led them to a ripe evangelistic field, a gospel tent is erected for the summer. The personal workers, usually young people, then conduct street services and go from door to door inviting the people to the services. *Bote der Gemeinde Gottes*, the German edition of the *Evangel* (which has been published in Krehwinkel since 1955) is distributed to acquaint the neighborhood with the Church of God and with the local revival. When the meeting concludes, usually at the end of summer, a place of worship is rented or bought and regular services continue until a church is established.<sup>22</sup> This has been a successful procedure, for new churches are won yearly. A capable ministry has been won to the Lord and trained to care for the churches. Beautiful structures have been built in many of the towns. With national conventions, the exceptionally capable and zealous personnel, a publishing program and a new Bible school, the Church of God is patterned strongly after that in the United States.

At the Assembly of 1958, Lamar McDaniel and his wife Ardys were appointed to begin the long-dreamed-of Bible school in Germany. It is hoped that this school will not only serve the present forty-six churches and one thousand members, but will be the cause of a much greater outreach of the gospel.

All but three of the present churches are in the American Zone, the three exceptions being Balingen, Tübingen, and Ebingen, all in the French Zone. In 1958 Walter and Bobbie Lauster moved to Heiligenwald, in the industrial Saar, where they have organized a church and plan to do extensive evangelistic work. They have conducted meetings in Freiburg and Karlsruhe.

Although the Church of God is still confined in the Swabian section of Germany—from Bavaria in the south to the Saar in the west—it is a work of amazing vigor and vitality. The same zeal and devotion and divine direction that have brought it through a generation of trial and tribulation, give promise of even greater outreach in the future.

<sup>21</sup> *Minutes of the Forty-fourth General Assembly* (1952), p. 42.

<sup>22</sup> Hermann Lauster, personal interviews with the author, June 1-5, 1955.



## SPAIN

### HOME TO DISTRESS

Shortly after his conversion, a certain new-born Christian felt that he must return home to Spain with the gospel of Jesus Christ. He knew that he would be returning to distress, perhaps even to suffering and sorrow. Perhaps it was because of this realization, rather than despite it, that he had to go. Converted from Roman Catholicism in New York City in 1934, he became a zealot for the evangelical faith, and in 1937 reached his decision to return to his Catholic homeland.

The Missionary was a member of a large Spanish-speaking Church of God in New York, under whose aegis he returned. He went to Spain not as a minister or a clergyman, for they were not allowed, but as a simple Christian missionary. Even so, he knew that he would be watched and accused and harassed by the religious authorities of his own country. To them he would be a traitor, and traitors are expected to suffer. Spain is the sternest and most relentless Catholic bastion in Europe today. The twenty to thirty thousand Protestants in the nation are deprived of most rights and privileges.

Protestant meeting-places must not resemble a church building in appearance and may not have any mark or sign to indicate what they are. Practically all foreign missionaries have been compelled to leave the country, and of the more than two hundred church buildings that had been licensed for Protestant meetings, all but twenty had been closed by 1942. All Protestant Sunday Schools and day schools have been closed.<sup>1</sup>

<sup>1</sup> Thiessen, *op. cit.*, p. 427.



Although private worship is supposedly not to be molested, it frequently is if it is Protestant. There are severe laws concerning marriage, baptism, education and hospitalization, all designed to bind the people to the Catholic fold and to make Protestant life unbearable. The terms of a 1953 concordat between Spain and the Vatican have almost enthroned Catholicism and, in turn, have so imprisoned Protestantism with restrictions and laws that true Christian worship is difficult. This was the Spain to which the Missionary returned.\*

He settled in Villa Primera, † the town of his birth. For quite awhile he conducted services with four or five persons without molestation. Although the civil authorities were tolerant, the Catholic priests immediately made trouble for him in many ways. He applied for permission to conduct services, but permission was denied him. When it became known that he was speaking from the Scriptures to those that came to his home, he met instant persecution. The police were instructed to arrest and imprison him if he were seen even on the streets speaking to as many as three persons.

This opposition originates with the Roman priest who throws

\* Even *Time* magazine has reported the plight of Protestants in Spain: The Protestants of Spain, outnumbered by Roman Catholics 1,000 to 1, feel that they need all the prayers they can get . . . Protestants may not hold government jobs, teach school, become officers in the armed forces. In business offices and factories they are rarely promoted (if they are not actually demoted when their beliefs become known) . . . Spain's five Protestant denominations (Baptists, Anglicans, Presbyterians, Pentecostals and Plymouth Brethren) are subjected to constant harassment . . . Three years ago the police closed the only Protestant theological seminary in Spain; candidates for the ministry must now be trained by local pastors . . . There is no legal authorization for the establishment of a new church, or even for an established church to move. A Baptist church in Barcelona was closed down last year when its congregation moved without permission from a building that was about to collapse. And in 1954, Madrid's Second Baptist Church was closed because a new Catholic charity foundation across the street complained that the Protestant church was interfering with its work. ["Franco's Protestants," *Time*, March 30, 1959, p. 40. Copyright *Time*, Inc., 1959.]

† "First Village." Because he is still active and subject to further duress, and because many of his family are still in the Catholic fold and suffer because of his activity, I have thought it best for the present to disguise his identity and the places of his ministry.

the stone and hides his hand. He says that I am a wolf in sheep's clothing come from America where there are many, and from where they are going to all the countries of the world.<sup>2</sup>

Despite the opposition, the Missionary visited with the people who would receive him, reading the Scriptures and praying with them, and leaving tracts and literature with them. The Missions Department regularly sent him what literature and supplies they could.

I continue visiting the homes and giving literature to those who ask for it. The literature you send is bread in the hands of the hungry.<sup>3</sup>

In this way the Missionary won enough converts to convince him that if a church were permitted in Villa Primera literally thousands would be converted.\*



#### EXPULSION AND UPROOTING

The ecclesiastical authorities were so agitated by the missionary's activity that they put pressure on the civil authorities to arrest him. Opposition worsened. His mail was censored; many false accusations were brought against him; he was haled time and again before the magistrates on trumped up charges. The day came in 1950 that he was expelled from Villa Primera, his native town, at the order of the mayor and by the force of village police. He was abused and threatened, and denounced from the parish pulpit as a meance and as a Communist. He was denied an appeal or even an opportunity to speak.† He left "sor-

<sup>2</sup> The Missionary, correspondence to the Missions Department, October 28, 1949.

<sup>3</sup> *Ibid.*, January 5, 1950.

\* An opinion shared by many. Some believe that as many as seventy-five per cent of the people of Spain would forsake the Catholic Church if religious freedom were to be allowed. [Thiessen, *op. cit.*, p. 427.]

† The Catholic authorities apparently feel that they are obligated to extirpate all evangelistic-minded non-Catholic religion. In a calm but forceful study of the entire situation, Dr. J. D. Hughey, Jr., says: "In 1948 the official organ of the Society of Jesus in Rome published an article in defence of the policy of the present Spanish Government on religion. It contained the following statements

rowful and sad," taking refuge in nearby Pueblo Segundo.<sup>4</sup>

In this town, the Missionary found many who were hungry for the gospel also. He continued to work both here and in neighboring towns. Wherever he went, he was badgered by the authorities. After a month or so in Pueblo Segundo, he moved to Ciudad Tercera, where there was more tolerance. When he returned to Pueblo Segundo for clothing he had left there, a relative, weeping, told him to leave as soon as possible,

. . . because the police, with the Roman Catholic priest, go there very often and ask where I am living, and insist that they give them a picture of me. . . . They begged me not to linger in their house or in the city because my presence endangers them all, even though I have committed no offence other than being an Evangelical.

The aged bachelor Missionary settled in Ciudad Tercera without difficulty. Continuing his personal evangelism, he won some to the faith.

which show that it is the duty of the Catholic Church to insist on exclusive rights in a Catholic State:

'The Catholic Church, convinced by her divine prerogative of being the only true Church, must claim for herself alone the right to liberty, because such a right can belong only to truth and never to error. As to other religions, she will not draw the sword, but she will exact, by means which are legitimate and worthy of the human person, that such religions shall not be allowed to propagate false doctrines. Consequently, in a State in which the majority are Catholic, the Church will ask that error not be given legal existence and that if religious minorities actually exist they have only *de facto* existence, without opportunity to spread their beliefs. But when concrete circumstances, either because of the hostility of a government or the numerical strength of the dissident group, are not such as to permit the full application of this principle, the Church will ask for herself the greatest possible concessions, resigning herself to accept as a lesser evil the legal toleration of other cults; and in some countries Catholics will be obliged to ask full religious liberty for all. . . . In this case the Church does not renounce her thesis, which remains as the most imperative of her laws, but rather adapts herself . . . to *de facto* conditions which she cannot ignore.'" [J. D. Hughey, Jr., *Religious Freedom in Spain: Its Ebb and Flow* (Nashville: Broadman Press, 1955), p. 167ff. The quoted paragraph is from F. Cavalli, *La Condición de los Protestantes en España*, (translation of article in *La Civiltà Cattolica*, April 3, 1948), *Ecclesia*, VIII (May 1, 1948), p. 5 (481).]

<sup>4</sup> The Missionary, correspondence to the Missions Department, March 13, 1950.

Many believed in secret for fear of persecution. The Missionary's work in the city during the next six years was fruitful in spite of opposition, for he was given comparative freedom to work. A Bible class was organized in the Missionary's home and both young and old persons professed faith in Jesus Christ. A baptismal service was conducted for the converts on July 26, 1951.

During the following years the Missionary worked faithfully. Some of his converts wanted a church, but permission was always denied. Services were nevertheless conducted twice a week. Open services were prohibited "and the meetings must be held in the homes and with much caution because the lion is loose and angry." The literature sent from the Missions Department was distributed and their letters were read to the believers, much as the Epistles had been read in apostolic days. The people rejoiced when the missionary explained that in America believers can worship openly and freely. They rejoiced to hear of the baptism of the Holy Ghost, divine healing, sinless living and other teachings from God's Word.



## TWO BAPTISMS

On September 6, 1955, the Missionary baptised the converts in water, the first such service since 1951. But God had greater things in store for the faithful little flock.

While Ray H. Hughes was on a preaching tour of England in 1956, he went into Spain to visit the Missionary. After preaching in Madrid and Barcelona, Hughes arrived in Ciudad Tercera on February 29. He was met at the Missionary's home by the little band of believers. The seventy-year-old Spaniard and the youthful emissary of the Church of God conducted a service in the evening. During the course of the meeting Hughes organized the mission as a Church of God. Until this service none of the converts had been baptized with the Holy Ghost. While Hughes spoke to them on the subject, two of the nine persons present received the blessing.<sup>5</sup> It was a time of great joy for the band, a time of rewarding for the things they had suffered for the Christ. The congregation wept in awe-struck devotion; the Missionary wept that such victory had come at last; Hughes wept with joy.<sup>6</sup>

<sup>5</sup> Ray H. Hughes, personal interview with the author, January 10, 1959.

<sup>6</sup> The Missionary, correspondence to the Missions Department, May 13, 1956.

Soon eight new converts were won to Christ, three other persons were baptized with the Holy Ghost, and the Missionary began services in the suburbs of Ciudad Tercera.

New persecution came after this. The clergy and the religious [leaders] are about to destroy this tiny flock with their threats and fears to the persons who have believed and are believing. . . . They have tried to make a coward of me . . . but we, thanks be to the Lord, continue firm in our doctrine according to the Bible.<sup>7</sup>

The wolves of oppression are howling, but the little flock fear not as they wait for the kingdom.

<sup>7</sup> *Ibid.*, April 3, 1957.



## ENGLAND

### JAMAICAN TRANSPLANT

In 1951 O. A. Lyseight, a young Negro from Jamaica, moved to the Midlands in England. Lyseight and his wife had been active Church of God workers in Jamaica, but, finding no Church of God in England, they worshipped for two years with various Pentecostal assemblies in Wolverhampton and Birmingham. As other Church of God members moved to the Midlands, Lyseight and two friends, H. D. Brown and G. S. Peddie, saw the need of a Church of God mission. This was begun in Wolverhampton in September, 1953.<sup>1</sup> Although some Englishmen attended the mission, it was made up almost entirely of Jamaicans. Within a short time a second mission was begun in Birmingham.

In 1955 Lyseight contacted General Headquarters concerning organizing the two missions. This was done the same year, when Paul H. Walker visited England in June after attending the World Pentecostal Fellowship in Stockholm. The church in Wolverhampton was organized with twenty-five members on June 18, 1955. With the exception of three English families, all the members were from Jamaica. Herman D. Brown was appointed pastor of the church. A church of forty members was then set in order in Birmingham with Lyseight appointed pastor.

Almost immediately the transplanted Jamaicans began extending the Church of God to other parts of England. On August 14, 1955, a church of seventeen members was organized in Handsworth, Birming-

<sup>1</sup> O. A. Lyseight, "Tidings From England," *Church of God Evangel*, April 8, 1957, p. 12.

ham, with G. A. Johnson named as pastor.<sup>2</sup> Other ministers began to work with the growing group. On May 14, 1956, the Missions Board appointed Lyseight to supervise the churches.<sup>3</sup> Under his direction new preaching stations were opened in several parts of southeastern England. As in the earlier churches, most of the congregants were Jamaicans and other West Indians.



