

Results Outgrowing the Vision: Early Assemblies of God Missionary Endeavors in Europe

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Introduction

European Pentecostal historians and theologians have thoroughly denied the existence of European Pentecostalism as a single entity. They prefer to define Pentecostalism as “a genre of spirituality that is expressed differently among Europe’s many nations.”¹

Generally, in regards to the origin and spread of the European Pentecostalism, the different national Pentecostal movements and historical documentation would rarely refer to the events of 1906 at the Azusa Street as their historical reference point of beginnings.² As Pentecostalism spread from one European nation to another, generally from the north to the south and then to the east, it’s identity and form were shaped either by the personal charisma and gifts of a local influential leader, a group of leaders, or by the guidance of the missionaries who brought this “new teaching” from a neighboring country or other parts of the world.

The origin and the early years of growth of the Western European Pentecostalism show that it formed its unique expression in each country through the various initiatives and activities undertaken predominantly by individuals from Great Britain or Scandinavia. On the other side, the historical aspects and early expansion of the East European Pentecostalism would also require an examination based on national perspectives. However, in contrast to the development of its Western European counterpart, it included well-planned systematic and concerted theological and financial missionary aid from outside, which shaped its identity for the turbulent decades ahead.³

Between the General Council of the
Assemblies of God and the Russian
Missionary Society

Temporary Alternatives for Unshared Vision

Until 1926, the Assemblies of God in the United States did not have any organized missionary efforts in Eastern Europe and Russia. Individual churches and friends financially supported several ministers, but no assignment on behalf of the movement had been witnessed.

The *Pentecostal Evangel*, the official publication of the movement, constantly reported about the work of these few ministers. Calls for prayers and material

support are the usual endings of these reports, but leaders did not take concrete steps towards an organized mission.⁴ An article from June 1927, reported about a furlough of Gustav Schmidt, who later became a co-founder of the future Russian and Eastern European Mission (REEM):

Brother and Sister Schmidt were in Springfield and met the Missionary Committee and told of the wonderful opportunities for Pentecostal work in Poland, Latvia, Russia, and other Slavic countries. The Missionary Committee were fully in sympathy with this great opportunity, but with heavy obligations in China and other countries they felt they could do very little towards helping the work in Europe.⁵

The same article describes the Schmidt's as "connected with the Council."⁶ In 1919, he "received an appointment as an Assemblies of God missionary to Poland" and he arrived there in 1920.⁷ This last designation should rather be understood in the light of Schmidt's church affiliation and close links with the members of the General Council of the Assemblies of God. However, he also joined the Russian Missionary Society, which was a separate independent missionary organization, working for Russia and Eastern Europe.⁸ There are no reports of any negative feelings among the General Council leaders in regards to Schmidt's connection with the Russian Missionary Society. On the contrary, an article published in the *Pentecostal Evangel* approvingly stated that "with the help of the friends of the Russian Missionary Society, Bro. Schmidt was enabled to take 28,000 pounds of relief goods with him to Poland."⁹

The beginning of Schmidt's preaching ministry, combined with humanitarian aid, reports that, "in just four months, at least 100 were baptized in water by immersion. The Pentecostals soon organized as the

Christian Church of Evangelical Faith, in Lodz, Poland."¹⁰ The available historical records from this period correctly attribute credit for Schmidt's fruitful ministry to the Russian Missionary Society (RMS) with which he shared one part of his missionary affiliation.

Schmidt's efforts to obtain support from the General Council date as early as 1925. This was the year he left Poland, leaving behind a fast growing Pentecostal movement with "the number of converts throughout the country ... greatly outpacing the ability of the missionaries to train them."¹¹ The lack of trained national workers, who could counter the activities of heretical teachers and the extreme positions on the supernatural, soon convinced Schmidt that this should become the primary goal for the further development of the Polish Pentecostal Movement. Schmidt urgently appealed: "The work is suffering immeasurably from the lack of workers who understand the teaching of the Bible, and we must train as many as possible of the eager and capable young people who apply to us."¹²

During a visit in 1925, Schmidt intended to persuade the members of the Foreign Missions Committee of the General Council of the need for a deeper involvement of the Assemblies of God in the work in Eastern Europe. The response was negative and the report of this meeting says that, "the committee respectfully declined due to heavy financial commitments in other parts of the world, particularly China."¹³ During this meeting, Schmidt "asked the Assemblies of God for permission to start" a Bible Institute for the training of national workers.¹⁴

On one side, Schmidt was trying to meet the desperate need for Bible training; on the other side, he realized his limits. The tension increased when he found out that the

officers of the Russian Missionary Society in Europe did not look favorably at his Pentecostal testimony and also at the Pentecostal teaching, as a whole. As a result, he underwent a major shift in his ministry as a missionary. He and his wife resigned from RMS.¹⁵ There was no other alternative than to solicit help and support from the General Council of the Assemblies of God. To convince them, however, he would need other influential people with the same vision and conviction.

