



# Deutschen Zweiges: 90 Jahre

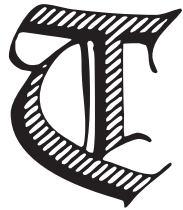




# The German District: Ninety Years and Counting

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By Tim Sprecher and Joshua Ziefle



The German District Council of the Assemblies of God — formed in 1922 to network German-speaking Pentecostals in the United States — celebrates its 90th anniversary in 2012. Yet for some, the existence of a “German District” amongst Pentecostals might seem a little strange. After all, the Germans are supposed to be emotionally controlled, in love with efficiency and order, and rigidly authoritarian in practice. A recent guide to German culture confirms this pervasive stereotype: “No phrase warms the heart of a German like *alles in Ordnung*, meaning ‘everything is all right, everything is as it should be.’”<sup>1</sup>

Though strongly suggestive of parts of the German *Weltanschauung*, or worldview, these characteristics did not prevent the spread of heartfelt and enthusiastic Pentecostalism among German-Americans during the first decades of the twentieth century. The story of German-Americans among the ranks of the Spirit-filled and the existence of the German District constitute an important part of the story of the Pentecostal movement in the United States and offer broader insight into the development of faith among immigrant communities.

As the fires of Pentecostalism burned across the United States at the start of the twentieth century they were not confined solely to the American continent. Europe itself experienced a revival of the Holy Spirit as both indigenous interest in the Holy Spirit and transatlantic connections helped spread the word of Pentecost. In Germany, leaders such as Jonathan Paul and Emil Humburg organized groups and held conferences to further news about the baptism in the Holy Spirit.<sup>2</sup> Over the following decades, some German immigrants would bring these experiences with them to America. Others, especially in the Midwest, had immigrated to the United States in the years before the revivals at Azusa Street and elsewhere.

Conversion to Pentecostalism occurred in different ways for these German-Americans. August Herman Wendt, for instance, had immigrated to the United States and spent a number of years ministering in the Evangelical Church among German-speaking peoples. For him the embrace of Pentecost was part of a longer journey fulfilled later in life.<sup>3</sup> Others like George Rueb had been born in the United States and had accepted

Christ at a young age in the Pentecostal church. Rueb recalled a powerful salvation experience as a teenager: “I kicked and kicked, even lost a heel on a shoe, so we believed there must have been power.”<sup>4</sup> In Akron, Ohio and elsewhere, German groups of “hungry people gathered in a private home, for worship and prayer for the baptism in the Holy Spirit and a deeper walk with the Savior.”<sup>5</sup>

Famed immigration historian Oscar Handlin once wrote that the immigrant tended to hold closely to the religion of the old country: “as his stable place in a whole universe slipped away from under him, the peasant come to America grasped convulsively at the familiar supports.”<sup>6</sup> It therefore may be surprising that German immigrants and their families rejected their former religious traditions in order to convert to Pentecostalism. Assuming, however, that sociologist David Martin is correct when he says that “when it comes to religious choice, ‘global air makes free,’”<sup>7</sup> Pentecostal conversion in the American marketplace of religions makes sense. Equally telling is that as they chose to do so they remained in congregations that were culturally and linguistically German.

## Beginnings

By April 1914 Pentecostal believers from across the United States gathered in Hot Springs, Arkansas, and voted to incorporate under the name “General Council of the Assemblies of God.” As this new fellowship of churches coalesced, there was a growing awareness of the ethnic and language diversity within its ranks. In a nation much less homogenized than it is today, a combination of pragmatism and missional drive on the part of Assemblies of God leaders led to the founding of a new subgroup, the German District, that would help spread the word of Pentecost across linguistic and cultural barriers.

The German District (known as the German Branch until 1973) was birthed in the fall of 1922. Though there were some German Pentecostal congregations in existence at that time, they had little interaction with one another because of the great distances involved. In spite of this, a number of the church leaders responded to the invitation of Hugh A. Ulrich, pastor of Bethel Tabernacle in Milwaukee, Wisconsin, to gather for a conference, November 17-24, 1922, in New Castle,

Pennsylvania. Seven of the sixteen participants came from Michigan; others traveled from Illinois, New Jersey, New York, Ohio, Pennsylvania, Wisconsin, and Canada.<sup>8</sup>