## ENGLISH ENLARGEMENT

Evangelist Ken McCarthy and Jeremiah McIntyre united with the Church and conducted tent revivals in London, Birmingham, and other cities and towns. The efforts of all the workers were so successful that by the summer of 1957 regular services were being conducted in eleven separate places.<sup>4</sup> Many of these missions grew sufficiently to be organized churches. Lyseight reported a Sunday School in London and the beginning of a church there late in 1957 or early in 1958.<sup>5</sup>

During the spring of 1958 the Missions Department took steps to encourage the indigenoussness of the English work, which they felt could not "strictly constitute missionary effort."<sup>6</sup> It was their hope that the churches could soon have strength enough to support themselves entirely as an indigenous unit of the world-wide Church of God. The English effort indeed showed signs of vitality. In the altars of the churches numbers were converted, some colored immigrants from the British colonies, some native Englishmen, some juvenile delinquents, and a few of the more prosperous citizens. Only three years after Paul H. Walker set the first church in order, the English endeavor had a total of thirteen churches and missions, twenty-two pastors and evangelists, 256 members and 850 adherents.<sup>7</sup> Lyseight, and the entire Church, hoped that somewhere in this good beginning there might lie the seed of a lasting revival.

<sup>2</sup> G. A. Johnson, correspondence to the Missions Department, October 28, 1956.

<sup>3</sup> *Minutes of the Missions Board*, May 14, 1956.

<sup>4</sup> O. A. Lyseight, correspondence to the Missions Department, August 15, 1957.

<sup>5</sup> *Ibid.*, December 12, 1957.

<sup>6</sup> *Minutes of the Missions Board*, May 12, 1958.

<sup>7</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 27.

 ELSEWHERE IN EUROPE

With the exception of this new work in England, the vigorous churches in Germany, the solitary missionary in Spain, and the short-lived representation in Sicily, the Church of God has never had an extensive ministry in Europe. There have been some special meetings and missions in some of the countries, but these have not pretended to be permanent. The Church of God contributes to the support of several Pentecostal workers who must work within the framework of the total Pentecostal community. At present one of these is Bekefi Mihaly who heads a large organization behind the "Iron Curtain" in Budapest, Hungary. Another is Gust Krissilas of Greece, who is assisted by individual members of the Church. The Church of God also sponsors Paul Budean a zealous and well-known missionary worker in Roumania and Yugoslavia, and sponsors in part A. O. Berglund's impressive ministry among the European Gypsies.<sup>8</sup> Budean and Berglund are ministers and members of the Church of God. There is frequent cooperation with others in reaching Europe with the Pentecostal message. In this way the Church helps extend the total Christian testimony as it has the opportunity.

<sup>8</sup> From the official files of the Church of God Missions Department



# *Africa and the Middle East*

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ANGOLA

## DARK LAND OF DESIRE

By standing forward on the deck, the young couple could see the distant glimmer of a light on the horizon. It was the lighthouse at Lobito Bay—it was Angola. In the pre-dawn dark Edmond and Pearl Stark had come to the deck of their ship to catch the first glimpse of the African shore. Now they were approaching; by daybreak they would be there.

The young missionaries had married only six months before sailing from their homeland on April 7, 1938. Their honeymoon had virtually been spent making preparations for their voyage and new ministry. Stark was a life-long member of the Church of God in Oklahoma, but his bride joined the Church only about the time of their marriage. A member of another Pentecostal church, she had previously served one year with an orphanage in China, and three and a half years as a missionary in Liberia, West Africa.<sup>1</sup> Young Stark had a passion to take the gospel of Christ to those who had never before heard it. Many parts of Angola were the dark, virgin field he sought, for in that vast land there were hundreds of tribes who had never heard the name of Jesus.

The devoted newly-weds were appointed to their desired field of

<sup>1</sup> Pearl M. Stark, unpublished autobiographical sketch.

labor at the Assembly of 1937.<sup>2</sup> They sailed from New York on April 7, 1938, and on May 11 reached their destination at Lobito Bay.

### PILGRIMS IN A STRANGE LAND

The Starks were called to a difficult field. During the days of slavery the Bantu tribes of Angola had often been ravished by slave raiders and carried away to the American shores, particularly to Brazil in South America.<sup>3</sup> These numerous Ba-Kongo, Abunda, Avimbunda, and Vambunda tribes called themselves A-N'gola, after an ancient Bantu chief named N'gola.<sup>4</sup>

In the fifteenth century the Portuguese explored Angola and settled its coastal region.\* Roman Catholic missions accompanied the exploration with such success that by the end of the sixteenth century the region around the capital city Luanda was thoroughly evangelized.<sup>5</sup> Deep in the interior the religion of Angola has remained a primitive animism or spirit-worship. Protestants began to reach the land in 1878, with a few missionaries from England, Scotland, Canada and the United States arriving during the next twenty-five years. Although they had remarkable results, the vast land was hardly touched when the Starks arrived in 1938. It was the primitive field the young Edmond had dreamed of reaching. They were the first Pentecostal missionaries ever to reach the dark land.

For the first month or so after their arrival in Angola the Starks stayed with an elderly missionary named Neipp,† who was a great as-

<sup>2</sup> *Minutes of the Thirty-second Annual Assembly* (1938), p. 41.

<sup>3</sup> *The Columbia Encyclopedia*, p. 73.

<sup>4</sup> Thiessen, *op. cit.*, p. 229.

\* Another name for Angola is Portuguese West Africa.

<sup>5</sup> Latourette, *History of the Expansion of Christianity*, Vol. 3, p. 244.

† Mr. Neipp, who had been in Angola forty years, providentially met the Starks when they disembarked at Lobito Bay. While crossing the Atlantic they had belatedly learned of a new regulation requiring any person arriving in Angola to have an established address and a resident to name as reference. This was in addition to their formal documents, official endorsement from the Church, a cash deposit of \$250 each, plus \$170 each for return passage, which the Starks had in order. Having neither residence nor reference, the missionaries prayed constantly in their cabin that God would somehow help them enter the country. Neipp came straight to them when they landed, offering his assistance and inviting them

sistance to them. There they studied the Portuguese and Umbundu languages and preached some in the churches among the coastal Europeans. They were kindly received by the other missionaries, who invited them to attend a conference of the Evangelical Alliance of Angola (*Aliança Evangélica de Angola*). This conference of Protestant missionaries convened in June in Chilessó, Bié, 350 miles in the interior.<sup>6</sup>

While at the conference the Starks decided on their field of labor—Quanza Sul, a large section of the country without a missionary. The area of Quanza Sul\* (the district south of the Quanza River) selected by the Starks had no Christians, no Bibles, and no schools. After a brief visit to this primitive territory, they settled a short distance away in the Chitau mission territory of J. E. Bodaly. No new mission could be opened until the Portuguese government granted a permit to do so.† Application for this permit had been made; now the Starks must wait, and waiting was difficult for the eager missionaries. On the edge of the wilderness was an abandoned missionary home which Bodaly offered to them as a residence. Empty for ten years, the mud-walled, thatch-roofed house was badly in need of repair, yet it was home to the young missionaries. Best of all, it was near their selected field of labor.



#### EDMOND STARK AND BEMBUA

Stark secured the help of neighboring natives in repairing the old house. Since many of them had never heard the Christian gospel, Stark was able to begin his witnessing even as he labored and studied their language. One day a native of a distant tribe appeared in the wilderness clearing and asked to help with the work. Named Bembua, this

to his home. He told them that God had awakened him as the ship passed the bay. Unable to cast off the impression that he should meet the ship, he went to the docks and knew instantly that the Starks were they whom God had sent him to assist. [Pearl M. Stark, *loc. cit.*; Cunard White Star Line, correspondence to the Missions Department, March 10, 1938; Edmond F. Stark, correspondence to the Missions Department, May 14, 1938, May 18, 1938.]

<sup>6</sup> Stark, correspondence to the Missions Department, May 18, 1938.

\* Also spelled Cuanza Sul.

† The requirements for opening a mission were strict. First a field must be selected; then application for a permit must be made; next a license must be obtained for building on the selected site; a five-year land grant must then be secured; after five years the land would become property of the Church.

native showed an unusual interest in the story of Jesus. Neither he nor any of his tribe had ever before heard the message. Despite the tremendous difficulty of communicating with him in his strange dialect, Stark led Bembua to a joyous conversion in Christ.

. . . his face beamed with the joy he felt in his heart. He was so excited and thrilled . . . we could understand only a few of his words, but his face told the rest.<sup>7</sup>

Although a few others were converted, Bembua became a favorite of the Starks and stayed with them for several weeks to assist in their garden. When he went home to his tribe, he said, "I will preach the Word I have learned to my people."

Within a short time he returned to the Starks, dispirited and withdrawn. Slowly Stark learned that Bembua's tribe had disapproved of his conversion to "the white man's God." Filled with rage toward him, they had driven his wife and children away and then burned his house. Through patient counsel, Stark restored Bembua's shaken faith. The native was able to understand God's love only as he understood the love Stark had shown by coming incomprehensibly far from his own home just to tell Bembua and his fellows about Jesus Christ.

Bembua asked, "When will you return to your country?"

"I do not plan to go back to my country," Stark replied. "Your country will be my country until I go to God's country. His country is my real country."

## HOME TO GOD'S COUNTRY

On March 8, 1939, Edmond Stark complained of a headache. Searing fever followed. Alternately, his body was then swept with undulations of chills and fever. The missionary had malaria.

For two weeks Pearl Stark watched over her husband, praying, nursing, hoping, weeping. The nearest missionaries were a two-days journey away, and the few sympathetic natives were helpless in the face of death. Feverish hallucinations filled the long nights. Imagining he was on a ship leaving Angola, young Stark would cry out that he must stay there and lead the natives to Christ. Near collapse, Mrs. Stark sang to her husband as he begged for song in the quiet of the night. A runner was sent two hundred miles to a village where a cable for prayer could

<sup>7</sup> Pearl M. Stark, *loc. cit.*

be sent to America. Another was sent to the nearest missionaries, two days away over the treacherous jungle trails. Two ladies and a missionary doctor rushed to the aid of the stricken man.\* But it was too late. At two o'clock in the morning, on March 22, 1939, Edmond F. Stark went home to God's country.

The kind Christian doctor bathed and dressed the departed missionary. By dawn the sound of hammering was heard through the jungle as the doctor and Bembua built a casket. Early in the afternoon, the young missionary was buried beside a jungle trail that led to the mission field he never reached.†



### THE FALLOW FIELD

Mrs. Stark returned to the United States on September 10, 1939.<sup>8</sup> The Church felt that this would be best since she was all alone, and the Portuguese government had not yet granted a permit for a mission compound. The Church planned to send her back with other workers, but the spread of World War II prevented this. The field lay fallow for more than eight years.

In 1941 Bembua followed his missionary friend in death. As he grew weak with illness, the black Christian asked to be taken back to his native village to die. He and his newly-converted wife bore faithful Christian witness to the Christless natives who had ostracized them and burned their home. Finally, smiling wanly from a mat in the corner of a mud and grass hut, Bembua said, "Jesus is calling. I go home now." Then he died. Missionaries near Quanza Sul heard the story of his death and wrote Mrs. Stark of his final triumph.<sup>9</sup> Hearing this, Pearl Stark yearned all the more to return to her beloved Angola.

\* Mrs. Edward Sanders, Miss Ollany Courtney, and Dr. M. B. Strangway. [Official correspondence files of the Missions Department.]

† J. E. Bodaly, a Plymouth Brethren missionary with whom Stark had frequently worked, wrote to the Church: "His short nine months in Angola were not in vain. His zeal for God and his work were a rebuke to us all. After having close contact with him for seven months on our station, I can say this, He was a ripe Christian, one who loved God, His Word, and His people. I feel that we are all the better Christians through getting to know him closely." [Correspondence to the Church of God, April 10, 1939.]

<sup>8</sup> E. J. Boehmer, correspondence to Zeno C. Tharp, August 14, 1939.

<sup>9</sup> Pearl M. Stark, *loc. cit.*

To return would not be easy. In 1946, after the war had ended, the Church sought to send a missionary party to the needy field.\* This hope was doomed to disappointment. The Angolan authorities refused to grant visas until the members of the party were proficient in the Portuguese language. The party thereupon sought admittance to Portugal where they could study the language, but the Portuguese government refused to admit them.<sup>10</sup> The Church sent Mrs. Stark to Angola alone in the autumn of 1947. After lengthy official negotiations, she went first to Portugal on the Iberian Peninsula of Europe. After four months there she was finally granted a visa to re-enter Angola.

During her years in America Mrs. Stark had judiciously kept in contact with the *Aliança Evangélica de Angola* and with individual Protestant missionaries.<sup>11</sup> J. E. Bodaly, who had earlier befriended her and her husband, was especially helpful in effecting her return. He met her at Lobito Bay when she arrived in February, 1948.<sup>12</sup> Still prohibited from establishing a mission compound (by the denial of a permit to do so) Mrs. Stark worked with Bodaly in his Chitau mission (Plymouth Brethren) in Andula Bié for about a year. She was permitted to do only personal evangelism and other private works, such as caring for a few orphan children.<sup>13</sup> Her application and repeated requests for a permit were never granted. Any effort to open a mission without it would have brought immediate expulsion from the colony.