The second co-founder of REEM, Paul B. Peterson, testifies of being greatly impressed by the example of E. W. Olson, his Swedish Baptist pastor in Chicago. After gaining the approval of the members of the Swedish Baptist General Conference, he resigned and, motivated by evangelistic zeal, left for Siberia under a missionary appointment.¹⁶ Peterson, who was a member of the Christ Covenant-Glad Tidings Assembly Chicago,¹⁷ attended a service on which the General Director of the Russian Missionary Society, William Fetler, revealed his plans “to reorganize the society and move its headquarters from Philadelphia, Pennsylvania to Chicago, Illinois.”¹⁸ A few weeks later, in November 1920, Peterson told of his surprise: “Without my knowledge ... the Lord prompted one of the organizers of the new board to recommend me, a very young man, as a trustee. I, of course, was amazed when Pastor Fetler informed me of my election.”¹⁹ Full-time ministry in the RMS followed in May 1922 and from 1924 to 1926 he and his wife served as missionaries of the Society to Poland and Latvia.²⁰ There he served as secretary-treasurer of the RMS and, after his return to the States, he continued to be a representative of that Society until the spring of 1927 when he met and associated himself with Gustav Herbert Schmidt.²¹

Disappointment with the Russian Missionary Society

The last co-founder of the REEM was the Californian businessman, C. W. Swanson, who became the vice-president and treasurer of the Russian Missionary Society, which at the time of his appointment suffered immensely financially. His visit in 1920 at the headquarters in Philadelphia included an all-night prayer meeting. An anonymous author reveals that, “as a result of that all night of prayer the Lord touched the heart of a brother in California, who made a gift sufficiently large to pay for all the missionaries who had been training, about thirty, to get to Europe.”²² Following this meeting, Swanson was appointed vice-president and treasurer of the RMS.

Along with his successful work as vice-president and treasurer of RMS, Swanson is also known for another remarkable act, which linked him with Gustav Schmidt. Schmidt would recall his long furlough that started in 1925 and lasted for three years. After realizing that at this time the General Council of the Assemblies of God could not help him fulfill his vision, Schmidt focused his efforts on sharing the idea with local churches and individuals by undertaking extensive traveling throughout the United States. Giving tribute to his wife, Schmidt explained:

She rejoiced when the Lord moved upon the heart of a precious child of God in California to help us financially to begin the publishing of *The Gospel Call of Russia* in 1926 ... this zeal caused us to undertake the support of more workers on the field than we should have which brought us under a unique strain.²³

Other sources indicate that “the precious child of God” mentioned in the above letter

is the California businessman, C. W. Swanson.²⁴ The journal that was funded by him under the editorship of Gustav Schmidt served as a herald of the needs of the Christians in Eastern Europe.

It should be noted that when Gustav Schmidt and his wife met C. W. Swanson in 1926, he had already terminated his work and association with the Russian Missionary Society. Right in the middle of great success, he made his decision to leave the RMS because he did not share the vision held by other leaders of the Society.

The Birth of a Joint Missionary Work

The period of “the most unstable years (1914 to 1926) in the history of the Assemblies of God missions program”²⁵ ended in December 1926 when Noel Perkin filled the office of Missionary Secretary. Perkin, as described by one of his associates, was appreciated by others because of “his ability to give his sympathetic and undivided attention to the needs of the missionaries that came to him for counsel.”²⁶ Gustav Schmidt and his wife “were in Springfield during the latter part of December 1926,”²⁷ which means that his request before the Missionary Committee of the General Council for an organized work in Eastern Europe was made exactly during this time of leadership change. Many years later, recalling this time of change, Noel Perkin would write:

It may have been providential that such a manifest hunger for God became evident at this time among the people of Russia, Poland, Bulgaria, Romania, and other Eastern European countries. God, who knows the end from the beginning, knew of impending restrictions on gospel ministry and enabled some of our missionary pioneers who had knowledge of the languages of these countries to go

there with the Pentecostal message. Halls and homes were used for meetings and sometimes these were so packed with people that oil lamps became dim by the lack of oxygen in the air. By 1926, there were estimated to be some 250 Pentecostal assemblies in Russia, while many were opened in Poland and adjoining countries. In 1927, it was conservatively estimated that through various gospel agencies over two million Russians had accepted Christ as Savior.²⁸