After careful discussion most of the attending pastors decided to organize the German Branch (*Deutschen Zweiges*), the first non-geographic equivalent of a district in the Assemblies of God.<sup>9</sup> They did so with the blessing of Assemblies of God General Chairman E. N. Bell, who had written a brief note earlier that month that encouraged the formation of this new group. Bell stated: "We should be glad to have a German Branch to recommend Germans for credentials and to encourage you every way possible. God bless and guide you. Door is open."<sup>10</sup>

During the conference they adopted a brief constitution that formed the basis by which these congregations were to

1933. Carl W. Loenser was elected district superintendent in 1933 and went on to serve until his passing in 1969. His years of leadership were as long as they were transformational. During his tenure the district invested significantly in missions, the development of a district campground, and the publication of German language Pentecostal literature.<sup>13</sup> By 1969, the district had grown to twenty-two churches from New Jersey to the Dakotas to the Pacific Northwest.<sup>14</sup>

Due to linguistic and cultural distinctions, the focus of district leaders was to plant churches in specific areas of ethnic German populations instead of developing large congregations. Some like C. W. Loenser were eager to set up tent revivals. A 1933 effort in Cleveland, Ohio, for instance, resulted in the development of a thriving and robust congregation, which hosted the German

pastors to help start the church, which is now known as Northfield Church in Gering. Scottsbluff charter members included the Brotzman, Hessler, Klaus, and Nazareus families, which yielded numerous Assemblies of God pastors.<sup>15</sup>

In 1935 Loenser asked Nickolaus Lesch, a German immigrant from Hungary, to relocate to North Dakota to plant churches among the state's many communities of Germans from Russia. Packing up his family of ten, Lesch set up his home base in Hebron, North Dakota. He began to meet with small groups in homes or barns in the towns of Golden Valley, Blue Grass, Heil, New Leipzig, and Elgin. One of these gatherings on the Sprecher farm near Hebron resulted in what would later become the Zion Church. Lesch's efforts resulted in a number of German District churches pastored via the "circuit preacher" model. In 1940 he divided his responsibilities, giving leadership of the congregations in Golden Valley and Blue Grass to Alvin Sprecher.<sup>16</sup>

## Growth and Change

Church planting among German-Americans took two forms in the twentieth century. One approach was to focus on ethnic populations that had been in the United States for some time but retained much of their German heritage and culture. The Rueb family is a good example of this. In 1933 George H. Rueb was saved under the ministry of Jacob Rosen, a dynamic German-speaking Pentecostal preacher who had begun to plant churches in North Dakota and South Dakota. Numerous people were saved, filled with the Holy Spirit, and healed in services characterized as "raucous." By 1937 the newly converted George Rueb helped Rosen start a church in Long Lake, South Dakota. This action marked the beginning of his work as a church planter/pastor. He pioneered five German District churches: Streeter, North Dakota (1942-51), Medina, North Dakota (1949-55), Herreid, South Dakota (1956-62),



**A baptismal service of the German District in North Dakota in 1939. Alvin Sprecher (left) and Nickolaus Lesch (right).**

fellowship and work together. While the constitution has been revised and enlarged since that time, it remains a solid foundation for the German District to this day.<sup>11</sup>

August H. Wendt, who by then pastored a German congregation in New Castle, Pennsylvania, was chosen as the first superintendent. He served the German District until his death in 1929.<sup>12</sup> He was succeeded by Hugh A. Ulrich, a dynamic speaker with a powerful healing ministry who held the position of district superintendent until

District headquarters during Loenser's tenure. German speaking immigrants in Pennsylvania, southwest Michigan, Ohio, Wisconsin and Illinois also formed churches and allied themselves with the German District during the early 1930s.

The fires of Pentecost also spread among German-speakers in the northern plains states, primarily among German immigrants from Russia. In 1934 the German Assembly of God in Scottsbluff, Nebraska, was born out of a revival among some young Germans from Russia. C. W. Loenser soon sent them

Java, South Dakota (1957-62), and Ellendale, North Dakota (1957-63). He also pastored five additional churches that had joined the German District: Ashley, North Dakota (1955-62, 1970-73), Wishek, North Dakota (1970-73), Puyallup, Washington (1973-74), Santa Clara, California (1964-69, 1977-79), and Cleveland, Ohio (1975-77).<sup>17</sup>

