

Hans Rudolph Waldvogel, 1893-1969:

Everybody's Uncle



Edith L. Blumhofer

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Introduction

Memories crowd my mind. Vacation trips to Florida. A day at the Vatican. Postcards from around the world. My first watch. Welcomes and farewells from the observation decks at La Guardia and Idlewild airports.



Visits to long-ago family homes and the church great-grandpa built in Switzerland. My silver Conn trumpet. Days at the 1964 New York World's Fair. Ice cream at Behrends. Sunday dinners at



Gebhardt's. "Jack and the Beanstalk" and Our Gang. Holiday festivities. Grapefruit soda. Thrilling bedtime stories when our parents were away. And, especially, our family's weekly Thursday evenings with Uncle Hans in his study (pictured right) from September 1968 until he died on March 24, 1969. My keenest memory of that



March day is being summoned home from school, forming a circle with my parents, siblings, and Uncle Hans's niece Wally Roth around the bed where Uncle Hans's body lay, and singing "Like a river, glorious, is God's perfect peace."

Such personal memories of my father's uncle blend easily with recollections of his public life in small settings like the Woodhaven, New York, Faith Home and large tents and meeting halls around the world. By any measure, Hans Rudolph Waldvogel led a remarkable life that influenced thousands. He left his most enduring imprint in three places: New York where he shaped the Ridgewood Pentecostal Church and related congregations and established Pilgrim Camp; German-speaking Europe where he undertook tent evangelism that planted congregations and strengthened local churches; and Taiwan where in the early 1960s a network of congregations that now extends across the Chinese diaspora embraced him and his message. He touched other

places, too, through extended visits to missionaries in Venezuela, India, South Africa, and by his influence on the many missionaries who passed through the Faith Home. Fifty years have passed since his death, and it seems appropriate to tell a new generation who he was and why he continues to matter in the places that claim his legacy.

First, an explanation. Hans Waldvogel was widely known as “Uncle Hans.” He had 18 nieces and nephews, and half of them lived in and around New York and participated in the church he led. They were, of course, the nucleus of the first group that knew him as uncle. He never married, but his nieces and nephews (most of whom began life in impoverished rural Baptist parsonages) knew him as a generous uncle. In the German culture of the time, it was not uncommon for young people to call an older male adult “uncle;” rather, it was a title of respect and affection. Though some always called him Brother Waldvogel, more and more people over the years preferred “Uncle Hans.” Most people in his circles used “Brother” and “Sister” for each other, and a family feeling certainly characterized the congregation. Since numerous family members assisted Uncle Hans, there were always multiple Brother Waldvogels on hand, and so the Waldvogel men answered in time to names that



differentiated among them.

Uncle Hans’s story is essentially a narrative of personal connections and apparent serendipities (in which he saw the hand of God). With hindsight he seems a man of and for his times with a message relevant for all times. He took as his life’s text Psalm 37:4, 5: “Delight thyself also in the Lord,

Uncle Hans with his brother’s descendants, 1966.

and He shall give thee the desires of thy heart. Commit thy way unto the Lord and trust also in Him, and He shall bring it to pass." The German rendering of those verses etched in wood hung on his Faith Home study wall. His English-language "battle song" was Frances Ridley Havergal's "Like a River, Glorious," with its confident reminders: "We may trust Him fully all for us to do; they who trust Him wholly find Him wholly true" and "Stayed upon Jehovah, hearts are fully blest; finding as he promised perfect peace and rest." He had many German choices. Perhaps the most consistent were "Grosser Gott, wir loben Dich ("Holy God, We Praise Thy Name"), and "Folgen und Trau'n" the translation of the English gospel song "Trust and Obey."