### DECADE OF DISTRESS AND DESPAIR

The ten years from 1948 to 1958 were frustrating years, hazardous years, even desperate years for the Church of God. While Protestant missions in Angola were difficult enough when the Starks went there in 1938, they had become infinitely more so by 1948. Portugal, an absolutely Catholic country, in 1940 signed a concordat with the Vatican whereby missions in the Portuguese colonies became the monopoly of

\* The group was composed of Mrs. Stark, Graham and Martha Stillwell, Misses Virginia Green (later Beaty) and Geneva Denson.

<sup>10</sup> Virginia Green Beaty, unpublished autobiographical sketch.

<sup>11</sup> From sundry correspondence, both private and official.

<sup>12</sup> Pearl M. Stark, correspondence to the Missions Department, February 28, 1948.

<sup>13</sup> *Ibid.*, April 10, 1949.

the Roman Catholic Church.<sup>14</sup> No new Protestant missions were to be established and the established missions could not be strengthened with additional missionaries. A *carta de chamada* (letter of call) had to be issued by an established mission before any individual missionary would be admitted,<sup>15</sup> and then only as a replacement for another missionary. All Protestant missions in Angola were in some jeopardy. The Portuguese rationalized such discrimination with the criticism that Protestants disrupted the religious unity of the colony, that they taught in the native dialects rather than Portuguese, and that they undermined Portuguese rule.<sup>16</sup>

Within Angola itself there was mounting oppression and anti-Protestant propaganda by the Catholic priests. Scurrilous articles, such as one entitled *A Invasão Portestante* (The Protestant Invasion), called for restrictive measures against the Protestants. Despite this the work of the Lord prospered and the evangelical forces grew steadily. The efforts of Pearl Stark also bore much fruit even in this tense and oppressive atmosphere.

In February, 1949, Mrs. Stark moved to Benguela on the seacoast, where she did a good work. In April she was joined by Joaquim António Cartaxo Martins, a twenty-six-year-old Pentecostal missionary from Portugal.<sup>17</sup> This association was the beginning of a fruitful ministry. The Church of God licensed Martins on June 15, 1950.<sup>18</sup> Mrs. Stark and Martins, with his wife and two small daughters, moved to the Vista Alegre section of Pôrto Amboim, where they did much evangelistic work. From Vista Alegre they walked to numerous native villages where "there are not only the native huts, but crowds of natives without God. Our hearts were torn afresh as we saw the heathen darkness and not one Christian of any kind."<sup>19</sup>

Being Portuguese, young Martins was able to obtain in 1952 a permit "to organize, in his personal name, the teaching of natives, and to exer-

<sup>14</sup> Paul M. Blanchard, *American Freedom and Catholic Power* (Boston: Beacon Press, 1949), p. 253.

<sup>15</sup> John T. Tucker, correspondence to the Missions Department, April 14, 1952.

<sup>16</sup> Latourette, *History of the Expansion of Christianity*, Vol. 7, pp. 233, 234. An excellent résumé of the situation.

<sup>17</sup> Pearl M. Stark, correspondence to the Missions Department, April 10, 1949.

<sup>18</sup> From the official records of the Church.

<sup>19</sup> Pearl M. Stark, correspondence to the Missions Department, July 4, 1949.

cise, towards these, his action as missionary, in the evangelical mission named 'Vista Alegre'. . ."<sup>20</sup> With this latitude, an intensive evangelism was begun, both among the coastal white Europeans and among the native blacks. These natives frequently walked ten, twenty, or even thirty miles to the services at Vista Alegre. Mrs. Stark and Martins carried the gospel to many a squalid village of the interior, where there were numerous conversions and baptisms. There were first scores of conversions, and then hundreds.<sup>21</sup>

### REVIVAL ON A RAZOR'S EDGE

For the staggering work of evangelism there was a need for native workers. This was especially true since Martins and Mrs. Stark were not allowed to stay more than thirty days in the interior, where they desired to turn their greatest attention. Also, they felt that they were under constant surveillance by the Catholic and civil authorities. They had to labor within the narrow confines of legal technicality. With trained natives the situation would not be so acute. Within the authorization of Martins' permit to teach the natives, a school was organized in Vista Alegre. Following the wording of the permit itself, the mission was called *Missão Evangélica de Vista Alegre*.

T. D. Mooneyham went to Angola in April, 1953, as a replacement for Mrs. Stark while she took a furlough.\* About the same time Manuel Cartaxo Martins, an older brother of Joaquim, arrived from Portugal to assist in the school. This permitted Joaquim to take a furlough also.

<sup>20</sup> ". . . an organizar, em nome pessoal, o ensino des indigenas e a exercer, junto destes a sua accao, como missionario, na missão evangélica denominada 'Vista Alegre'. . . ." [Official document from the Governor General of Angola, July 25, 1952.]

<sup>21</sup> This section is gathered piecemeal from many hundreds of letters, both private and official, from Mrs. Stark, Martins and other missionaries. Detailed documentation would be tedious, excessive and unnecessary. Specific correspondence is noted only when it is deemed beneficial.

\* This was the only way new missionaries could go into Angola. Mooneyham had tried to enter the colony in 1951. Leaving the United States in September, 1951, he was delayed in Portugal until July, 1952. Even then he was granted only a temporary visa that compelled him to leave in August. He and his family then went to Berea Bible Seminary in the Union of South Africa, where Mooneyham taught until he returned to Angola in 1953. [T. D. Mooneyham, correspondence to the author, February 10, 1959.]



During the year Mooneyham and Manuel were able to achieve considerable good, which brought the mission under the critical scrutiny of the authorities. On December 10 the Church felt the sharp whiplash of official discountenance.

The right to operate a mission or even to use the name *Missão Evangélica de Vista Alegre* was annulled with an explanation that the original permit had been misinterpreted by the local official.

. . . Mr. Martins was not authorized to organize a mission and cannot give this name to the teaching which he is doing, because everything will be done in his personal name. The Evangelistic Mission located at Vista Alegre does not exist, neither was it authorized or recognized . . . Mr. Cartaxo Martins . . . is not to use the name *Missão Evangélica de Vista Alegre*, nor overstep the authority which was given him.<sup>22</sup>

In the absence of Joaquim Martins and Mrs. Stark the activity of the mission came to a virtual standstill. The natives carried on their worship in their own homes. Mooneyham was denied a residence visa, which would have allowed him to remain in Angola indefinitely, so he had to leave the colony on February 17, 1954.<sup>23</sup>

Pearl M. Stark returned to Vista Alegre on May 10, 1954. Martins and his wife returned about the same time and began negotiations with the authorities, who were angry because of the numerous buildings that had been erected and the fact that ninety students were at the school. Nevertheless, the work was given some relief. Thereafter, Martins was warned, the slightest violation of the permit would result in an immediate closing of the school and expulsion of the missionaries.

The work could not be long retarded. Its momentum and spontaneous energy carried it on apace. All the workers were aware that any imprudence would result in disaster as the work progressed along the razor's edge of legal restriction and permission.

Those were days of anxiety and apprehension. Manuel Martins and his wife Fernanda worked with the school, assisted by Maria Paulo, a lovely young convert and protégée of Mrs. Stark. Joaquim evangelized

<sup>22</sup> *Official Document* No. 9054/106/1a, from the Provisional Directorate of the Civil Administration of Benguela. (Translated by T. D. Mooneyham.)

<sup>23</sup> Mooneyham, correspondence to the Missions Department, February 10, 1954.

the region with such success that hundreds were converted from paganism and witchcraft. Churches or preaching stations were active in Gabela, in the mountains twenty-five miles from Vista Alegre, in Novo Redondo, Cela, Ebo, Boa Viagem, Catata, Gazua, Tango e Cauila, and numerous other cities and villages. Soon the workers were preaching the gospel in more than fifty localities. The adherents numbered several thousands. All this was enough to attract the attention of the civil and Catholic authorities.

### EXPULSION WITHOUT EXTERMINATION

Her failing health prompted the Missions Board to bring Mrs. Stark to America on furlough in January, 1957. The Martins brothers were alone until mid-summer. Then the dreaded disaster came. On August 7, 1957, executive orders came from the office of the Governor General to cease the mission endeavor. First, the mission at Vista Alegre must be "closed immediately." Second, the brothers Martins were not to teach or "exercise any missionary activity whatsoever." Third, the brothers Martins were given "a period of ninety days to leave the district."<sup>24</sup>

Upon hearing of the tragic action, the Church of God tried every appeal possible to have the work reopened. Wade H. Horton went to Lisbon and Angola to make personal petitions to the authorities; the United States State Department investigated the situation and found that it could do nothing; the Evangelical Foreign Missions Association could do nothing; the *Aliança Evangélica de Angola* could do nothing; the Church appealed to the Governor General by correspondence and that accomplished nothing. Every effort was futile. The officials of Angola were adamant. The evangelical missionaries were clearly *personas non gratas*. The authorities claimed not to have expelled the Church of God, for it had never officially existed there. They had simply taken punitive action against two of their own Portuguese citizens for violating the limitations of their work. Neither the Church of God nor the United States had any cause for complaint. This was the official position, despite the fact that the Church had over five thousand adherents in Angola, with perhaps twice that number of converts, and despite the fact that there were around eighty regular preaching

<sup>24</sup> *Official Bulletin of Angola*, Second Series, Number 32, from the Department of Political and Social Administration. (Translated by Wayne McAfee.)

places. Neither appeal nor reason availed, and the ban continued.

Weeping daily, Pearl Stark in America pleaded with the Missions Board for an opportunity to return—or at least to try. Given this appointment at the Assembly of 1958, she went to Portugal to apply for admittance to Angola.\* In the spring of 1959 she was granted a temporary visa to Angola, land of her desire.

Although their missionaries are expelled and banned, the Angolan believers have not sunk in despair. They carry on alone. The native workers still preach and encourage the people.<sup>25</sup> While the outlook is bleak, it is not hopeless. The believers in numerous places are permitted to conduct regular worship services and good results are reported.† The Bread of Life has been cast upon the waters and shall be found again after many days.

\* It is a difficult matter to enter Angola for any purpose. Even so skilled and sophisticated a traveller and observer as John Gunther has written:

"Portuguese Africa is generally thought of as being nothing but a backwoods wilderness, inexpressibly remote, forlorn, and primitive. And this is indeed partly true. Very few people ever see Mozambique or Angola, and the Portuguese authorities do not encourage promiscuous visitation except by tourists in the coastal cities. The interior is largely *terra incognita*, and the natives living there are among the most backward and untutored on the continent. [John Gunther, *Inside Africa* (New York: Harper, 1955), pp. 585-587.]

<sup>25</sup> Maria Paulo, correspondence to Pearl Stark, August 27, 1958.

† A letter to Mrs. Stark from one of her Angolan converts reveals the spirit that remains among the believers of that land:

"Yesterday, Brother Aguiar and Brother Antonio . . . invited me to go with them to a small gathering in one of the villages . . . in the home of Brother Quintino . . . We began the service and when we came to the time to pray, all at once, I realized my voice was leaving me, when suddenly . . . in the midst of those present, a Sister, who is the wife of our Brother Cerveira Ferro, the carpenter, began shouting loudly that God had told her to lay her hands over [me] . . . I do not have the words to tell or explain what happened, but I received the Holy Spirit after being a Christian for so many years, and which I have been so anxious to receive, and without thinking of receiving the Baptism on that day . . . What a blessing it is for me! For I am full and all my grief and sadness in my heart has disappeared! . . ." [Adelino Calça, correspondence to Pearl Stark, March 2 1959.]



## MIDDLE EAST

### ANCIENT LAND OF THE PHARAOHS

Like a man grown old and infirm and bored with life, the lands of the Bible are generally aloof to or unimpressed with modern missionary efforts. The cradle of three faiths—Judaism, Christianity and Mohammedanism—the region is so steeped in tradition that it is blasé toward the present. Yet active Christian missions are much in evidence throughout the region. Almost from its inception, the Pentecostal revival has been ambitious toward the Middle East. As early as 1910 the *Church of God Evangel* published reports from workers in Egypt and Palestine, such as Lillian Thrasher and Lucy M. Leatherman, who did exceptional works.

Not until 1946 did the Church of God gain a permanent foothold in “the land of the Pharaohs.” Ten years earlier, in 1936, J. H. Ingram passed through the Middle East and made several important contacts with native workers. Lengthy correspondence was begun with three men who appealed for support and affiliation with the Church of God. In 1942 one of these men, Boutros Labib, was accepted provisionally as a member and missionary of the Church.<sup>1</sup> Labib was recommended to the Church by two Egyptian missionaries as “exceptionally gifted both spiritually and naturally . . . a born leader . . . far above the average Egyptian Christian in integrity and Christian character.”<sup>2</sup> A strong-willed and controversial leader, Labib had been a Pentecostal Christian for more than thirty years. In the 1930’s he withdrew as

<sup>1</sup> J. H. Walker, letter of acceptance to Boutros Labib, March 28, 1942.

<sup>2</sup> From the official files of the Missions Department.

native superintendent of the Apostolic Church and established an independent work in his home village, Dair El Jarnous. Other missions were later established. In 1944, two years after Labib's acceptance by the Church of God, similar independent workers united with him in a new organization. All religious organizations had to be registered with the government, yet none could use a previously registered name. Because the Church of God in Anderson, Indiana, was already registered as the Church of God, Labib and his group used the name Pentecostal Church of God.<sup>3</sup> By 1946 a promising work was established in both Upper and Lower Egypt.