Having left the Russian Missionary Society, Schmidt, Peterson, and Swanson began making plans for some kind of new missionary work that would reach Eastern Europe and Russia. It did not take long for some concrete ideas to emerge at a meeting of Schmidt and Peterson in Chicago in 1927.²⁹ Swanson later wrote:

A decision was accordingly made to unite our efforts and to do our share for the evangelization of these lands. Other interested brethren were approached and an organization was effected for the purpose of supporting as many missionaries as possible in Russia and Eastern Europe.³⁰

At that meeting, they all recognized the heavy involvement of the General Council of the Assemblies of God in missionary work in other areas of the world. However, the three men knew “there were large resources outside the General Council that would be available if a new society was formed.”³¹ They all felt that this should be communicated to the members of the General Council. The first step they undertook was to secure “the sympathetic support of” and “working arrangement with the General Council of the Assemblies of God in the U.S.A.”³² This is why Swanson

and Peterson met the Missionary Committee in March 1927 and “two days were spent in discussing the problem of the vast opportunities that are being opened in the Eastern Europe field.”³³

Noel Perkin had been in office for about three months when this meeting took place.³⁴ They agreed that a new society should be formed and function in “full cooperation with the General Council.”³⁵ The East European missionary work of the new society, which would be called Russian and Eastern European Mission (REEM), should be “carried on on distinct Council lines, with all the missionaries in full cooperation with the missionary department of the General Council.”³⁶ At this meeting, they decided to secure funds for the new organization “from a large number of supporters of the work in Russia and Eastern Europe who have not so far (hitherto) sent any funds through the General Council.”³⁷

One month after they received cooperation, the three men, along with the help of those who showed interest in the new work, rented an office in Chicago. On April 11, 1927, they adopted by-laws of the mission and elected officers for the Board of Trustees. Swanson became the President of the organization; Schmidt was elected as Missionary Superintendent and Peterson as General Secretary. Noel Perkin, the Missionary Secretary, and the Missionary Committee of the General Council of the Assemblies of God were the first to be informed about this, along with an invitation to attend the dedication service on April 24 at the Christ Covenant-Glad Tidings Assembly in Chicago.³⁸

This new link between the Mission and the General Council of the Assemblies of God introduced an entirely new period in the development of the missionary work in Eastern Europe. The Mission made another

key move when, in September 1927, the Board of Trustees elected Noel Perkin as its member. The leaders of the REEM wrote:

During our visit in March to the Headquarters of the Assemblies of God at Springfield, Mo., we learned to know and value highly Brother Noel Perkin, Missionary Secretary of the General Council, and our esteem for him grew as we corresponded with his office during the months that followed. At the General Council session in September, we had some chance of getting better acquainted, and when that body suggested Brother Perkin become a member of our Board we were delighted.³⁹

This rapidly increasing cooperation between REEM and the Assemblies of God is also attested by the fact that in its November issue, *The Pentecostal Evangel* magazine, published the whole address of Paul Peterson before the General Council session held in September 1927. In a convincing way, he pleaded to the delegates for their support for the work of the mission that reached Ukraine where there were “over 300 assemblies with 10,000 who have been baptized in the Holy Spirit, and in Poland [where] there are about 150 groups and assemblies, and of the 4000 who belong to them, approximately 2000 have received the baptism with the Holy Spirit.”⁴⁰ His final appeal to them was as direct as it could be:

We want you to stand behind this work, the greatest work of God in all the world today. Pray for Russia and ask God to thrust forth laborers into that whitened harvest field. Millions of people are going to Christless graves. “Laborers together with God,” working where He indicates by the outpouring of His Spirit. This

is “the field of God.” It is where God’s Spirit has been poured out.⁴¹

During the following months and years, the contacts and the work of the mission agency tremendously expanded. In just one year after its establishment, the REEM participation in the Pentecostal work in Eastern Europe would gradually increase to such an extent that a number of national churches would almost entirely depend on its financial contribution.