Beginnings

Uncle Hans was born to Adam and Anna Waldvogel in Herisau, Canton Appenzell, Switzerland on Saturday, January 7, 1893. The Waldvogels' second son and fourth child, he spent his first years in the shadow of the Säntis, an 8,000-ft. peak from which one could see Germany, France, and Italy. He often recalled the fascination the mountain held for him and the time he alarmed his parents by wandering off on his own to climb it at age three. His father served the town's Baptist congregation and was one of just five Baptist pastors in all of German-speaking Switzerland. Therein lies the beginning of our story. The foundational group that framed the tapestry of Uncle Hans's life emerged in German-speaking Europe in the five decades before his birth, and it had everything to do with the rise of a persecuted minority of Baptists in state-church societies. What may seem like a "Baptist Byway" is, in fact, a direct path to understanding Hans Waldvogel. Choices made by a man named Johann Oncken two generations before Uncle Hans was born led to the family's conversion, paid the Waldvogels' salary when they began preaching in Switzerland, and determined that Uncle Hans's ministry lifelong would be shaped by daily reading in the works of the prominent English Calvinist Baptist, Charles Spurgeon (a most unusual circumstance for a Pentecostal).

The Baptist Pre-Story



In nineteenth-century Europe, Johann Oncken, a German businessman, became a tireless evangelist whose efforts shaped a Baptist movement across western Europe. Baptized and confirmed in the Lutheran church in northern Germany, Oncken was apprenticed to a Scottish merchant and moved for a few years to Edinburgh. During his sojourn in Britain, he was converted and in 1823 returned to Germany as an agent of the British Society for the Diffusion of Religious Knowledge Over the Continent of Europe. In 1828 he began distributing Bibles for the Edinburgh Bible Society, a task he fulfilled for 60 years during which he provided more than two million copies of scripture across German-speaking Europe.

The text under the photo reads "One Lord, one faith, one baptism."

Before long, Oncken's personal Bible reading convinced him that he should be immersed on profession of faith, but that act was against German law. Oncken happened to mention his dilemma to Calvin Tubbs, an American sea captain with whom he struck up a conversation in Hamburg. Tubbs, a devout Baptist, reported Oncken's wish to be baptized to the American Baptist Missionary Society in Boston. During a convention, Barnas Sears, a Baptist professor from Hamilton College, heard the sea captain's report. He had an upcoming study

leave at the University of Halle and took time out to travel to Hamburg to find Oncken. On the night of April 22, 1834 under cover of darkness, Sears baptized Oncken, his wife, and a few others Oncken had convinced in the chilly Elbe River. The next day Sears organized them into a church. By the end of the year, a congregation of 5 had grown to 68 members, and these had begun aggressive evangelistic outreach. For the most part, they kept a few steps ahead of the police, but as they shared their faith among an ever-wider circle of acquaintances, their sympathizers were not always so fortunate.



Barnas Sears

Baptists wanted more than the right to baptize on profession of faith. They objected to state interference in religious matters and held a different view of the church (ecclesiology) as well as a different view of the order of salvation (soteriology) from the State Churches than most of Europe.

The challenges they faced were enormous. For example, in staunchly Lutheran Saxony, the law forbade any religious instruction of youth outside of the state church and closed down all services involving young people. No minor could withdraw from the state church, and even adults had to complete a multi-stage withdrawal process. Anyone immersed before their name was removed from the state church roll faced harsh civil penalties. Fines, imprisonment, and intense antagonism followed Baptists everywhere, even after the revolutions of 1848 and the unification of the German empire improved their legal status in a few places. Baptists persisted, carrying their message to widely scattered German settlements in Hungary, Russia, the Balkans, and Romania, as well as to Austria and Switzerland. They established a monthly publication, the *Wahrheitszeugnis (Witness to the Truth)* and made it their priority to translate into German and circulate as widely as possible the writings of the celebrated English Baptist preacher Charles Spurgeon. In 1880 they



*Baptist training school in
Hamburg*

opened a small ministerial training school in Hamburg. American Baptists (known after the Civil War as Northern Baptists) took on the evangelization of continental Europe as part of their missionary program. American money provided modest stipends for evangelists who made possible the growth of Baptist congregations across German-speaking Europe and beyond.