Early in 1946 J. H. Ingram returned to Egypt to accept Labib formally into the fellowship of the Church of God. He had to wait six weeks in Palestine for an Egyptian visa. During this time in Jerusalem, Ingram met a Persian Pentecostal missionary named Timothy Urshan, who introduced him to a native of Bethlehem named Hanna K. Suleiman. An Arab of Greek Orthodox background, Suleiman was land and water clerk for the British government.<sup>4</sup> He also did evangelistic work in Jerusalem and his native Bethlehem. Suleiman had received the Holy Ghost baptism in May, 1929. Ingram's friendship with the Suleiman family later resulted in a Church of God in the Holy Land.

At the end of six weeks the American missionary was granted a tourist visa and continued into Egypt. He found Labib's work prospering. On May 19, 1946, the Egyptian leader and the churches under his direction were formally united with the Church of God.

It was a work of considerable proportions, twenty-three churches and missions along the fertile Nile Valley, mainly in populous Lower Egypt.\* The northernmost mission was in Alexandria on the Mediterranean, and the southernmost was in the village of El Rouyheb, five hundred miles up the Nile. Between these points there were two churches in Cairo, three in and near El Faiyûm, two in El Minya, and single congregations in such other places as El Fashn, Maghâgha, Tima, Samâlût, Beni Mohammed, Assiout, and several smaller villages. The large central church, with four hundred members, was in Dair El Jarnous, a small village west of the Nile, twelve miles off the highway,

<sup>3</sup> D. B. Hatfield, unpublished *History of the Church of God in Bible Lands*.

<sup>4</sup> Hanna K. Suleiman, personal interview with the author, February 15, 1959.

\* It should be kept in mind that since the Nile River flows northward, Lower Egypt is in the north and Upper Egypt is in the south.

too small to merit a spot on most maps. The twenty-three churches and 1,495 members<sup>5</sup> were ministered to by thirteen workers, and controlled by a six-man executive council.\*

Ingram remained with Labib for six weeks, during which he exhausted himself visiting the churches and ministering to the people. Through his help and ministry the churches became acquainted with the Church of God, of which they had become a part.

### FRUITION AND BEGINNING IN PALESTINE

Labib encouraged the Church to send an American missionary couple to Egypt. Even while Ingram was there plans were being made toward that end. When he returned to the United States and made his report to the Missions Board the plan was made final. At the Assembly of 1946 the Church appointed D. B. Hatfield, of West Virginia, as its first missionary to the Middle East. With his wife and two children, Hatfield sailed from New York April 23, 1947, and disembarked at Haifa, Palestine, on May 8. Except for a brief visit to Egypt in July, he remained in Palestine until September.

Within ten days Hatfield contacted Hanna K. Suleiman in Jerusalem and began services in his home. On May 18 the Arab Christian, with his wife Nieme, and two teen-aged children, Jean and David, united with the Church of God.<sup>6</sup> Occasional services were also begun by the two men in Beit-Jàla, a small village two miles northwest of Bethlehem.† No permanent mission, however, could be opened at that time. Any exposure on the streets was hazardous because of the explosive tensions between the Arabs and the Jews in 1947.

### THE BIRTH OF MODERN ISRAEL

This was a time of trouble in Palestine. Its modern troubles earned for the weary land the title "much-Promised Land," as it had in ancient

<sup>5</sup> From official statistics sent by Labib to the Missions Department.

\* Boutros Labib, Shakir Konsman, Teufic Mikhaïl, Wasif Abdul Malik, Ghali Hanna, and Fareed Migally.

<sup>6</sup> Hatfield, correspondence to the Missions Department, May 18, 1947.

† Beit-Jàla is the traditional town of King Saul at the time Samuel met him as he searched for his father's lost asses [I Samuel 9].

times been the "Promised Land." The Biblical history of Israel ended in A.D. 70, when the land was ravaged by Rome and the Jews were dispersed throughout the world. In A.D. 634, following Rome's decline, Palestine was overwhelmed by the Arabs and brought under rigid Moslem rule. The Crusaders from Christian Europe broke the Moslem grip for about ninety years between A.D. 1099 and 1187.<sup>7</sup> From that time the land remained under Moslem rule, either Arab or Turk. When Turkey entered World War I in 1914 on the side of Germany, the Holy Land was invaded and conquered by the British. The British retained control of the ancient land after the war ended.

"Zionism," a movement to restore the nation of Israel, was encouraged by the Balfour Declaration of 1917, which declared Britain's favorable attitude toward "the establishment in Palestine of a national home for the Jewish people."<sup>8</sup> In 1920 Palestine became a Mandate of Great Britain. The Zionist cause grew during the following years, which aroused hostile resentment among the Moslem and Christian Arabs in Palestine.<sup>9</sup>

The decade between 1939 and 1949 was one of terror and tragedy in Palestine, because "the Arabs were unwilling to let the Jews have Palestine and the Zionists were determined to have it at any cost."<sup>10</sup> Following World War II bands of Jewish terrorists applied pressure on the British to hasten independence and the establishment of a new Israel. Jews who had survived the extermination efforts of Hitler and the Nazis needed a homeland in which to take refuge. The British were in a dilemma. There were twice as many Arabs in Palestine as there were Jews. In order to force their way, Jewish terrorist bands, particularly the "Irgun Revisionists" and the "Stern Gang," bombed government buildings and soldiers barracks and assassinated British officers and

<sup>7</sup> An excellent résumé of this period is in a new introduction to H. V. Morton's classic *In the Steps of the Master* (New York: Dodd, Mead and Co., 1934, 1956), pp. v-x.

<sup>8</sup> Moses Bailey, "History of Post-Biblical Israel," *Twentieth Century Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1955), Vol. 1, p. 583; Morris Fine, "Zionism," *Ibid.*, Vol. 2, pp. 1202, 1203.

<sup>9</sup> G. Frederick Owen, *Abraham to the Middle-East Crisis* (Grand Rapids: William B. Eerdmans Co., 1939, 1957), p. 302. This book, a revision of the original *Abraham to Allenby*, is one of the best available concise studies of the Middle-East problem.

<sup>10</sup> William Yale, *The Near East* (Ann Arbor: University of Michigan Press, 1958), p. 403ff.

officials. Widespread terror gripped Jerusalem.

This was the situation when the Hatfields arrived in Palestine. In August, 1947, before the missionaries went to Egypt in September, the United Nations Special Committee on Palestine recommended that the British terminate their mandate over Palestine and that the land be divided between the Arabs and Jews. With adoption of this recommendation by the General Assembly of the United Nations on November 29, both the Jews and the Arabs began to gird for inevitable war.<sup>11</sup> On May 14, 1948, the British withdrew from Palestine and ended their thirty-year rule. On the same day the Provisional Jewish Government declared the independence of Israel and proclaimed the establishment of the State of Israel. An ancient nation was thus reborn.

Even before these matters were completed the Arabs attacked the Jews in an effort to prevent partition of the land. The Arab nations of Egypt, Lebanon, Syria, Iraq, Transjordan, Saudi Arabia, and Yemen came to the assistance of the Palestinian Arabs. Yet Israel was victorious in the war, which ended early in 1949.<sup>12</sup> The land was partitioned between Israel and the Arabs, with the Jews in the west and the Arabs in the central east. Jerusalem was divided between them. The Arab portion of Palestine joined with Transjordan, which then became the Kingdom of Jordan.<sup>13</sup>



## THE CHURCH OF GOD IN JORDAN

Jobless after the British departed, Suleiman and his family went to Bethlehem at the outbreak of the Arab-Israeli War. When the war ended, hundreds of thousands of homeless Arabs had no place to go.

Those who paid the real costs of the Arab-Jewish war were the Palestinian Arabs who lost their homes, their lands, and as refugees fled to the Arab states, where they still continue to be D. P.'s, the displaced Arabs of western Asia who have no "Promised Land."<sup>14</sup>

<sup>11</sup> *Ibid.*, p. 408; Owen, *op. cit.*, p. 314.

<sup>12</sup> Yale, *op. cit.*, p. 412.

<sup>13</sup> John Scofield, "Jerusalem: The Divided City," *The National Geographic Magazine*, Vol. 115, No. 4, April, 1959, pp. 494, 496.

<sup>14</sup> Yale, *op. cit.*, p. 412.



These refugees lived—and still live—in caves, in tents, under trees, in open fields, on the streets, or wherever they can find a place to stay. Suleiman began a church in Bethlehem, trying particularly to assist these homeless souls. His young daughter Jean worked effectively among the children. Through her efforts the Sunday School grew to an attendance of nearly two hundred.<sup>15</sup> An Egyptian of Coptic background named Isaac Simaan, a German nurse named Martha Rosenstein, and a Jacobite named Samuel Murad were also associated with Suleiman. The church was in a building known as “the cave” because it encompassed a cave, which formed a portion of the structure’s lower rear. Their church was located about five hundred yards from the famous Church of the Nativity, the reputed birthplace of Christ.

In addition to the Bethlehem church, services at the Beit-Jāla mission continued. It was a modest beginning—but at least a beginning.

### FROM EGYPT TO CYPRUS

When they went into Egypt in September, 1947, D. B. Hatfield and his family had visas good for only seven days. During those seven days a cholera epidemic swept the land of the Nile. No one was allowed to leave the land, so the Hatfields were able to stay despite the fact that no new missionaries are admitted. Next, the United Nations’ ruling on the partitioning of Palestine on November 29 created a state of war in Egypt and the Hatfields were locked inside. Until the spring of 1949 Hatfield resided in El Ma’ādi where he could actively work among the churches. New churches were opened until there were a total of thirty.

The Egyptian authorities eventually compelled Hatfield to leave. In May, 1949, he went to Cyprus. He was on the Mediterranean island for four months before going to Jordan for a visit with Suleiman and the Bethlehem church. Following a revival meeting in Bethlehem and a five-month furlough in the United States, Hatfield established residence in Cyprus in April, 1950. He opened a mission in Nicosia, capital city of the British crown colony. Evangelical progress was slow in the ancient insular land. The earliest mission field to be reached by Paul and Barnabas in Apostolic times, modern Cyprus is strongly Greek in culture and Greek Orthodox in religion. Hatfield became enthusiastic about the land and the possibility of a mission work there,

<sup>15</sup> Suleiman, *loc. cit.*

especially when his efforts were rewarded with several outstanding conversions.

### NEW CONGREGATIONS IN JORDAN

In the fall of 1950 a new preaching station was begun in Beit-Sàhur, the traditional "Shepherds Town" a mile east of Bethlehem. Eighty to eighty-five persons came to the first services.<sup>16</sup> The Suleiman family emigrated to the United States ten days after the new mission was begun. Isaac Simaan was left in charge of the Bethlehem church and the missions in Beit-Jàla and Beit-Sàhur. He was dismissed in 1953.<sup>17</sup> In the absence of Suleiman, Hatfield made frequent trips to Jordan.

With halting steps a church was begun in Jerusalem. Complicated by the partition of the city into Jewish and Arab sections, services were conducted by Hatfield, Suleiman and Simaan, but without great success. In 1953 the Jerusalem church took on new vigor under the guidance of George M. Kuttab, who had recently united with the Church of God.<sup>18</sup> Kuttab resided in Bethlehem and cared for the Bethlehem and Jerusalem churches, and the Beit-Jàla and Beit-Sàhur missions.

Meanwhile, in August, 1952, a good work was begun in Ràmallah, a semi-modern city about fifteen miles north of Jerusalem. Under the leadership of Boutros Zaroû, a growing membership of forty-five was won out of the Moslem population. There was great need of an Evangelical grammar school in Ràmallah, so, with the help of Harb Monsour and Mary Mluchieh, Zaroû began a school in May, 1953.

### STEADY ADVANCEMENT IN EGYPT

While the short-lived Cyprian church was beginning and the Jordan work was slowly expanding to three churches and two missions, the work in Egypt was enjoying relatively good expansion. By the time Hatfield left the Middle East November 30, 1953, there were thirty churches in Egypt, with thirteen missions and 3,577 members.<sup>19</sup>

<sup>16</sup> *Ibid.*

<sup>17</sup> Hatfield, correspondence to Simaan, November 11, 1953.

<sup>18</sup> George Kuttab, correspondence to the author, February 22, 1956.

<sup>19</sup> Hatfield, unpublished *History of the Church of God in the Bible Lands*.

Among the most promising new churches were those in Beni Suef, El Gazira, Abu Gilban and Ishneen. Many conversions and "cases of healing and casting out evil spirits in Jesus' name" were reported.<sup>20</sup>

### REPLACEMENT AND NATIVE LEADERSHIP

Upon Hatfield's retirement from the Middle East, the Missions Board appointed J. Robert Doby, of North Carolina as his successor. Doby remained in Cyprus only nine months—April to December, 1954.<sup>21</sup> During this period the abortive work in Nicosia was closed.<sup>22</sup> Paul C. Shiakallis had served as pastor of the small congregation for some time, but his efforts, even when strengthened by Doby, were not enough to preserve the work. Interest simply waned and died.\* In Jordan and Egypt Doby encouraged the educational program but did not remain in the Middle East long enough to make his plans operable.