Chauffeuired by his teenage son David, Rueb crisscrossed the countryside as he ministered to various North Dakota congregations. On a typical Sunday, Rueb's first service was in Ashley from 9:30 to 10:30 a.m. David then drove them to Wishek for a service from 11:00 to 12:00. After a quick lunch they drove to Java for a 2:30 service, and then to Herreid, South Dakota, for the evening service. This circuit was about 200 miles long, and George's income was solely dependent on offerings, which at times were less than \$5.00 a week per church. On Tuesday night he held a midweek service in Wishek; Wednesday night was Ashley, Thursday night Herreid, and Friday night Ellendale. David recalls his father would drink coffee during those days — just to relax! George Rueb led this circuit-riding ministry for six years until the churches grew and other ministers, including his brother Raymond Rueb, joined him to help carry the load.<sup>18</sup>

Another means by which the German District grew was through ministry and evangelization among newer German immigrants. In 1966 Alfred and Ernestine Ziefle pioneered a church in New Jersey among German Lutheran immigrants who had relocated there following World War II. Ziefle had first encountered this group through his participation in a Philadelphia-based Oral Roberts Crusade in 1964. Invited to travel to southern New Jersey for continued conversation, he was surprised to find numerous neighbors and their family members gathered together at a local home, eager to hear his words. Weekly meetings followed that led eventually to the founding of the German Full Gospel

Church of Bridgeton, New Jersey.<sup>19</sup>

By the 1950s most German District congregations were holding services in both the English and German languages. A majority of the church members were immigrants from German-speaking settlements in countries such as Russia, Poland, Hungary and other eastern European nations. They or their parents had fled Germany during wartime, depression, or famine. Not always welcome in their new lands, they sought

**“When you sing a hymn in German, it has so much more meaning.”**

— Martha Klaus

refuge and opportunity in the United States. Their cultures had changed from that of their homeland, but they were drawn to churches that ministered to them in German.

Like any language, German has gone through many changes in vocabulary, pronunciation, and dialect. Thankfully such barriers were never at issue within the German District. Pastors moved from the Dakotas throughout the United States and vice versa without having any difficulty with their congregations over speech differences. Those who were recent immigrants directly from Germany respected the differences and embraced their common heritage. Indeed, from time to time it was not unusual to hear one of the pastors say, tongue in cheek, that “God speaks German.” Some pastors preached in both languages by alternating between German and English, especially if he or she felt the German language expressed the point better. As Martha Klaus, the most senior living credentialed minister

in the District, says: “When you sing a hymn in German, it has so much more meaning.”<sup>20</sup>

Despite the grace that continued to bind together the ethnic fellowship, the growing trend of holding services in both English and German created mounting pressures for pastors. In the late 1950s and early 1960s Alvin Sprecher had to preach four different sermons on Sunday — two in German and two in English. Further, each of the sermons needed to be unique because he had some church members who would attend all four services. Sprecher also led a German midweek service on Tuesday night and English midweek service on Thursday night. Though daunting, his was a typical service schedule in most of the German District churches during those years.

### Instruments of Fellowship

One of the mechanisms that served to unite the far-flung congregations of the German District was the effective use of publications. In the early years the German District cooperated with the Russian and Eastern European Mission (R.E.E.M.) and jointly published *Wort und Zeugnis* (“Word and Witness”).<sup>21</sup>

After R.E.E.M. and the Assemblies of God parted ways in 1940, the German Branch began publishing *Licht und Leben* (“Light and Life”) in 1942.<sup>22</sup> The monthly magazine was generally twenty-four pages of reports from the churches, doctrinal and devotional articles written by various pastors and teachers, and announcements of upcoming events and activities. The German Branch of the Pentecostal Assemblies of Canada decided to make it their official paper as well, a move that helped tighten the bonds of fellowship between German Pentecostals in the two countries. Beginning in 1932 the district also developed and published its own Sunday school quarterly, *Lektionsheft*, and its lessons were taught in the churches every Sunday morning. *Lektionsheft* was also sent to German-speaking



Pentecostals in Europe and Brazil.

Perhaps the greatest means by which the German District remained united throughout the twentieth century was its regular habit of meeting for conferences and camps. Delegates at the German District's organizational conference in 1922 decided to sponsor an annual conference in order to strengthen bonds of fellowship. During the first two decades these conferences were held in various churches and at campgrounds, including at Lake Odessa, Michigan.

All the same, it was well known among the brethren that there was a need for a permanent campground of their own. Around this time the pastor of the Bridgman, Michigan, church

last 68 years.<sup>23</sup>

Around the time of Bethel Park's purchase, the district rescheduled its annual conference from the fall to ten days in July so that families could attend. With this move the tradition of German District Family Camp was born. At first the meetings were held in a large tent and sleeping accommodations were very primitive. In 1947 a tabernacle was constructed, and over the years the men of the district built a series of dormitories and other sleeping quarters during occasional "work weeks."