A small Baptist congregation organized in Zürich in 1849, but not until the late 1870s did a young Baptist itinerant arrive in the small villages outlying Schaffhausen in northeastern

Switzerland. Local teenagers mocked the visitor in the streets of Stetten, among them Adam Waldvogel. With his friends he attended a cottage meeting to disrupt it, but the speaker's sincerity gripped his heart. He became a convert, a decision that brought on him the ridicule of friends and family. During the late 1880s, Adam Waldvogel, now married to Anna Dähler (who was converted in the same town), left Switzerland for six months of training for the ministry at the school (called a seminar rather than a seminary since Baptists were a sect rather than a church) Baptists had established in Hamburg a few years earlier. The school offered classes supervised by a few faculty with ties to the flourishing German Baptist Seminary in Rochester, NY. The best known were certainly August Rauschenbusch and his son-in-law, Johann Georg Fetzer. The small student body, averaging at first around twenty, came from all parts of German-speaking Europe. On completion of his training, Adam and Anna Waldvogel served the small Baptist congregation that dated from 1840 in Hassenhausen, Germany (where their two eldest children, Anna and Gottfried, were born). The family returned to Switzerland in 1890 to lead the Baptist congregation in Herisau, Appenzell. Herisau citizens had shown an early interest in Baptist teaching, and the town's congregation was the third formed in Switzerland, dating its history to Johann Oncken's first visit to the country. A stipend from American Baptists helped support the Waldvogels as well as two other Swiss Baptist pastors. Five congregations and fifteen additional preaching stations occupied these men. Uncle Hans and his older brother Gottfried spoke often of long walks on forest trails with their father to regular house meetings in outlying villages.



The congregation in Herisau boasted a solid core of members. Annual reports published in American Baptist missionary records reveal a surprisingly large Sunday school with an average attendance exceeding 100 and a congregation with some 80 baptized members, large numbers for any Baptist assembly in the southern part of German-speaking Europe. Still, all so-called Separatists in the entire canton numbered fewer than 200, counting as well Methodists, Mormons, and Swedenborgians. The 50,000 members of Appenzell's established Reformed Church scoffed that Separatists attracted only the lowest of the low. Baptist leaders reported to their American

Waldvogel home, Herisau

supporters that Adam Waldvogel's challenge was not so much growing his congregation as retaining his members. Methodists, Mormons, and Swedenborgians offered



Switzerland.
Herisau, the field of labor of Brother Waldvogel, is not a field on which great additions are to be expected. He does exceedingly well if he succeeds in holding his own; there are many different Christian bodies laboring there, and all of them are zealous for the cause they represent.

considerable competition in Herisau.

During the 1890s, Swiss Baptists faced an unexpected hurdle when American and British Baptist Mission Boards redirected support to other parts of the world and severely curtailed their investment in Europe. Stipends all but disappeared, and difficult choices faced German Baptist preachers. The funds that had enabled Adam Waldvogel to support his family were no longer forthcoming, and the small number of Swiss Baptist

From the American Baptist Missionary Magazine, 1894

congregations lacked resources to be self-supporting. Most participants had little themselves. The Swiss economy was unstable, and the government in some places, cantons provided incentives for the poor to migrate. The Waldvogels had six children of their own and offered a home to an orphaned child, too. Anna Waldvogel's firm faith and simple confidence in God rose to the occasion. God had called her husband, and God would make a way. She discouraged her husband from exploring the opportunity to open a family noodle making business and insisted that God would provide. At this difficult time, Adam and Anna Waldvogel stepped out in faith to take on the challenge of serving a small Baptist congregation in Bülach, a town about 45 miles from Herisau in the Canton of Zürich where sixty members had recently withdrawn from the state church and formed a Baptist congregation.

Ministry in Bülach followed the pattern familiar from Herisau—regular preaching at a central location supplemented by weekly preaching trips to multiple outlying areas. The family lived outside of town in Bachen-Bülach, then a largely agricultural and forested subsection in the Glatt River Valley.