Forms of the Missionary Outreach

Emphasis on Support of Missionaries and National Christian Workers

One of the major goals of the mission was to secure material support for the individual missionaries on the field. The first requests came very soon from missionaries and native workers in Russia. Using the mission’s publication, Schmidt reminded the readers that,

it will be impossible to send a sufficient number of missionaries from America and England to evangelize Russia and that the wise and proper thing to do is to give Bible training to promising native Christians who know the language and customs of the country. Such men and women make excellent pastors, evangelists and Christian workers after a period of training. Their support would be much less than that of foreigners.⁴²

On the other side, Paul Peterson also tried to convey the same message to the members of the General Council of the Assemblies of God:

Our purpose is to support able, Spirit-filled workers resident on the

field and to give Bible training to promising young men and women in the countries of Russia and Eastern Europe as the Lord provides the means. This is the most practical and economical method of evangelization, and does away to a great extent with heavy traveling expenses and large support for Americans, and the long period the latter must spend in language study.⁴³

In 1927, the mission supported over thirty national and foreign missionaries and had set an immediate objective of supporting fifty workers.⁴⁴ By May 1929, the number of foreign missionaries and adopted national workers would increase to sixty-four.⁴⁵ Collecting funds for the Bible Training School project for Eastern Europe was also on the way. By February 1928, out of the needed \$5,000 for a Bible school building, \$2,284.00 was already received.⁴⁶ These efforts of the mission agency were completely in line with the two-fold purpose expressed at the formation of the Assemblies of God, U.S.A., namely “to promote missions, and to establish a Bible school for the training of ministers and missionaries.”⁴⁷

Further Expansion

As the work constantly grew, the mission’s president, C. W. Swanson, began to look for additional help from someone with great influence. Stanley H. Frodsham had the experience of “three years acting as the secretary of the Council [of the Assemblies of God], for two years holding the position of missionary treasurer, for nearly twelve years having a share in editorial work, and during the last seven years holding the position of editor of the General Council’s official organ ‘The Pentecostal Evangel.’”⁴⁸ Frodsham was a man who was ready to take risks and leave high positions, if necessary.

He had done it before when, in the fall of 1920, he accepted an invitation of the Russian Missionary Society in Chicago to work as home director and editor of their publication.⁴⁹ During the same time, Swanson worked as vice-president and treasurer of the society. Now eight years later, Swanson's invitation to him to join the REEM came at a very appropriate moment. At the time of accepting the invitation, Frodsham would make the following revelation:

For some time past, the work at Springfield has become a great strain. It is no small task to edit a weekly paper, to be responsible for three children's papers, to be consulted continually concerning what should be allowed to go into the Sunday school quarterlies and books, to be a member of the Council Missionary Committee, and have to sit at all the meetings of the Executive Presbytery. During this past year my health has begun to break and my wife has been praying continually that I might be free from a work that has long since grown too much for my strength.⁵⁰

He was again ready for a change, but surprised Swanson with an offer that was big enough to test the seriousness of the invitation extended to him. Frodsham informed him that he had already been invited by the Christian Workers Union in Framingham, Massachusetts, to take over the printing plant of the Union.⁵¹ Swanson later defined the Christian Workers Union as "the oldest Pentecostal missionary body."⁵² Now Frodsham linked his future work with the REEM, if the mission would accept joining the Christian Workers Union. On October 1, 1928, an agreement for partnership was made and Frodsham was elected the new superintendent of the Christian Workers Union. Swanson and

Peterson were elected as trustees of the Christian Workers Union Board, while Frodsham was also made a trustee of the REEM.⁵³ Just one month later, Frodsham was also elected vice president of the Mission.⁵⁴ At the meeting when Frodsham was elected superintendent, he proposed that the Christian Workers Union should work to provide regular support for "one hundred missionaries" of the REEM and, in the next few years, worked hard to accomplish this.⁵⁵

Strong Emphasis upon Education

Sense of Urgency and Appeals for Theological Training

The more the work advanced, the more aware the missionary leaders in Eastern Europe became of the great need for theological training of the national leaders. Nicholas Nikoloff, one of the missionaries associated with the Mission and the General Council of the Assemblies of God, wrote the following remarkable statement, which expressed the feeling of the rest of the leaders in the area:

Great is the need of a regular day Bible school somewhere in Eastern Europe, conducted along the lines of the Pentecostal Bible schools in America, where young men and women can gather to get a working knowledge of the Bible and become rooted and grounded in the Full Gospel doctrines but until this can be realized perhaps it can be arranged so that small Bible schools can be opened in the various countries in which the Russian and Eastern European Mission is taking interest—schools which can be conducted during the daytime and in which those that enter can devote all their time to the study of the Word for one

or two years without having to work hard for their daily support.⁵⁶

The Opening and Impact of the Danzig Bible Institute

After his return to Europe in the summer of 1928,⁵⁷ Schmidt found a four-story building in the center of the Polish city of Danzig (Gdansk).⁵⁸ There, on March 2, 1930, the Bible School was dedicated, and out of forty applicants, twenty-five could start studies in the first semester, since this was the maximum number of students that the Mission could afford to support at the time.