Boutros Labib was left in charge of the work in Egypt; and George Kuttab in charge of the small work in Jordan. The church in Jerusalem was helped in 1956 when Elijah Nuzhá, an Arab refugee, united with the Church and became pastor of the "Holy City" congregation.<sup>23</sup>

Amid some opposition and tremendous discouragement the work goes on. In Jordan, besides the regular church work in Bethlehem, Jerusalem, Ràmallah, Beit-Jàla, and Beit-Sàhur, the workers are endeavoring to reach the refugees, the aged, the orphaned, and the infirm. In Egypt, Labib and his workers continue to reach new towns with the gospel. Occasionally one is responsive enough that a mission is established in it. Generally, however, the gospel spreads slowly in all parts of the Middle East. It is the mother of civilization and civilized religion. And it is tired. Yet the Christians there live for the day when the Middle East will be rejuvenated with and by and for the gospel of the Lord Jesus Christ.

<sup>20</sup> From assorted correspondence from Hatfield and Labib to the Missions Department.

<sup>21</sup> J. Robert Doby, correspondence to the author, February 13, 1959.

<sup>22</sup> Paul H. Walker, correspondence to D. B. Hatfield, November 12, 1954.

\* Although five members were reported, Doby was unable to locate more than one of them. [From the official files of the Missions Department.] No more than five persons attended any of the services in Nicosia after the arrival of Doby. [Doby, correspondence to the Missions Department, May 17, 1954.]

<sup>23</sup> George M. Kuttab, correspondence to the Missions Board, May 1, 1956.



## TUNISIA

### HANDMAIDEN OF THE LORD

The student body of Lee College listened attentively as the elderly missionary spoke to them that day in 1946. She was Josephine Planter, the only Pentecostal missionary in Tunisia, an Arab nation in North Africa. One young student listened with more than polite attention, for her heart glowed wondrously warm with the Spirit of God. Margaret Gaines was only fourteen years of age, yet on that day she turned her back on the flippancy of adolescence and turned her heart and thoughts to God alone.

. . . The Lord revealed to my soul the necessity of complete consecration. It was there that I learned that divine joy comes with a total separation from the world and a total consecration to God. In making that consecration, the Lord asked of me my life for the cause of missions. I did not understand why He would choose one so unworthy as I, yet with joy I answered, "Here am I, Lord, send me."<sup>1</sup>

From that day onward, Margaret thought constantly of the day when she could become a missionary to Tunisia. At an age when most girls are carefree and romantic dreamers, she was preparing in relative loneliness for the task the Lord had set before her. Four years later, in October, 1950, she applied to the Missions Board for an appointment to Tunisia. When the Board deferred to send a young unmarried girl to a foreign field, she left school and went sadly to her home in Anniston, Alabama.

<sup>1</sup> Margaret Gaines, correspondence to the author, August 28, 1953.

Margaret was the daughter of pioneer Pentecostal missionaries to Japan; her mother had been dead for ten years, but her father understood the burden that lay on her heart. So did the church members in Anniston, for they loved her and had confidence in her. She, above everything on earth, desired to take His Word to the Christless land of Tunisia. And this handmaiden of the Lord received the desire of her heart.

Without the sponsorship of the Church, Margaret set about paying her own passage to Tunisia. An income tax refund supplied half the needed amount and offerings from friends in the Anniston church provided the remainder.<sup>2</sup> She sailed from her homeland on April 2, 1952, and arrived in Tunisia on April 16. She was met by Josephine Planter, whose ministry at Lee College had lit the flame of missions in her heart. For one year Miss Gaines roomed with the elderly missionary, during which time she applied herself to learning the French language. (Arabic, however, is the chief language of Tunisia.) Almost immediately the Church recognized the sincerity of the young missionary with an official appointment and regular financial support.



## TUNISIA AND CHRISTIANITY

Tunisia is not an easy field for Christian missions. It is about the size of Tennessee and half of it is desert. Arabs comprise about ninety-two per cent of the population, with the remainder made up of Jews, Frenchmen, Italians and Maltese. It is an ancient land, dating 3,500 years from the Phoenician colony of Carthage, the ruins of which are near the present Tunis.<sup>3</sup> At various times the land has been controlled by Rome, the Vandals, the Byzantine Empire, the Arabs, France, Spain and Turkey. Under Turkey it formed a part of the Barbary States, the Moslem nations along the northern coast of Africa. In 1883 Tunisia became a French Protectorate. During World War II it was captured by the Germans, then recaptured by the British and Americans, and returned to the French at the close of the war.

Even though such early Christian leaders as Augustine, Tertullian

<sup>2</sup> The details of this section have been gathered from acquaintance with Miss Gaines during her later student days at Lee College, correspondence with her, and a personal interview on April 2, 1958.

<sup>3</sup> *Rand-McNally Atlas of World History* (New York: Rand McNally, 1957), pp. 23, 24.

and Cyprian reached North Africa with the Gospel,<sup>4</sup> there are virtually no Christians in any of the Moslem lands today.

The field has always been a desperately hard one because of the wild nature of the country and its people, and the intolerance of long-entrenched Mohammedanism . . . Visible results of the faithful labor expended are painfully small, and the vast hinterland must still be regarded as in the main an unoccupied mission field.<sup>5</sup>

The first Catholic missionaries went to Tunis in the thirteenth century, and the first Protestant missions began in 1882.<sup>6</sup> Josephine Planter, a native of Bohemia, went to Tunis in 1912 as the first Pentecostal missionary. She established a Bible depot and did personal work, but was never permitted to conduct public services. She kept an open Bible in her window and counselled with those who came in to read and pray. During more than forty years of missionary labor, she won numerous converts to Christ but was never rewarded by seeing one person receive the Holy Ghost baptism.



#### CHURCH OF GOD BEGINNINGS

Miss Gaines' first convert was a young girl named Yvette Pélissier, groups in the primitive Pentecostal tradition. The Church of God contributed to her support from 1946<sup>7</sup> until the time of her death. Margaret Gaines was the first actual Church of God missionary in Tunisia. The twenty-year-old Miss Gaines remained with the eighty-year-old Miss Planter until May 1, 1953, when the young missionary moved to Mégrine, a suburb three miles south of Tunis, where she began a child evangelism class. Soon thereafter she also opened a mission in Ben Arous.

Miss Gaines' first convert was a young girl named Yvette Pélissier, whose mother was a Jewess and whose father was a French convert to the Jewish faith. Yvette, a lovely seventeen-year-old athlete, was junior

<sup>4</sup> Latourette, *History of the Expansion of Christianity*, Vol. 1, pp. 91, 92.

<sup>5</sup> Glover, *op. cit.*, p. 237. This observation includes the situation in all the Moslem nations of North Africa.

<sup>6</sup> Thiessen, *op. cit.*, p. 169.

<sup>7</sup> *Minutes of the Missions Board*, December 3, 1956.

track champion of North Africa. When she gave her heart to the Lord in September, 1953, after two months of consultation with Miss Gaines, she was immediately subjected to the wrath and persecution of her family. Ostracised from her people, the young Christian found sanctuary with Miss Gaines. Despite intense persecution, Yvette was steadfast. Soon she was baptized with the Holy Ghost, presumably the first person to receive the baptism in Tunisia. Wade H. Horton, Foreign Missions Field Representative, baptized Yvette when he passed through Tunisia on a round-the-world tour. He reported,

I baptized her in the Mediterranean Sea at a place near the ruins of the old historical city of Carthage, and the feeling swept over me that there was more victory in baptizing this one young girl than in all the victories of mighty Carthage. . . .<sup>8</sup>

There were other conversions and the mission in Mégrine grew slowly. For a short time services were conducted in Crétéville, Pont-du-Fahs and Aïn-el-Asker, but the language difficulties and a lack of helpers hindered them as permanent missions. The greatest hindrance, however, is fear of persecution. When a person accepts Christianity in Tunisia, he is usually severely treated, and the government provides no protection. Conversion means a loss of status, family disgrace and governmental discountenance.

Nevertheless, Margaret Gaines has worked on alone and by the summer of 1957 had won enough converts for a church to be organized. Since the nearest male missionaries were in Germany, she set out by ship across the Mediterranean and by train to the German headquarters in Krehwinkel. There she persuaded Lambert DeLong, who had been a classmate in college, to come to Mégrine and set her mission work in order for the Church of God. DeLong, accompanied by Lamar McDaniel, visited Tunisia and on August 25, 1957, organized the church with twenty members and thirty-five or forty adherents.<sup>9</sup> With the exception of a small Italian mission begun recently in Ben Arous, this is the only Pentecostal work in the whole of Tunisia.

The sprawling Mohammedan kingdom in North Africa—Morocco, Algeria, Tunisia, Libya—is still virtually untouched by Christian mis-

<sup>8</sup> Wade H. Horton, "World Tour: Part XI." *Church of God Evangel*, July 3, 1954, p. 3.

<sup>9</sup> Lambert DeLong, "A German's View of Tunisia," *Ibid.*, January 20, 1958, p. 4.

sions. Tunisia, with the Mediterranean Sea to the north and the Sahara Desert to the south, is presently in a state of nationalistic upheaval.<sup>10</sup> In 1956 it won independence from France and became a republic in 1957. Since then the land has been in bitterness and violence against the French. Christian culture is rapidly becoming as taboo as the Christian religion; so much so that there is widespread prejudice against even using the French language. What the future holds, no one is able to guess. The Church of God lost its permit to conduct services when the Arabs took over from the French, but worship services are being continued nonetheless.

The courage of Margaret Gaines holds the door ajar, but that door needs to be truly opened lest it be closed forever.

<sup>10</sup> John Gunther, *Inside Africa* (New York: Harper, 1955), pp. 146-162.





## BRITISH CENTRAL AFRICA

### MISSIONS AMALGAMATION

During the spring and summer of 1950 J. H. Saayman, Assistant Moderator of the Full Gospel Church in South Africa, visited extensively in the Church of God and was well impressed with its people, its doctrine, and its ministry. After receiving the permission of the Full Gospel Church to do so, the Afrikaaner united with the Church of God at the General Assembly in August.<sup>1</sup> Hopeful of extending its missionary activity in Africa, the Church appointed Saayman to serve as "a representative of the Missions Department in the territory of Northern Rhodesia, Southern Rhodesia, Nyasaland, and the Union of South Africa."<sup>2</sup>

Negotiations were then begun toward forming an amalgamation of the Church of God and the Full Gospel Church. Early in 1951 Saayman, accompanied by H. L. Chesser, General Overseer, and J. H. Walker, Executive Missions Secretary, returned to South Africa. On their way, the three men visited Matibi Mission in Southern Rhodesia, a mission and handicraft school operated since 1949 by W. A. du Plooy and Maria Maboka, a native of the Shangaan tribe. On March 20, 1951, this mission work was taken under the sponsorship of the Church of God, and its name was changed to Full Gospel Church of God.<sup>3</sup> Having gained this foothold in British Central Africa, the

<sup>1</sup> Conn, *Like A Mighty Army*, pp. 283-288.

<sup>2</sup> *Minutes of the Missions Board*, August 24, 1950.

<sup>3</sup> From official documents of this transaction, on file in the Missions Department.

emissaries of the Church continued to Johannesburg, in the Union of South Africa.

An amalgamation was effected between the Church of God and the Full Gospel Church March 28, 1951, and the South African church lengthened its name to Full Gospel Church of God. This merger made possible a more effective missionary program for each group. While there was much concord in doctrine and fellowship, the predominant factor was African missions. For several years the Church of God had desired to enlarge its ministry on the "Dark Continent," but access to it was not easily obtained. The Full Gospel Church had an active missionary program, but it was not as virile as the African body would have liked it to be. After the amalgamation, by using workers from South Africa, the Church of God would have greater access to the heathen interior, and the Full Gospel Church, with American support, would have the strength and vitality to initiate an effective missionary program. Emphasizing the missionary intent, the documents of amalgamation used the broad term "Full Gospel Church of God in Southern Africa," rather than "South Africa," which would have appeared restrictive.

Of the thirty thousand members of the Full Gospel Church, practically all were "European," that is, of British or Dutch extraction, descendants of the early European colonists. Other classifications were "Native" or "Bantu," the pure blacks of South Africa; "Indian," those who had migrated from India; "Colored," actually mulattos or others of mixed black and white lineage. The ultimate mission of the Church of God was not to reach these who lived in the Union of South Africa or other civilized nations, but to go to the unreached natives of Africa—the heathen uncivilized masses for whom Africa has long been known as the "Dark Continent." Secretary Walker said:

Our goal is the salvation of as many souls as possible of the 270 tribes in Africa who have never heard the gospel of our Lord and Saviour Jesus Christ . . . Our goal did not stop with the amalgamation, it only began there.<sup>4</sup>

During the next three years, the union of the two churches was strengthened by a generous interchange of preachers. At the request

<sup>4</sup> J. H. Walker, "Our Goal in South Africa," *Church of God Evangel*, July 21, 1951, p. 8.

of Saayman (who had been elected General Moderator of the South African church at the time of the merger), the Church of God sent James L. Slay to South Africa in 1952. He, with his wife Ruby, worked extensively in the Union until 1953. The Church then sent Mervyn G. McLuhan, past president of Northwest Bible and Music Academy and popular Bible teacher, with his wife Merle; to serve as principal of Berea Bible Seminary in Kroonstad.