Former Superintendent David D. Rueb recounts that camp meetings and conferences were the glue that held the district together. In the early years

and the prayer times at the altar changed lives. It was here that relationships with God and each other were forged among the Germans of the Assemblies of God. With churches scattered across the entire nation, this common time of worshipping together was vital.

Pastor Alfred Ziefle still remembers how everyone in his New Jersey congregation planned their year around camp time, and a convoy of up to ten cars would head to Bethel Park every summer from his church.<sup>25</sup> One suspects that the twelve-hour drive from New Jersey was not the longest trek made by those seeking fellowship at Bethel Park.

## Worldwide Ministry

International in orientation and feeling strongly the fires of Pentecostal evangelism, it is no surprise that the German District has historically placed a strong emphasis on missions. Indeed, as early as 1923 the small district contributed nearly three thousand dollars for missions work.<sup>26</sup> Over the years numerous missionaries were blessed by the sacrificial giving of churches and individuals in district churches. Two missionaries to South Africa received much of their support from the German District, along with several to Germany (including Alfred and Ernestine Ziefle), India, the Philippines, Argentina, Chile, and among the Mennonites of Mexico.

The strongest missionary effort, however, was to the large German community in southern Brazil. John P. Kolenda spent several years there and set up an organization called Ação Evangélica de Desenvolvimento Missionário (ACEDEMA) that sent young people to Bible school and built churches in the German communities. ACEDEMA derived all its funds from German District churches, and dozens of young men and women went into ministry as a result of this support.

When J. P. Kolenda left the work in Brazil to minister in a Bible school in Germany, Alvin Sprecher, who later became the fourth district superinten-



**A group of people standing in front of the tabernacle of the German Branch campgrounds in Bridgman, Michigan in 1951.**

had a dream that there was a piece of ground for just that purpose and was directed to look to the east. He and his wife began to drive around, and as they approached a wooded piece of property, he looked east and saw the exact place he had seen in his dream. He shared his experience with Superintendent C. W. Loenser, who had just received a letter from a woman who said the Lord had told her to give eight thousand dollars to the District to purchase some land. This being the exact price for the property in Bridgman, the German District in 1944 quickly purchased the eighty acres that is now Bethel Park. The site has been an integral part of district activities for the

every pastor was expected to attend and encourage his church members to attend as well. The daily services — two in German and two in English — were as deeply Pentecostal as they were uplifting.<sup>24</sup>

Special memories of those bygone days include all ten of the Kolenda Brothers singing and preaching or Rev. Joseph Wannemacher ministering with his violin. The camp's orchestra was a relatively ad hoc affair; if you wanted to play in the orchestra, you had to arrive early to get a good seat or you would end up sitting in an aisle.

Like many family camps, the worship was grand, the preaching lively,

# German District Superintendents



August H. Wendt (1922-1929)



Hugo A. Ulrich (1929-1933)



Carl W. Loenser (1933-1969)



Alvin Sprecher (1969-1981)



Raymond Rueb (1981-1985)



David D. Rueb (1985-2006)



Daniel J. Miller (2006-present)

dent, went there to continue the work. However, after three months he encountered a severe problem with his eyes and had to return to the United States. Two Brazilian brethren picked up the

assignment, and for more than forty years Woldemar Kinas and Telfried Herbst were the district representatives in southern Brazil along with Reinhold Hass. In addition to planting churches,

Kinas built a daycare and school center called Lar Betânia in the city of Blumenau that continues to care for over 400 children at a time.<sup>27</sup>

According to Kinas, the German





## German District Publications

District's partnership with the Santa Catarina District of the Assemblies of God in Brazil has contributed to the Brazilian church's amazing growth. Missionary Terry Johnson, son of Bernhard Johnson, states: "Quite a few of the ministers [in the Santa Catarina District] are of German background whose families came into the Assemblies of God through the German churches." In 2010, the Brazilian Assemblies of God reported 22 million adherents.<sup>28</sup>

## New Beginnings

Following the long tenure of C. W. Loenser, Alvin Sprecher led the district as superintendent from 1969 to 1981. The 1970s and 1980s saw an explosion of church planting on the West Coast. Harro Braker planted churches in Portland, Oregon, and San Jose and Santa Clara, California. Home study groups started by Juergen and Rita Ringmann resulted in churches in Tacoma and Kennewick, Washington. Church planting continued into the 1980s as two new congregations were started in Michigan. George Rueb's brother Raymond and George's son David took the reins as German District Superintendent during these years (1981-1985 and 1985-2006, respectively).