All of the students are described as coming to the school from an active service for the Lord. The fact that they were of little or low educational background is witnessed by Schmidt himself, who said: "For some of them it is very difficult, as it is hard for them to write down a thought or to think systematically."⁵⁹ Paul Stehlik described all the twenty-five students as intelligent, but having "grown up in out-of-the-way places where educational advantages are few."⁶⁰ During this first term, the students were taught the subjects of Law, Salvation, Justification, and the Person and Work of the Holy Spirit.⁶¹ The school started a twenty-four hour prayer watch and held distinctive Pentecostal chapel services. Gustav Schmidt recalled a meeting held at the close of the semester:

The glory of God was upon us all the day long and in the evening tarrying meeting heaven was opened and many were "drunk" with "new wine." Two students and two members of the assembly received the Baptism of the Holy Spirit. One of the students spoke and preached in new tongues for an hour.⁶²

On June 1, 1930, the first trained students went back to their own countries.⁶³ Being encouraged by the initial success, the school's administration, led by Gustav Schmidt, began planning for the enlargement of the school, which was very soon filled for the next term that began on June 11, 1930.⁶⁴

For the next seven years, the Danzig Institute became a kind of "laboratory" that constantly trained the increasing number of East European Pentecostal workers. The administration of the school was very much opposed to any influence that might come from the German seminaries where subjects like "lower, higher and textual criticisms" were taught. Such influence was considered dangerous and distracting from the faith. Since the main purpose of the school was to train the students in basic Pentecostal doctrine, the leadership of the school decided not to expose their students to similar subjects.⁶⁵

In 1935, Nicholas Nikoloff, formerly an Assemblies of God missionary to Bulgaria, was invited to take the office of the Academic Dean of the school. Under his leadership, the school offered the students a different program. Donald Gee, a key figure of British Pentecostalism, who became the Assistant Dean and lecturer, reported:

Besides the fundamentals of pure Scripture knowledge and instruction in the various sound methods of Bible study, there is a complete course of instruction in the practical aspects of pastoral work, of Sunday School work, of handling correspondence with government officials and with other Christian workers, and the multitudinous matters in which a good minister of Jesus Christ needs wisdom and knowledge.⁶⁶

Nikoloff insisted on teaching the Bible courses by using the contextual method, which helped the students learn the biblical books in relation to their historical and cultural background.⁶⁷ Mrs. Nikoloff taught English and it was intended to become the unifying language of the school, as well as the tool through which the students could use reference books and the available volumes of Christian literature.⁶⁸

Nikoloff fully understood the difficulties that accompanied the management of the Institute, which he called, “truly cosmopolitan in character.”⁶⁹ However, for him this Institute was a “timely undertaking,”⁷⁰ having in mind the rise of nationalism in Germany and communism in Russia. This made him remark:

Somehow I feel that we have but a short time left in which to work in this part of the troubled world. Therefore, all of us here are working feverishly to prepare a *cadre* of native workers in Eastern Europe who of necessity will have to work entirely independent of outside assistance when the door for foreign missionary work will be tightly shut.⁷¹

Anticipating the approaching instability, the Mission Field Council “recommended to the trustees in Chicago that they take a step of faith and accept more students ... above the number for which the Mission is prepared to care with its present resources.”⁷² The unanimous decision made by the Mission Field Council and the Board of Trustees in April and June 1938 proposed that “Field Headquarters be eliminated and the responsibility for directing the efforts of the missionaries be placed squarely upon the shoulders of the leading workers in the respective countries.”⁷³ This decision included the closure of the Bible Institute.

The intention of the Mission leadership was to continue teaching Bible courses in the respective countries.

Not many records are available of the number of the students who attended the Danzig Bible School throughout the eight years of existence. The first three years reported 295 students.⁷⁴ One source quotes 550 students for the whole period,⁷⁵ but statistics from Polish Pentecostal literature claim that, “over 1000 students from various countries were trained and many of those later became leaders of the Pentecostal Movements in their own countries.”⁷⁶ There were totally ten countries represented by their students in the school and the full statistics list Bulgaria, Romania, Hungary, Yugoslavia, Estonia, Poland, Lithuania, Latvia, Czechoslovakia, and Germany.⁷⁷ In regards to the overall impact the Institute had over the Pentecostal leaders of this large geopolitical area, it is acknowledged that “the Institute made possible the defining of doctrine, the establishing of the direction needed for growth, the creation of staff and personnel, and ultimately the breaking of the resistance toward critical evaluation of their principles of faith.”⁷⁸