Although the Missions Board had been instrumental in effecting the merger, they gradually relinquished to the General Executive Committee their interests in the European work of South Africa. On June 7, 1954, the Board resolved:

Whereas the interests of the Missions Board were and still are for an outlet to missionary activities among the nationals . . . [we] hereby unanimously approve [the cooperative program] to be under the direct supervision of the Executive Committee.<sup>5</sup>

This in particular concerned Berea Bible Seminary in Kroonstad, where McLuhan served successfully for the next several years.



## SOUTH AFRICAN MISSIONS

The missionary program of the Full Gospel Church was admittedly anemic at the time of the amalgamation in 1951. The merger, however, provided "a most [timely] 'blood transfusion' to the missions work" of the South African church.<sup>6</sup> Only since January 6, 1951, had there been a Missionary Committee or Board. Previous to that the work of missions had been under the direction of the Executive Council. Members of the new Board were: William O'Kelly, W. R. Anderson, N. J. Venter, Rex Green, and O. F. F. Changuion. Before the year ended, O'Kelly and Green\* retired from the Board, succeeded by W. S. Green and J. M. Klopper.

The missionary work was divided into nine general areas, with a superintendent for each area:

<sup>5</sup> *Minutes of the Missions Board, June 7, 1954.*

<sup>6</sup> *First Annual Report of the Full Gospel Church of God Missions Board: Year Ending December, 1951, p. 2.*

\* O'Kelly paid an extended visit to the United States: Green returned to Nigeria, where he had previously served as missionary.

Cape Peninsula . . . . .	W. Pemberton
Cape Eastern . . . . .	O. T. Swart
Northwest Cape . . . . .	A. J. Wiese
Orange Free State . . . . .	D. van der Merwe
Southwest Africa . . . . .	P. J. van der Walt
Natal Area, Zululand . . . . .	A. H. Cooper
Transvaal and Swaziland . . . . .	F. J. Schutte
Nyasaland, the Rhodesias, Mozambique, and Zoutpansberg District . . . . .	W. A. du Plooy
Natal Indian Work . . . . .	J. F. Rowlands

Some of these fields—such as the Natal Zulu and Natal Indian missions—were exceptionally fruitful; and some—such as the Swaziland Protectorate—were very new. In 1953 a new field was opened in Bechuanaland,<sup>7</sup> and still later missions were begun in Basutoland and Gordania.<sup>8</sup>

For the next four years matters were virtually unchanged. Annual gains were reported on the fields, and most of them were rearranged or broken down into smaller territories. The missionary personnel and the Missions Board of the Full Gospel Church of God changed rather frequently, but for the most part the situation remained unchanged.

### FURTHER AGREEMENT FOR EVANGELIZATION BRITISH CENTRAL AFRICA

In 1957 a working agreement was adopted by the Missions Board in America and the South African Board. With the entire continent of Africa seething with rebellion, revolution, and nationalism, and many former fields being closed to all Anglo missionaries, there was need for a careful study of the dire situation. In view of all the sobering circumstances, it became expedient to have an agreement that would make the combined efforts of the two boards more efficacious. The Church of God was becoming impatient to begin real missionary work in the African hinterland, and the Full Gospel Church of God had now begun to flex its missionary muscles. Accordingly, a working agreement was drawn up July 17, 1957, which gave a definition of territories, outlined the supervision of those territories,

<sup>7</sup> *Minutes of the Full Gospel Church of God Missions Board*, May 11, 1953.

<sup>8</sup> *Minutes of the Forty-seventh General Assembly* (1958), pp. 39, 40.

designated the source of their support, and stated the overall objectives of missions in Southern Africa.

1. *Central Africa*. This area shall embrace the Federation of the Rhodesias and Nyasaland, Tanganyika, Kenya and Uganda.
2. *Portuguese Africa*. This shall embrace Portuguese West Africa, known as Angola, and Portuguese East Africa, known as Mozambique.
3. *South Africa*. This shall embrace the Union of South Africa, Southwest Africa, Basutland, Bechuanaland, and Swaziland.

The Central African field was to be under the sponsorship and the supervision of the Church of God, with M. G. McLuhan as superintendent. Fernando Lopes, from Portugal, was appointed superintendent of Portuguese Africa,\* and Pat van Niekerk, superintendent of South Africa.

The Rhodesias and Nyasaland had been the territory supervised by W. A. du Plooy before his death December 24, 1956. Following a preliminary visit to the area in January, 1957, McLuhan moved to Salisbury, Southern Rhodesia, later in the year. T. D. Mooneyham, who taught at the school in 1952-1953, succeeded McLuhan at Berea Bible Seminary. Kenneth du Plooy, young son of the founder, went to Southern Rhodesia to assist McLuhan in the mission endeavor and to serve as principal of the Matibi mission and school. Young du Plooy had united with the Church of God in 1951, at the same time as Saayman, and remained in America to attend college. In 1955 he returned to South Africa with his young American bride, Carol.

Shortly after going to British Central Africa, M. G. McLuhan and his family spent a year in America on furlough. They returned to their field of labor in September, 1958. An immediate tour of the work in the Rhodesias and Nyasaland, plus a conference of his forty-five workers, encouraged the missionary concerning the future.<sup>9</sup>

\* The difficulties Lopes and his workers have experienced in Mozambique are similar to those experienced by the workers in Angola. Although they have not been expelled, the workers have been woefully harassed and persecuted.

<sup>9</sup> M. G. McLuhan, correspondence to the Missions Department, c. November 15, 1958.

## THE RISING TIDE

Coinciding with Church of God attention to the African continent during the past decade has been a rising tide of nationalism among the native Africans. In many places the sentiment of independence has become a virtual ground swell. From the savage Mau Maus of Kenya to the peaceful Nigerians, the Africans are tired of European colonialism and are determined to be free.<sup>10</sup> French, Belgian, and British rule seems destined to end, by peaceful means or by violent. The British, having been more considerate through the years, are having far less difficulty than the others. Only Portugal, with its tight control of Angola and Mozambique, is presently free from the rising tide. For the most part, Christian missions throughout the African continent are finding it necessary to become indigenous or cease operation. It is not an encouraging picture.

In the whole of Africa, there are only about six million white Europeans . . . About ninety-eight per cent of all Africans are Hamites, Semites, Bantus, and other dark-skinned peoples, more than a third of them still animist or pagan. About one third are Muslim. And while Islam is gaining steadily . . . Christianity is barely holding its own.<sup>11</sup>

What the Church of God is to do must be done quickly. From their vantage point in relatively peaceful British Central Africa, McLuhan and his workers see the encroaching tide rising about them, sometimes savagely, sometimes quietly. Church of God attention to the "Dark Continent" has not come a day too early. It is devoutly hoped that it has not come too late.

<sup>10</sup> This is one of the great mass movements of our time. It is dealt with at some length in Gunther's *Inside Africa; The Atlantic Monthly*, (a special issue on "Africa, South of the Sahara"), April, 1959; *Life* (two special issues on "Black Africa in Tumult" and "Eruption in Black Africa"), January 26, 1959 and February 2, 1959; *Time* ("Black Africa: Dawn of Self Rule"), February 16, 1959; *The Christian Century* ("Something New in Africa?"), December 11, 1957, ("Challenge to Missions in Africa"), April 1, 1959.

<sup>11</sup> John Scott, "Last Chance in Africa" *The Atlantic Monthly*, Vol. 203, No. 4, April, 1959, p. 88.



## NIGERIA

### THE UNCERTAIN SOUND

Uncertainty and disappointment clouded the beginning of the Church of God in Nigeria. Out of uncertainty, however, came eventual blessing and certainty.

Pretending to be the founder and leader of sixty-four congregations with eight thousand members, a Nigerian in 1949 sought to unite with the Church of God. During the next two years he frequently requested that white missionaries be sent to the black land and that he be accepted into the fellowship of the Church. In April, 1951, only a month after the amalgamation of the Church of God and the Full Gospel Church of South Africa, J. H. Walker and J. H. Saayman\* visited Nigeria to investigate the possibility of opening a mission work. Impressed with the need in Nigeria, they accepted the Nigerian leader into the Church of God.<sup>1</sup>

The Missions Board appointed Rex N. Green of England and Johannesburg, South Africa, to the West African field. This was a particularly fortunate appointment, because Green and his wife had previously served in another part of Nigeria. Instructed to look into the situation and see how the Church of God could best help the people, the missionaries reached their new field of labor on October 16, 1951.<sup>2</sup>

Natives of England and seasoned missionaries in Nigeria and South

\* Walker was Executive Missions Secretary of the Church of God; Saayman was General Moderator of the Full Gospel Church of God.

<sup>1</sup> Rex N. Green, short historical sketch of the Church of God in Nigeria.

<sup>2</sup> *Ibid.*

Africa,<sup>3</sup> the Greens were able to appraise readily the situation of their new field. It was a discouraging picture. The native leader had made gross misrepresentations of the extent and quality of his work. Instead of the sixty-four congregations, eight thousand members, and several schools, Green was able to locate "eleven churches with only a few hundred members and no schools."<sup>4</sup> Most of the existing work was due to the efforts of other Nigerian evangelists, such as Sunday O. Umoh, Brown W. Umoh, Bassey O. Umoh (Sunday's brother), and David A. Umoh.<sup>5</sup> These men had united their efforts shortly before Walker's and Saayman's visit in order to be accepted into the Church of God.

The unfaithful leader was discharged after a full inquiry by Green and the Nigerian ministers. Sunday O. Umoh, a well-trained and capable evangelist and interpreter, was appointed as the Nigerian leader under Green's general supervision.



#### NIGERIAN ORIENTATION

Rex N. Green and his wife were missionaries to a huge and diverse land. England's largest colony, Nigeria is three times as large as the British Isles—or about as large as Texas and Oklahoma combined.<sup>6</sup> The vast land extends from the torrid, humid rain forest along Africa's west coast northward to the sandy fringes of the Sahara Desert. This coastal region along the Gulf of Guinea was once called the "Slave Coast" because it supplied most of the slaves imported to America.\* Nigeria is in the true "Black Africa." Out of a population of more than thirty-one million, there are less than twelve thousand whites. "This is *Black* Africa and make no mistake about it."<sup>7</sup> The name *Nigeria* itself means "black," from the Niger River which flows through the

<sup>3</sup> Green, autobiographical sketch.

<sup>4</sup> T. D. Mooneyham, short unpublished historical sketch of the Church of God in Nigeria.

<sup>5</sup> Green, historical sketch.

<sup>6</sup> W. Robert Moore, "Progress and Pageantry in Changing Nigeria," *The National Geographic Magazine*, Vol. 110, No. 3 (September, 1956), p. 325.

\* ". . . Africans were plucked out of the bush, caged as if they were animals, abominably whipped, and transported across the seas. Almost the entire population of the United States . . . is descended from forbears on these Guinean shores." [Gunther, *op. cit.*, p. 735.]

<sup>7</sup> *Ibid.*, p. 747.



colony to the Gulf of Guinea. The complexity of the land is seen in the fact that there are 250 tribes in the land, and about four hundred different languages.<sup>8</sup>

The eleven congregations of the Church of God were located in Calabar Province, in the Eastern Region, among the Efik-speaking tribesmen. In this region cannibalism was known in the not-too-distant past.\* The legendary Mary Slessor helped to pioneer this region for Christ from 1876 to 1915.<sup>9</sup> She was a great influence in bringing cannibalism and human sacrifice to an end.<sup>10</sup> The religion found in southern Nigeria today is often a heathenish amalgam of Christianity, superstition, and outright paganism.† This southeastern field represented a real challenge to the new Church of God missionaries.

### ESTABLISHED IN TRUTH

When Green completed reorganizing the small work, Chief Effiong Umoh presented the missionary a plot of land for a mission station in the village of Abak Itengeh.<sup>11</sup> This was a welcome boon to the work, for Europeans are not allowed to purchase land in Nigeria—or even to enter the country unless their presence is necessary and they post a sizable bond.<sup>12</sup> The Greens lived in first one government rest home and then another until the mission home was completed in July, 1952.

During the next two years the work of evangelism prospered. By spring, 1953, there were eighteen churches in Abak Division.<sup>13</sup> On

<sup>8</sup> "Six Leaders of Black Africa," *Time*, February 16, 1959, p. 27.

\* Donald F. McFarlan, in *Calabar, the Church of England Mission*, tells of missionaries who witnessed "men grinding human skulls into powder which they put in the palms of their hands and licked off like sugar."

<sup>9</sup> Glover, *op. cit.*, p. 250.

<sup>10</sup> Mary Slessor's colorful and courageous career has been written of many times. Good concise accounts are found in T. J. Bach's *Pioneer Missionaries for Christ and His Church* (Wheaton, Illinois: Van Kampen Press, 1955), pp. 80-84; and E. Myers Harrison's *Blazing the Missionary Trail* (Wheaton, Illinois: Van Kampen Press, 1949), pp. 109-121.

† In the north it is Mohammedanism, which has been strongly entrenched there since the seventh century. [Thiessen, *op. cit.*, p. 195.] In sun-drenched Kano there is a large stone mosque where forty thousand Moslems gather each week. [Moore, *loc. cit.*, p. 351]. This was Green's earlier field in Nigeria.