The small congregation flourished, and under Adam Waldvogel's leadership, it constructed a white frame church building, the second owned by Baptists in all of Switzerland. (The Baptistengemeinde Bülach used that house of worship for seven decades before constructing a modern facility in the center of town.)



Uncle Hans outside the church his father's congregation built in



School days in Bülach. Uncle Hans is second row, second from right

Baptists did not evangelize German-speaking Europe in a spiritual vacuum. Across Germany and Switzerland, an informal *Gemeinschaftsbewegung* (or Fellowship Movement) nurtured the inward life of sectarians and State Church people alike. Adam Waldvogel read Otto Stockmayer, Ernst Modersohn, and Karl and Dora Rappard as well as Spurgeon, and these champions of what came to be known as “the new Pietism” inside and outside the State Churches influenced him and his two sons. The *Gemeinschaftsbewegung* was a loose network that united people who hungered for the fullness of the gospel and a vital Christian experience. It sponsored numerous publications and conferences, and it had close ties to evangelicals in Great Britain and Scandinavia.

Adam and Anna Waldvogel expected each of their children to memorize the first three chapters of Proverbs before they began attending school. Adam Waldvogel baptized each of his children on profession of faith and had the joy of seeing each of them enter the ministry. Uncle Hans was just nine years old when he took this decisive step of baptism. He expressed his resolve in a poem that revealed his sense of the larger meaning

of his choice. He wrote, of course, in German. Much later he provided a rough translation. Both renderings follow. He gave each stanza a theme: repentance, invitation (come as you are), thanksgiving, consecration.

Ich will nun schliessen mit der Welt;

Will Gott gehorsam sein!

Ich will nur tun, was Ihm gefällt;

Und meine Seel' Ihm weihn.

Goodbye, old world, I'm through with you,

I shall obey my Lord.

To please my God, His will I'll do

And feed upon His Word.

Ich bin ganz nackt und bin ganz bloss,

Ich komme wie ich bin -

Und will nun ruhn im Vaterschoss

Der Jesum gab dahin.

Although unworthy and undone,

Just as I am I come

To find in His unchanging grace

My everlasting home.

Ich danke Dir, O heil'ger Christ,

Und will dich Ehr'n und Preisen,

Da Du für mich gestorben bist

Und ich Dein Kind darf heissen.

A thousand thanks to You, my Lord,

I'll praise You and adore

Because in love You purchased me,

Your child for evermore.

Jetzt ist es aus mit Krieg und Streit,

Satan ist überwunden!

Ich hab' nun Gott mein Herz geweiht,

Geheilt sind meine Wunden.

An end to all my war and strife,

Defeated is the foe;

To God belong my heart and life

And healed is every woe.

Chicago

Despite ministry success, the Waldvogel family continued to struggle to make ends meet. In 1907 Anna Waldvogel's sister, Rosa Dähler Steinhaus (widow of a well-to-do Chicago physician), brought her two sons for a long visit and urged the family to join her own in Chicago. Many German-speaking Baptists had already migrated. In fact, migration had become perhaps the biggest challenge for Baptists in German-speaking Europe. (For example, an annual report noted that the insurmountable problem for the Baptist congregation in

Bremerhaven was the city's "proximity to New York." Congregations in such port cities regularly lost more members than they gained in a typical year to the lure of the American Dream.) Fully 90% of Chicagoans were immigrants or children of immigrants, and the city could easily be seen as a new frontier for German Baptist evangelism. German Baptist preachers already ministered on both sides of the Atlantic, moving back and forth within familiar networks anchored by family and faith. The Waldvogels' oldest four children had completed their Swiss compulsory schooling and reached young adulthood. The United States offered more opportunities for them, too, and so the family acquiesced despite reluctance on the father's part. The Steinhaus family offered as well to pay for Gottfried Waldvogel's studies at the German Baptist Seminary in Rochester, NY, and when their aunt and cousins sailed in September 1907 aboard the Kronprinzessin Cecilia, Hans Waldvogel and his oldest sister, Anna, accompanied them. In November, the rest of the family—Adam, Anna, Gottfried, Rosalina, Lydia, and Elsa—followed aboard the Red Star Line's Zeeland.