Concluding Observations

The rapidly deteriorating conditions resulting from the expansion of the Second World War, considerably affected the joint missionary work of the REEM and the General Council of the Assemblies of God in Eastern Europe. On September 9, 1940, due to disagreement over the management of some administrative and financial issues, the Mission and the General Council of the Assemblies of God in the United States terminated their thirteen year-long common missionary policy in Eastern Europe.⁷⁹

Whatever the circumstances of the separation, this unique joint missionary

work brought remarkable tangible results. Little did Schmidt, Peterson, Swanson, Noel Perkin, or the General Council of the Assemblies of God know in 1927 the amplitude of the impact of this common missionary endeavor undertaken so hesitantly and yet with such a commitment and determination! Without any doubt, this work can be seen as one of the most influential factors for the early East European Pentecostalism. This project is remarkable proof that “mission for most Pentecostals has never been merely the dutiful fulfillment of an obligation.”⁸⁰ It was a unique and timely missionary enterprise that brought foundation, growth, and maturity.

The period of the existence of the Danzig Bible Institute also coincides with the period of rapid numerical growth of the Eastern European Pentecostal movements. Their emerging leaders trained in the school were given the understanding that mission means an empowerment for service and, in some of the countries where they came from, this teaching resulted in rapid mobilization of every believer for ministry and home missions. If just before the beginning of the Institute the Polish Pentecostals reported a total membership of about 4,000 believers,⁸¹ in 1937 (one year before its closure) their dynamic expansion reached “a membership of over 21,000.”⁸² Similar development is seen in Bulgaria where, for the same period, the Pentecostals grew from about 2,000 members to 8,000.⁸³ The emerging histories of the national Pentecostal movements attribute this progress to the enthusiasm, vision, and doctrinal foundation obtained by their leaders during their studies at the Institute. The key Mission leaders and the

missionaries sent by the General Council successfully motivated the Pentecostals in these countries with the challenge of evangelism. Both their example and urgent eschatological appeals inspired the leaders to commit themselves to the gospel proclamation and missionary work.

It also made possible for the Pentecostal movements of these countries to establish spiritual and doctrinal links and affiliation with the Assemblies of God, USA. It played a significant role in crystalizing Pentecostal teaching for the newly established movements in the whole area. Previously, many of them had been divided into various extreme factions caused by diversity of origin, culture, and different pneumatological issues. How much this spiritual and doctrinal partnership meant for them was seen many years later in 1989 when, after the fall of communism and almost 45 years of isolation, one of the first efforts that the leaders of these East European Pentecostal movements made was to renew this link and affiliation.

While there are examples of early Pentecostal mission activities that had been carried out “without much reflection”⁸⁴ and could be qualified as being “mere acts of intuition,”⁸⁵ than truly being “led by the Spirit,” this joint missionary effort and its immense historical, theological, and practical contribution prove how vital is the connection between the Great Commission and the role of the Holy Spirit, who sovereignly prompted mission-committed leaders to carry out a work that would survive one of the most difficult historical and spiritual periods in the eastern half of the European continent.

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Footnotes

Inaugural Lecture

¹ Anne E. Dyer, "Introduction," in *European Pentecostalism*, ed. William K. Kay and Anne E. Dyer (Leiden: Brill, 2011), 1.

² The two European Pentecostal movements that would refer to the Azusa Street movement are the Norwegian and the Swedish ones as their few American and national Scandinavian "eyewitnesses" brought in 1906-1907 the Pentecostal teaching into their lands.

³ For a detailed study on the regional history of the European Pentecostalism, see William K. Kay and Anne E. Dyer, eds., *European Pentecostalism* (Leiden: Brill, 2011).

⁴ Most of these reports, taken from the Assemblies of God Archives in Springfield, Missouri, have been used and quoted by the author in different parts of this research.

⁵ "To Spread the Pentecostal Message in Russia and Eastern Europe," *Pentecostal Evangel*, no. 700, June 4, 1927, 11.

⁶ Ibid.

⁷ G. B. McGee, "Schmidt, Gustav Herbert," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 770.

⁸ "To Spread the Pentecostal Message in Russia and Eastern Europe," 11.

⁹ "Revivals in Poland, Bulgaria and Russia," *Pentecostal Evangel*, May 13, 1922, 10.

¹⁰ Fred Smolchuck, *From Azusa Street to the U.S.S.R.* (Arcadia, CA: North America Slavic Pentecostal Fellowship, 1992), 7.

¹¹ Tom Salzer, "The Danzig Gdanska Institute of the Bible," *Assemblies of God Heritage* 8, no. 3 (Fall 1988): 8.