In recent decades German-speaking immigration to the United States has

slowed to a trickle, and those now arriving have much greater proficiency in English. The churches have changed as well. Some, especially in the small, declining rural communities of the Dakotas, have consolidated. In many congregations German services were dropped because of lack of attendance and replaced by a German Sunday school class. In some cases a lack of attendance has led to the elimination of these classes as well. All of this has been further complicated by the difficulties posed in finding pastors able to minister in both languages. Further, exclusively English-speaking pastors joined the German District who had come from the geographical districts, and they had much greater connection with their former districts and churches.

Slowly but surely, congregations began to migrate their churches to the geographic districts where they resided, thereby decreasing the number of churches in the German District. Even so, many members of those congregations who have their roots in the German District continue to attend Family Camp, go on District MAPS trips, and maintain the fellowship that is so dear to them.

In 1997 the District collaborated with a young Brazilian pastor and Lar Betânia to start a children's home called John 3:16. Over one hundred MAPS

team members have traveled to a small town in Brazil to construct the buildings and minister to the children and neighboring communities through outreaches. By working together with the local churches, hundreds have accepted Christ and heard the good news of Jesus Christ. Today the missions program of the district has a strong effort in India as well as Brazil.

Family Camp still occurs every July, and old friends — many of whom no longer have a local German Assembly to attend — come together to be refreshed in body, soul and spirit. Under Superintendent David Rueb's leadership, Bethel Park's facilities were updated and improved, ensuring that it will continue to function as a retreat center for years to come. Other regular meetings take place in the Dakotas and on the West Coast to maintain the bonds of fellowship across the district.

Daniel Miller became district superintendent in 2006, a position he fills in addition to his duties as senior pastor of First Assembly of God in St. Joseph, Michigan. In 2012 the German District is the smallest district in the Assemblies of God, reporting 15 congregations.<sup>29</sup> Even so, it is moving forward by continuing to plant churches. The newest additions are Middle Tree Church in the city of St. Louis, Missouri, and a Spanish-speaking congregation in St. Joseph, Michigan. The goal is to plant at least two new churches every year. Additionally, many are observing a revival of interest among third and fourth generations of German Pentecostals. Recalling sociologist Will Herberg's famous thesis, this curiosity for the old ways shows that "the men and women of the third generation now began to turn to define their place in American society in a way that would sustain their Americanness yet confirm the tie that bound them to their forbears."<sup>30</sup> Among some, for instance, there is a growing interest in the German Advent service, rich in symbolism and meaning even if spoken in an unknown language.

## Conclusion

In his classic work *The Uprooted*, Oscar Handlin wrote of his attempts “to write a history of the immigrants in America. Then I discovered that immigrants were American history.”<sup>31</sup> In much the same way, then, the stories of these German stalwarts might also be our own. They have a rich history that speaks both to the power of the gospel and the deep need for community in the body of Christ. Their genesis and fruitful existence are indicative of the adaptability of Pentecostalism in general and the Assemblies of God in specific.

That such a relatively small group could grow and prosper in the things of the Lord over the past century speaks powerfully to the ability of similarly united and motivated groups within our movement in days to come. In this time of global Pentecostalism and transnational faith, groups like the German District remind us that the entirety of Pentecostal history has been a story of conversion, immigration, growth and change — all to the glory of God. ✠



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## NOTES

<sup>1</sup>Stefan Zeidenetz and Ben Barlow, *The Xenophobe's Guide to the Germans* (Oval Books, 2008), 12.

<sup>2</sup>See the early chapters of Paul Clark, *German Pentecostal Church Planting, 1945-2005: Implications for Intentional Mission in the Twenty-First Century* (Benton Harbor, MI: Priority Publishing, 2011).

<sup>3</sup>A. Reuben Hartwick, “August Herman Wendt: German District Pioneer,” *Assemblies of God Heritage* 26:1-2 (Spring-Summer 2006): 34-35.

<sup>4</sup>George Rueb as quoted in Darrin J. Rodgers, “German is Food for the Soul: George Rueb, German-American Pentecostal Pioneer,” *Assemblies of God Heritage* 19:3-4 (Fall-Winter 1999-2000), 24-25.