<sup>11</sup> Green, historical sketch.

<sup>12</sup> Gunther, *op. cit.*, p. 741.

<sup>13</sup> *Minutes of the Forty-fifth General Assembly* (1954), p. 44.

April 26 twelve ministers and eighteen deacons were ordained to care for the churches. Green called it "a red-letter day . . . a glorious culmination to a term of ministry that had commenced in heart-breaking disappointment."<sup>14</sup> The missionary also began weekly Bible classes for the Nigerian preachers and successfully instructed them in the Word of God and the Pentecostal faith.

The strain of the task took its toll on Missionary Green. While building the headquarters station in Abak Itenghe he became ill and steadily worsened. In July, 1954, ill health compelled him to return to his native England. Since no one was available to replace him at the time, Green was advised by the Nigerian authorities to dispose of the church furnishings and possessions lest they fall into the hands of unscrupulous men.<sup>15</sup> Direction of the work was left to Sunday O. Umoh, with such workers as George Umunah, who had been converted under Green's ministry. Because of the faithfulness of the Nigerian preachers, the work did not subside during the six-months absence of a white missionary. The converts had been established in the truth.

### INCREASE IN THE CALABAR

On December 13, 1954, T. D. Mooneyham arrived in the Nigerian field from South Africa, where for two years he had taught in the Berea Bible Seminary.<sup>16</sup> Besides his work in South Africa, Mooneyham had also spent nearly a year in Angola. In Nigeria he and his family found the Christians somewhat discouraged but still living true to their testimony. Filled with curiosity and jubilant at their coming, the Nigerians followed the Mooneyhams in throngs as they picked up the reins of the church endeavor. As Mooneyham visited the churches the hospitable people laded him with gifts of love: sheep, chickens, eggs, yams, rice, and all sorts of fruit.

It was a strange new mission field to the Mooneyhams. There in the black belt of Africa, throbbing jungle drums filled the humid nights as they vied with other wild and weird sounds of the jungle. From their mud and thatch house the missionaries listened sleeplessly, and felt

<sup>14</sup> Green, historical sketch.

<sup>15</sup> Green, correspondence to the Missions Department, December 29, 1956.

<sup>16</sup> Mooneyham, an unpublished sketch on the Church of God in Nigeria.

compassion for the superstitious Nigerians.

In Calabar province there are more than two million inhabitants, among whom we see heathenism every day in its grossest forms.<sup>17</sup>

Spirit-houses (the abode of departed spirits) and juju (witchcraft and magic) were a normal part of Calabar life.

In order to meet the problems of the African field, Mooneyham organized a six-month Bible Training School. The first classes met on July 5, 1955, with twenty ministerial students. The missionary and S. O. Umoh shared the task of teaching. This term closed on December 16, and a second was begun on January 3, 1956.<sup>18</sup> Twenty-one students attended the second term. When this term closed on May 27, diplomas were given to the fifteen who had completed the two-year course.<sup>19</sup> These workers applied themselves to evangelizing the region and pastoring the churches as they were established. Still in the field of education, Mooneyham opened a grammar school with four teachers and 120 students.

The result was a steady spread of the gospel. By the time Mooneyham retired from the Nigerian field July 6, 1956, there were twenty-five churches with approximately one thousand members and eighteen full-time ministers.<sup>20</sup>



## THE SITUATION TODAY

Paul J. Searcy and his wife Dorothy, of Marion, North Carolina, arrived in Calabar to replace the Mooneyhams on May 24, 1956. The two young couples worked together for six weeks, then the Mooneyhams returned to the States and the Searcys were left alone in the black land.

Under the leadership of Searcy the work in Nigeria has enjoyed considerable expansion. He, like Mooneyham, has paid especial attention to the training of Nigerian workers in the school. In recent months missionaries have been sent from Calabar to British Camaroons, where many were converted and several churches were established. A

<sup>17</sup> *Ibid.*

<sup>18</sup> Mooneyham, correspondence to the author, December 1, 1955.

<sup>19</sup> *Ibid.*, c. June 1, 1956.

<sup>20</sup> *Minutes of the Forty-sixth General Assembly* (1956), p. 33.

new work has also been established in Owerri Province. Spiritual results have been outstanding, with as many as six hundred conversions in one month and as many as forty receiving the Holy Ghost in a single service.<sup>21</sup> Relatively few of the many converts have been accepted as regular members of the Church of God, due to the deeply ensconced polygamous practices of the people.

Searcy is surrounded by a capable staff of Nigerian assistants. A Council of Seven is composed of some of the most influential leaders and the territory is divided into seven districts. Searcy has written, "We are finding some chosen vessels to bring victory in Nigeria."<sup>22</sup>

The great hope in Nigeria is the growth of the Nigerian Bible College, as the school has come to be known. On July 11, 1958, the missionaries moved to the seven acre school site in Abak Township, near Uyo. This, it is hoped, will continue the supply of workers who serve the sixty churches and minister to the 1,714 full members and the thousands of adherents.<sup>23</sup> Searcy and his fifty-five workers are busy strengthening the Church of God in Calabar and extending it to interior provinces and the British Camaroons. In June, 1959, they were encouraged by the arrival of R. Evan (Bob) and Dorcas Headley from Lee College to assist in the school.

From an uncertain beginning the Church of God has come a long way. It has pressed the Christian message and the Pentecostal revival into dark corners where it has not been known before. Yet the work in Nigeria is scarcely begun. The British Colony is scheduled to become an independent republic in 1960.<sup>24</sup> While it is hoped that this will not hinder Christian missions, this sweeping wave of nationalism leaves the future uncertain. Yet one thing is certain. The same God who has guided the past will guide in the future.

<sup>21</sup> According to the various newsletters from Searcy.

<sup>22</sup> Searcy, newsletter, August 9, 1958.

<sup>23</sup> *Minutes of the Forty-seventh General Assembly* (1958), p. 26.

<sup>24</sup> Robert Coughlan, "Black Africa Surges to Independence, Part I," *Life*, January 26, 1959; 100ff; see also, *Time*, February 16, 1959, p. 24ff, article "Vive l' Indépendance!"

# APPENDICES

TABLES

BIBLIOGRAPHY

INDEX

## TABLES

### CHRONOLOGY OF COUNTRIES ENTERED

CAPITALS indicate permanent missions

*Italics indicate temporary entry*

1909 BAHAMA ISLANDS	BARBADOS <i>Dominica</i>	1947 PERU JORDAN <i>Cyprus</i> PHILIPPINE IS.
1910 <i>Egypt</i> <i>Cuba</i>	1937 HAWAII SPAIN <i>China</i>	1948 ANGOLA
1914 <i>China</i>	1938 <i>Angola</i>	1950 COSTA RICA HONDURAS NICARAGUA
1917 <i>Virgin Islands</i> <i>Barbados</i> <i>Argentina</i>	1939 BERMUDA	1951 NIGERIA BRAZIL
1918 <i>Jamaica</i>	1940 ARGENTINA EL SALVADOR DOMINICAN REP. ST. LUCIA ST. VINCENT	1952 TUNISIA <i>Sicily</i>
1921 <i>Bermuda</i>	1942 CUBA <i>Trinidad</i> <i>British Guiana</i>	1953 JAPAN DOMINICA
1924 JAMAICA	1943 ST. KITTS NEVIS	1954 CHILE PARAGUAY COLOMBIA
1925 <i>Bermuda</i>	1944 ALASKA PUERTO RICO BRITISH HONDURAS HONDURAS ( <i>Bay Is.</i> )	1955 ENGLAND GILBERT ISLANDS <i>Indonesia</i>
1926 <i>French West Africa</i>	1945 URUGUAY ST. MARTIN	1957 TRINIDAD BRITISH GUIANA <i>Guam</i>
1932 MEXICO TURKS ISLAND	1946 EGYPT VIRGIN ISLANDS	1958 GRENADA <i>Aruba</i>
1933 HAITI		
1934 GUATEMALA		
1935 COSTA RICA (English) PANAMA		
1936 INDIA GERMANY		

MISSIONS

MEMBERSHIP AND RECEIPTS		
1911		\$ 21.05
1912	29	22.55
1913	60	
1914	229	91.48
1915	344	196.58
1916	369	141.96
1917	490	1,815.72
1919	427	2,890.18
1920	445	1,926.19
1921	434	1,155.83
1922	597	975.88
1923	614	3,121.79
1924	660	2,966.13
1925	360	1,817.14
1926	410	1,747.64
1927	479	4,925.17
1928	570	2,205.95
1929	962	2,843.21
1930	1,248	2,476.18
1931	1,486	2,270.63
1932	1,759	3,308.59
1933	1,903	3,682.36
1934	2,387	6,533.37
1935	3,269	7,259.55
1936	7,197	14,719.85
1937	11,994	27,299.29
1938	8,791	28,429.74
1939	11,600	38,713.99
1940	20,336	53,963.30
1941	18,362	83,101.89
1942	20,043	106,665.19
1943	21,183	54,277.21
1944	23,941	170,229.61
1945	29,345	214,453.21
1946	38,052	340,848.54
1947	41,323	195,425.33
1948	42,137	295,778.36
1949	60,485	263,682.30
1950	59,535	264,216.98
1951	68,624	348,916.21
	(30,000)*	
1952	63,428	311,232.42
	(39,257)*	
1953	65,697	440,162.85
	(49,257)*	

MISSIONS BOARD

R. P. Johnson	1926-1930	
E. L. Simmons	1926-1930	
E. M. Ellis	1926-1932	
M. W. Letsinger	1926-1929	
M. P. Cross	1926-1942;	
	—1946-1952	
J. P. Hughes	1929-1936	
E. W. Williams	1930-1941	
Zeno C. Tharp	1930-1945	
E. C. Clark	1932-1944	
T. M. McClendon	1936-1939;	
	—1945-1948	
E. E. Winters	1939-1941	
Earl P. Paulk	1941-1943;	
	—1952-1956	
H. L. Chesser	1941-1944	
J. Stewart Brinsfield	1942-1946	
John C. Jernigan	1943-1944	
Carl Hughes	1944-1945	
George D. Lemons	1944-1950	
J. L. Goins	1944-1946	
Paul H. Walker	1945-1952	
A. M. Phillips	1946-1958	
Wade H. Horton	1948-1953	
J. H. Hughes	1950-1952	
Raymond Morse	1950-1957	
W. E. Johnson	1950-	
J. H. Walker	1952-1958	
S. E. Jennings	1952-	
D. A. Biggs	1953-	
T. F. Forester	1956-	
L. H. Aultman	1957-1958	
John D. Smith	1958-	
Houston R. Morehead	1958-	
J. D. Bright	1958-	
1954	68,488	535,171.07
	(56,839)*	
1955	73,502	611,105.21
	(46,560)*	
1956	78,199	683,586.36
	(55,068)*	
1957	84,987	694,254.62
	(47,000)*	
1958	95,737	657,220.37
	(55,068)*	

\* South African membership.

**EXECUTIVE SECRETARIES OF  
FOREIGN MISSIONS**

M. P. Cross	1942-1946
J. Stewart Brinsfield	1946-1948
J. H. Walker	1948-1952
Paul H. Walker	1952-1958
L. H. Aultman	1958-

**FOREIGN MISSIONS FIELD  
REPRESENTATIVES**

J. H. Ingram	1935-1938; —1939-1947
Paul H. Walker	1938-1939
Wade H. Horton	1952-1958
C. R. Spain	1958-

**MISSIONS REPRESENTATIVES**

Johnny M. Owens	1953-1958
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**SUPERINTENDENTS OF  
BERMUDA AND THE  
WEST INDIES**

Carl J. Hughes	1945-1947
Henry C. Stoppe	1950-1954
A. W. Brummett	1954-

**SUPERINTENDENT OF LATIN  
AMERICA**

Vessie D. Hargrave	1945-
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**ASSISTANT SUPERINTENDENTS  
OF LATIN AMERICA**

Wayne C. McAfee	1953-1954
J. Herbert Walker, Jr.	1955-1957
T. Raymond Morse	1957-



## MISSIONARIES AND NATIONAL SUPERVISORS

\* Wife also served as an officially appointed, or recognized, missionary.

† Years served before uniting with the Church of God.

### ALASKA

George Savchenko*	1944-1948
J. H. Davis*	1948-1957
Roman O'Mary*	1954-
M. L. Cowdell*	1954-
Ladson Outzs*	1954
B. F. Sherbahn*	1956-
Edward L. Baker*	1951-
George White*	1953-
Duby Boyd	1956-
Joan Ashby	1956-
Bobby Johnson*	1956-

### ANGOLA

Edmond Stark*	1938-1939
Pearl M. Stark	1948-1957;
	—1958 <sup>1</sup>
Joaquim Martins* <sup>2</sup>	1949-1957
Manuel Martins <sup>2</sup>	1953-1957
T. D. Mooneyham*	1953-1954

<sup>1</sup> Problems of reentry uncertain in May, 1959.

<sup>2</sup> Missionaries from Portugal.

### ARGENTINA

Marcos Mazzucco <sup>1</sup> (1928-1940)†	—1940-
Mario Mazzucco <sup>2</sup>	1956-
Aleksio Praniuk <sup>2</sup>	1956-
Salvador Ciulla <sup>2</sup>	1956-

<sup>1</sup> Native supervisor.