¹² Ibid.

¹³ Ibid.

¹⁴ McGee, "Schmidt, Gustav Herbert," 770.

¹⁵ "To Spread the Pentecostal Message in Russia and Eastern Europe," 11.

¹⁶ Paul B. Peterson, *History of the First Fifty Years (1927-1977) of the Eastern European Mission* (n.p., n.d.), 1.

¹⁷ "To Spread the Pentecostal Message in Russia and Eastern Europe," 11.

¹⁸ Peterson, *History of the First Fifty Years*, 2.

¹⁹ Ibid.

²⁰ J. Colletti. "Peterson, Paul Bernard," In *Dictionary of Pentecostal and Charismatic Movements*, Edited by Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan, 1988), 711.

²¹ Peterson, *History of the First Fifty Years*, 3. The *Pentecostal Evangel* magazine of June 4, 1927 confirms the information with the clarification that "some years ago all the Pentecostal brethren who constituted the board of the

Russian Missionary Society, resigned.” “To Spread the Pentecostal Message in Russia and Eastern Europe,” *Pentecostal Evangel*, no. 700, June 4, 1927, 11.

²² Ibid.

²³ Ibid.

²⁴ McGee, “Schmidt, Gustav Herbert,” 770.

²⁵ Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, MO: Gospel Publishing House, 1986), 85.

²⁶ Melvin N. Hodges, “Noel Perkin Completes 33 Years of Service,” *The Missionary Forum*, November-December 1959, 3, as quoted in Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, MO: Gospel Publishing House, 1986), 131.

²⁷ Paul B. Peterson, “Elder D. W. Kerr,” *The Gospel Call of Russia*, June 1927, The Flower Pentecostal Heritage Center, Springfield, MO., microfiche 1, 22-23.

²⁸ Noel Perkin, “Coordination and Advance (1925-1930),” *Pentecostal Evangel*, December 27, 1964, 11.

²⁹ Salzer, 9.

³⁰ Swanson, “Why I am Connected With the Russian and Eastern European Mission,” *The Gospel Call of Russia*, May 1927, The Flower Pentecostal Heritage Center, Springfield, MO, Microfiche, 11.

³¹ “To Spread the Pentecostal Message in Russia and Eastern Europe,” 11.

³² “How We Came to Found This Work,” *The Gospel Call of Russia*, May 1927, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 1, 7.

³³ “To Spread the Pentecostal Message in Russia and Eastern Europe,” 11.

³⁴ “How We Came to Found This Work,” 7.

³⁵ “To Spread the Pentecostal Message in Russia and Eastern Europe,” 11.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Paul B. Peterson, “Chicago, to Noel E. Perkin, Springfield, MO,” April 19, 1927, Special Collections, The Flower Pentecostal Heritage Center, Springfield, MO.

³⁹ “New Trustees,” *The Gospel Call of Russia*, October 1927, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 2, 52.

⁴⁰ “Russia: Elder Paul B. Peterson at the General Council,” *Pentecostal Evangel*, November 26, 1927, 17.

⁴¹ Ibid.

⁴² “A Bible School Training,” *The Gospel Call of Russia*, August 1927, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 1, 39.

⁴³ “Russia: Elder Paul B. Peterson at the General Council,” *Pentecostal Evangel*, November 26, 1927, 17.

⁴⁴ “The Growth of Our Missionary Staff and the Desirability of Securing Individual Supporters for the Workers,” *The Gospel Call of Russia*, February 1928, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 2, 13.

⁴⁵ C. W. Swanson, “Second Annual Report of the Russian and Eastern European Mission,” *The Gospel Call of Russia*, May 1929, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 6, 62.

⁴⁶ “Building Fund for Bible School on the Field,” *The Gospel Call of Russia*, March 1928, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 2, 25.

⁴⁷ Stanley Horton, *Reflections of an Early American Pentecostal* (Baguio, Philippines: APTS Press, 2001), 53, quoted in Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford: Regnum Books International, 2010), 50.

⁴⁸ “Introducing a New Trustee, a Printing Establishment, a Home of Rest and a Camp Ground,” *The Gospel Call of Russia*, October 1928, The Flower Pentecostal Heritage Center, Springfield, MO, Microfiche, 122.

⁴⁹ *Ibid.*, 62.

⁵⁰ “Introducing a New Trustee, a Printing Establishment, a Home of Rest and a Camp Ground,” 123.

⁵¹ *Ibid.*

⁵² Swanson, “Second Annual Report of the Russian and Eastern European Mission,” 62.

⁵³ “Introducing a New Trustee, a Printing Establishment, a Home of Rest and a Camp Ground,” 123-127.