<sup>5</sup>Zur 45 : *Konferenz des Deutschen Zweiges*. [anniversary book for the 45th conference of the German Branch] (N.p.: N.p., 1967), 17. English translation.

<sup>6</sup>Oscar Handlin, *The Uprooted: The Epic Story of the Great Migrations That Made the American People* (Boston: Little, Brown, and Company, 1951), 117.

<sup>7</sup>David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell Publishers, 2002), 49.

<sup>8</sup>*German Branch Minutes*, 1922. FPHC.

<sup>9</sup>The German Branch functioned as a non-geographic language district. The German Branch chairman (later called superintendent), from its beginning in 1922, served as an associate presbyter (later renamed general presbyter) along with the geographic district superintendents. This is in contrast to the Latin American District, which commonly dates its beginning to the 1918 formation of the Latin American Convention. However, the Latin American Convention did not function as a district; affiliated ministers and churches were members of geographic districts. When the convention became the Latin American District in 1929, it became the second non-geographic language district.

<sup>10</sup>E. N. Bell, letter possibly to A. H. Wendt regarding the opening of a German Branch, November 9, 1922. FPHC.

<sup>11</sup>Loenser, 3.

<sup>12</sup>A. Reuben Hartwick, “August Herman Wendt: German District Pioneer,” *Assemblies of God Heritage* 26:1-2 (Spring-Summer 2006): 34-35.

<sup>13</sup>“60th Anniversary, 1922-1982, of the German District of the Assemblies of God,” pamphlet. FPHC.

<sup>14</sup>General Council Church Directory (1969), 293-294.

<sup>15</sup>“We Have a Heritage: We Have a Hope,” Fiftieth Anniversary Booklet of Northfield Church, Gering, Nebraska, 1984.

<sup>16</sup>Alvin Sprecher, “Rose and Nick Lesch: We Treasure Your Memory,” ca. 1995. FPHC; Darrin J. Rodgers, *Northern Harvest: Pentecostalism in North Dakota* (Bismarck, ND: North Dakota District Council of the Assemblies of God, 2003), 37.

<sup>17</sup>Darrin J. Rodgers, “German is Food for the Soul: George Rueb, German-American Pentecostal Pioneer,” *Assemblies of God Heritage* 19:3-4 (Fall-Winter 1999-2000), 24-25.

<sup>18</sup>David Rueb, interview by Tim Sprecher, 2011.

<sup>19</sup>Joshua R. Ziefle, “New Wine in Old Wineskins: A Study of Pentecostal Conversion in a German Lutheran Immigrant Community” (paper presented at 2010 Meeting of the Society for Pentecostal Studies).

<sup>20</sup>Martha Klaus, personal interview by Tim Sprecher. Reverends Arthur and Martha Klaus pastored German District churches in North Dakota, Illinois and California.

<sup>21</sup>H. A. Ulrich of Milwaukee began publishing *Wort und Zeugnis*, reportedly the only German Pentecostal publication in America, in 1915. See *Latter Rain Evangel*, November 1915, 11. News reports in 1923 announced that *Wort und Zeugnis*, which had been discontinued during World War I, had been resurrected and was now the official organ of the German District. See *Pentecostal Evangel*, May 5, 1923, 15 and *Latter Rain Evangel*, April 1923, 11. The periodical was published irregularly until 1930, when the Russian and Eastern European Mission (R.E.E.M.) began jointly publishing it with the District.

<sup>22</sup>Darrin J. Rodgers, “Deutscher Zweig der Assemblies of God,” in Gary McGee, *People of the Spirit* (Springfield, MO: Gospel Publishing House, 2004), 266-267.

<sup>23</sup>Rueb interview; “60th Anniversary, 1922-1982, of the German District of the Assemblies of God,” pamphlet. FPHC.

<sup>24</sup>*Ibid.*

<sup>25</sup>Alfred Ziefle, personal interview by Tim Sprecher.

<sup>26</sup>*General Council Minutes*, 1923, 51.

<sup>27</sup>Rueb interview.

<sup>28</sup>Terry Johnson, e-mail message to David D. Rueb, 2011.

<sup>29</sup>AG Church Directory, AG Passport, accessed February 1, 2012.

<sup>30</sup>Will Herberg, *Protestant-Catholic-Jew* (Garden City, NY: Doubleday, 1955), 31.

<sup>31</sup>Handlin, 3.