<sup>2</sup> Native district supervisors.

### BAHAMA ISLANDS

Edmund S. Barr	1909-1911
R. M. Evans	1910-1912
Carl M. Padgett	1913
Milton Padgett	1913-1916;
	—1917-1920;
	—1921-1926

W. H. Cross	1917
W. R. Franks <sup>1</sup>	1920-1921;
	—1934-1936; <sup>2</sup>
	—1937-1940;
	—1942-1943; <sup>3</sup>
	—1948-1950

W. V. Eneas	1925-1931
S. B. Pinder	1926-1928
W. D. Childers	1931-1932
W. E. Raney	1932-1934;
	—1936-1937;
	—1941-1942

J. B. Camp	1943-1944
H. C. Stoppe*	1944-1945;
	—1950-1952

Carl J. Hughes*	1940-1941;
	—1945-1948
M. W. Patterson*	1952-1956
E. Ray Kirk*	1956-1958
C. E. Allred, Jr.*	1958-

<sup>1</sup> Native overseer.

<sup>2</sup> Under Overseer of Florida.

<sup>3</sup> Under the Missions Board.

### BERMUDA

J. H. Ingram	1921;
	—1925-1926
Carl J. Hughes	1939-1940;
	—1940-1941 <sup>1</sup>

Perry C. Horton	1940
Absolom Bean <sup>2</sup>	1940-
S. A. Robertson <sup>3</sup>	1945-1952
J. Willard Brummett*	1952-1955
J. L. Goins	1955-1956
Charles F. Fubler <sup>2</sup>	1956-

<sup>1</sup> Supervised Bermuda from Bahama Islands.

<sup>2</sup> Native Missionary.

<sup>3</sup> Missionary from Jamaica.

## BRAZIL

Albert J. Widmer*(1934-1951)†	
	—1951-1954
Mathilda Paulsen (1935-1954)†	
	—1954-1955
Wayne McAfee*	1954-
Bill E. Watson*	1956-

## BRITISH HONDURAS

Fred R. Litton*	1944
Robert W. Shaw <sup>1</sup>	1944-1946;
	—1948-1950
Winston Simms <sup>2</sup>	1946-1948
Osmond O. Wolfe <sup>1</sup>	1950-1958
Frances Evans	1952
Mabel Mullins	1952
Ollie Harris	1958-

<sup>1</sup> Missionary from Jamaica.

<sup>2</sup> Native of British Honduras.

## CHILE

Edmund Outhouse*	1954-
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## COLOMBIA

Paul H. Childers*	1956-
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## COSTA RICA

Rosabelle Dandie <sup>1</sup> (1927-1935)†	
	—1935-
Graham L. Stillwell*	1948
Noel DeSouza* <sup>2</sup>	1950-
Jackie R. Scott*	1956-
Hiram Almirudis <sup>3</sup>	1957

<sup>1</sup> Native of Jamaica.

<sup>2</sup> Missionary from Panama.

<sup>3</sup> Native of Mexico.

## CUBA

Hoyle Case*	1942-1944;
	—1955-
Dewey Herron*	1944-1945
Carl M. Hughes*	1945-1946
J. H. Ingram	1946-1948
Alberto Blanco <sup>1</sup>	1948-1950

Edward F. McLean*	1950-1955
Sixto Molina*	1953-1956

<sup>1</sup> Native supervisor.

## DOMINICAN REPUBLIC

John P. Kluzit <sup>1</sup>	1940-1944
J. W. Archer*	1944-1945
C. E. French*	1946
Ramón Fontaine	1946-1948
Graham Stillwell*	1949
James M. Beaty*	1949-1951
W. D. Alton*	1952-1956
Faye Singleton	1953-1954
George B. Horton*	1956-

<sup>1</sup> Supervised work from Haiti.

## EGYPT

Boutros Labib <sup>1</sup> (c. 1912-1946)†	
	—1946-
D. B. Hatfield*	1947-1953
J. Robert Doby*	1954

<sup>1</sup> Native supervisor.

## EL SALVADOR

F. W. Mebius (c. 1904-1940)†	
	—1940-1944
H. S. Syverson*	1940-1956
Graham L. Stillwell*	1943-1944
O'Neil McCullough*	1953-
Gabino Castillo <sup>1</sup>	1955-
Paul Marley	1957

<sup>1</sup> Missionary from Guatemala.

## ENGLAND

O. A. Lyseight <sup>1</sup>	1955-
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<sup>1</sup> Native of Jamaica.

## GERMANY

Hermann Lauster*	1936-
R. R. Seyda*	1949-1951
Walter Lauster*	1951-
Lambert DeLong*	1951-
Lamar McDaniel*	1958-

GILBERT ISLANDS  
Edward Kustel\* 1955-

GUATEMALA

Charles T. Furman\*(1916-1934)†  
—1934-1947  
Thomas Pullin\* (1916-1944)†  
—1944-1958  
P. D. Hoggatt\* 1941-1948  
Luther Carroll\* 1946-1948  
Wayne C. McAfee\* 1948-1952  
James C. Beaty\* 1951-1953  
William R. McCall\* 1953-  
Jaime Aldana<sup>1</sup> 1955-  
Paul Marley\* 1958-  
Vergil E. Wolf\* 1958-

<sup>1</sup> Native supervisor.

HAITI

J. Vital Herne<sup>1</sup> (1929-1933)†  
1933-1937  
John P. Kluzit\* 1938-1946  
Arnold Favre<sup>2</sup> 1938  
Dorris Burke<sup>3</sup> 1938  
Henry C. Stoppe\* 1945-  
James M. Beaty 1946-1947;  
—1952-\*  
F. J. Thibodeau\* 1947  
J. H. Walker, Jr.\* 1947-1952  
Odine Morse 1949-  
Ruth Carmine 1949-1950  
Paul T. Nance\* 1950  
Wayne Heil\* 1953-1956  
Faye Singleton 1955  
Warren E. Coleman\* 1956-

<sup>1</sup> Native overseer.

<sup>2</sup> Missionary from Switzerland.

<sup>3</sup> Missionary from Jamaica.

HAWAII

Fred R. Litton 1937-1941  
G. G. Prince 1942-1945  
Grier W. Hawkins\* 1945-1949;  
—1950-1954  
A. W. Brummett\* 1948-1950  
Ronnie Helton\* 1949-  
Dalraith N. Walker\* 1953-1954

Orville P. O'Bannon\* 1953-1958  
Lovell R. Carey\* 1954-1958  
Lewis R. McMahan\* 1958-

HONDURAS

Fred R. Litton\* 1944-1946  
Graham L. Stillwell\* 1946  
O'Neil McCullough\* 1948-1951  
Josué Rubio\*<sup>1</sup> 1950-  
Margaret Gerg 1950  
William R. McCall\* 1951-1953  
Lucille McCutchen 1952  
Frances Evans 1952-1958  
Mabel Mullins 1952-  
Norva E. Skaggs\* 1953-  
Doyle King 1959-

<sup>1</sup> Missionary from Mexico.

INDIA

Robert F. Cook\* (1913-1936)†  
—1936-1949  
George R. Cook 1936-1945  
Hoyle Case\* 1938-1942  
Edward Crick\* 1943-1948  
C. E. French\* 1947-1952  
Paul S. Cook\* 1947-1948  
Dora P. Myers 1950-  
William Pospisil\* 1952-  
Harold L. Turner\* 1954-

JAMAICA

E. E. Simmons 1925  
T. A. Sears 1925-1927  
Z. R. Thomas 1927-1935  
H. A. Hudson<sup>1</sup> 1935-1940  
J. B. Camp 1940-1943  
Sidney Pearson 1941-1942  
F. J. Thibodeau\* 1943-1944  
David L. Lemons\* 1944-1946  
Leslie M. Gilpin\* 1945-1947  
Alva Mae McClure 1945-1948  
Henry C. Stoppe\* 1947-1950  
A. W. Brummett\* 1951-1954  
Preston F. Taylor\* 1954-1958  
Frances E. Olsen 1956-  
Samuel Peterson\* 1957-  
Luke R. Summers\* 1958-

<sup>1</sup> Native supervisor.

## JAPAN

L. E. Heil*	1952-
Robert Stevens*	1956-1957
Joan Wakeford <sup>1</sup>	1956-

<sup>1</sup> Missionary from Union of South Africa.

## JORDAN

D. B. Hatfield*	1947-1953
J. Robert Doby*	1954
George Kuttab <sup>1</sup>	1954-

<sup>1</sup> Native supervisor.

## LEEWARD ISLANDS

J. H. Marshall <sup>1</sup>	(1911-1936)†
	—1936-1943
J. B. Winter <sup>2</sup>	1937-1956
Luke R. Summers*	1951-1958
F. G. McAfee*	1955-1956
L. T. Bolan* <sup>3</sup>	1956-

<sup>1</sup> Native overseer.

<sup>2</sup> Missionary from Canada.

<sup>3</sup> Supervised work from Virgin Islands.

## MEXICO

Maria Atkinson (c.1920-1931)†	
	—1932-
J. H. Ingram <sup>1</sup>	1932-1943
David G. Ruesga <sup>2</sup>	1940-1941;
	—1943-1946
J. Willis Archer*	1940-1944
Vessie D. Hargrave*	1944-1946
Fernando A. González <sup>3</sup>	1943-1958
Alejandro Portugal, Jr. <sup>4</sup>	1947-
Apolinar Castro <sup>4</sup>	1947-
Samuel Gómez <sup>4</sup>	1947-
Rafael Lastra <sup>4</sup>	1958-

<sup>1</sup> Supervised Mexico from California, U.S.A.

<sup>2</sup> Native leader and supervisor.

<sup>3</sup> Served variously as assistant supervisor, supervisor, and regional supervisor.

<sup>4</sup> Regional supervisors.

## NICARAGUA

Miguel Flores <sup>1</sup>	1951-1953
Pedro Abreu <sup>2</sup>	1953-

<sup>1</sup> Missionary from El Salvador.

<sup>2</sup> Missionary from Dominican Republic.

## NIGERIA

Rex N. Green* <sup>1</sup>	1951-1954
T. D. Mooneyham*	1954-1956
Paul J. Searcy*	1956-
Robert Headley*	1959-

<sup>1</sup> Missionary from England and South Africa.

## PANAMA

Bolívar DeSouza <sup>1</sup>	1936-
A. J. Angvick	(1936-1940)†
	—1940 <sup>2</sup>
	—1946-
Bill E. Watson*	1954
Vergil E. Wolf*	1958

<sup>2</sup> Served with the U. S. Navy, 1940-1946.

<sup>1</sup> Native leader.

## PARAGUAY

José Minay <sup>1</sup>	1954-
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<sup>1</sup> Missionary from Chile.

## PERU

A. S. Erickson*	1949-1954
C. E. French*	1954-1956
Juan Alzamora* <sup>1</sup>	1956-

<sup>1</sup> Native supervisor.

## PHILIPPINE ISLANDS

Frank Parado	1947-1948
Fulgencio R. Cortez* <sup>1</sup>	1948-
James B. Ressor*	1956-
Lovell R. Carey*	1959-

<sup>1</sup> Native overseer and leader.

### PUERTO RICO

C. E. French\* 1944-1946  
Antonio Collazo<sup>1</sup> 1946-1956  
Alice Josephsen 1952-1953  
Faye Singleton 1952-1953;  
—1956-  
W. D. Alton\* 1956-  
<sup>1</sup> Native supervisor.

### RHODESIAS AND NYASALAND

M. G. McLuhan\*<sup>1</sup> 1957-  
<sup>1</sup> Worked in South Africa, 1953-  
1957.

### TRINIDAD

Edward Hasmatali<sup>1</sup> (1949-1956)†  
—1956-1958  
Claude W. Smith\* 1958-  
<sup>1</sup> Native supervisor.

### TUNISIA

Margaret Gaines 1952-

### URUGUAY

Mario Mazzucco<sup>1</sup> 1945-1949  
Justo Videla<sup>2</sup> 1949-  
<sup>1</sup> Supervised Uruguay for Argentina.  
<sup>2</sup> Native supervisor.

### VIRGIN ISLANDS

Henry C. Stoppe\* 1946-1947  
Fred R. Litton\* 1947  
Graham L. Stillwell\*  
Luke R. Summers\* 1950-1951  
Sixto Molina\* 1951-1953  
John Goodyear 1953-1954  
L. T. Bolan\* 1954-

### WINDWARD ISLANDS

J. H. Marshall<sup>1</sup> (1911-1936)†  
—1936-1943  
J. B. Winter<sup>2</sup> 1937-1956  
Luke R. Summers\* 1951-1958  
F. G. McAfee\* 1955-1956  
T. N. Ward\* 1956-  
Alonzo E. Justice\* 1958-  
<sup>1</sup> Native overseer.  
<sup>2</sup> Missionary from Canada.

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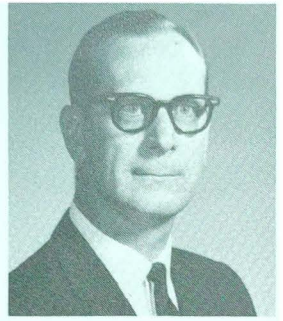
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*Charles W. Conn*

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