⁵⁴ Paul Peterson, “Introducing Two New Trustees,” *The Gospel Call of Russia*, November 1928, The Flower Pentecostal Heritage Center, Springfield, MO., microfiche 4, 136.

⁵⁵ *Ibid.*

⁵⁶ “A Forward Move for Bulgaria,” *The Gospel Call of Russia*, April 1928, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche, 41.

⁵⁷ Peterson, *History of the First Fifty Years*, 5.

⁵⁸ Paul B. Peterson, “News of Our Bible School in Danzig,” *The Gospel Call of Russia*, January 1930, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 8, 13.

⁵⁹ *Ibid.*, 63.

⁶⁰ Stehlik, “The First Group of Bible School Students Return to Field,” *The Gospel Call of Russia*, June 1930. The Flower Pentecostal Heritage Center, Springfield, MO, Microfiche, 84.

⁶¹ *Ibid.*, 85.

⁶² G. H. Schmidt, “First Term in Our Bible School Closes,” *The Gospel Call of Russia*, August 1930, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 10, 118.

⁶³ Stehlik, 85.

⁶⁴ Schmidt, “First Term in Our Bible School Closes,” 118.

⁶⁵ Salzer, 11.

⁶⁶ *Ibid.*, 190.

⁶⁷ Salzer, 11. This information was given by Mrs. Martha Nikoloff when she was interviewed several times at the General Council of the Assemblies of God in January, February and March, 1988.

⁶⁸ *Ibid.*, 190. Gee informs that Mrs. Nikoloff taught English language through the *Linguaphone* method, which he recommended to be also used for teaching German. This method included listening to a phonograph record that sounded out the English pronunciation of the words of a text, which could be followed by the student in a workbook specially prepared for this purpose.

⁶⁹ *Ibid.*

⁷⁰ *Ibid.*

⁷¹ *Ibid.* To this we should also add the Pentecostal understanding of the REEM of how the Bible school should be run. Visiting the Danzig Institute in April 1936, Len Jones, who was one of the main professors in 1932, made the following remark concerning the school: “The whole policy of the R.E.E.M. is to help workers make the most of a spiritual awakening rather than to develop intellectual capabilities.” Len J. Jones, “Two Weeks at Danzig Bible

School,” *The Gospel Call of Russia*, July 1936, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 29, 101.

⁷² William H. Nagel, “Eastern Europe’s Crying Need,” *The Gospel Call of Russia*, January 1937, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 30, 14.

⁷³ Ibid.

⁷⁴ Gustave Kinderman, “The Bible School in Danzig,” *The Gospel Call of Russia*, May 1933, The Flower Pentecostal Heritage Center, Springfield, MO, microfiche 18, 71.

⁷⁵ W. Gajewski, Instytut Biblijny przy Misji wschodnio-europejskiej w Gdansk w okresie miedzywojennym,” in *Protestantyzm I protestanci na pomorzu*, ed. J. Iluk and D. Marianska (Gdansk-Koszalin: Miscellanea, 1977), 241-251, quoted in Wojciech Gajewski and Krzysztof Wawrzyniuk, “A Historical and Theological Analysis of the Pentecostal Church of Poland,” *The Journal of the European Pentecostal Theological Association* 20 (2000): 36.

⁷⁶ E. Czajko, Ruch zielonoswiatkowy, *Rocznik Teologiczny* (Warszawa: Chrześcijańska Akademia Teologiczna, 1970), 88-89, quoted in William K. Kay and Anne E. Dyer, eds., *European Pentecostalism* (Leiden: Brill, 2011), 226-227.

⁷⁷ W. Gajewski, 36.

⁷⁸ E. Czajko, 226-227.

⁷⁹ Paul B. Peterson, “Chicago, to Noel Perkin, Springfield, MO,” September 25, 1940, Special Collections, The Flower Pentecostal Heritage Center, Springfield, MO.

⁸⁰ Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990* (Oxford: Regnum, 1997), 15.

⁸¹ “Russia: Elder Paul B. Peterson at the General Council,” 17.

⁸² *Primirittel* 11-12 (1937), 92, quoted in Wojciech Gajewski and Krzysztof Wawrzyniuk, “A Historical and Theological Analysis of the Pentecostal Church of Poland,” *The Journal of the European Pentecostal Theological Association* 20 (2000): 36.

⁸³ Paul B. Peterson, “The Work of God in Eastern Europe,” *Pentecostal Evangel*, March 11, 1939, 9.

⁸⁴ Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford: Regnum Books International, 2010), 50.

⁸⁵ Ibid.