They found Chicago a teeming metropolis where everyday life magnified America's contrasts. On the near South Side, immigrants crowded tenements, and institutions like the famous Hull House started by Jane Addams offered a bright spot amid desperate poverty. To the west, the Chicago Stockyards featured the horrendous conditions Upton Sinclair had recently made notorious in *The Jungle*. Farther north stood the Moody Church and Bible Institute, busy hubs for evangelism. A few miles north of the Moody Church was a thriving German neighborhood into which the Waldvogels moved. Adam Waldvogel assumed the pastorate of a small German Baptist congregation at the corner of Newport and Damen in the city's Roscoe Park section. Immanuel Baptist Church had a corner property with a parsonage behind it. (The Baptist congregation still exists, meeting at a site farther north and west; the original building to which the Waldvogels came is now an Evangelical Free Church. An evangelical message has sounded from that modest brick building since the nineteenth century.)

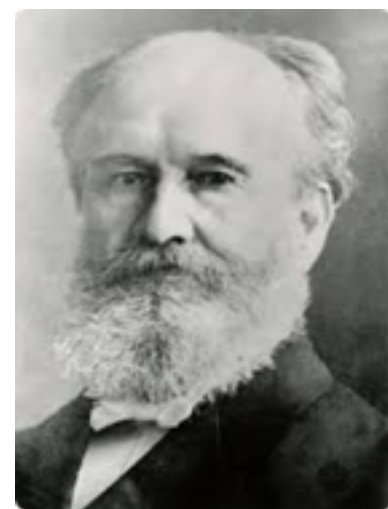
When the Waldvogels arrived in Chicago at the end of 1907, the American Baptist Home Missionary Society supported fully or partially 443 home missionaries among European immigrants in the United States. Many German-speaking Baptists, hoping to preserve German-language worship, decided to cooperate rather

through the North American Baptist General Conference, a German-speaking network that grew rapidly as immigration accelerated, and the Waldvogels affiliated with this Conference. They already had much in common with their new colleagues, some of whom were longtime acquaintances from Europe.

The whole family took active roles in the Baptist congregation. Gottfried Waldvogel also spent hours assisting at Chicago's famed Hebrew Mission, the first Christian mission to the Jews in the United States, and he and his siblings took advantage of opportunities at the Moody Church and Moody Bible Institute. In the fall of 1908, Gottfried Waldvogel moved to Rochester, NY to begin his studies in the German Department of Rochester Theological Seminary. He arrived at a critical moment when some faculty, influenced by modern biblical scholarship, began moving the seminary in a new direction. Among them was Walter Rauschenbusch, the son and brother-in-law of the main influences on the Hamburg training school Adam Waldvogel had attended. German Baptists in Europe, like the entire *Gemeinschaftsbewegung*, strongly opposed the biblical criticism for which German State Church seminaries were known, and they, like recent Baptist immigrants, found it necessary to distance themselves from Rochester Seminary, too. Gottfried Waldvogel withdrew after one semester and enrolled instead at the Missionary Training Institute in Nyack, New



l-r, Adam, Elsa, Anna, Lydia, Gottfried, Anna, Hans, Rose Waldvogel



York (now Nyack College). The school's revered founder, Albert B. Simpson, lived on campus. A hymn writer, publisher, pastor, and missions organizer, Simpson had established the Christian and Missionary Alliance and had a warm heart for evangelism. Theologically he stood within the

Gemeinschaftsbewegung, and his school offered Gottfried Waldvogel both a welcome change from Rochester Seminary and an opportunity to improve his English.

At the Missionary Training Institute, Gottfried Waldvogel met Gottfried Bender, another student who introduced him to a few of his friends who gathered regularly for prayer. Word had reached them of the outpouring of the Holy Spirit on people across the country and around the world, and some of these students (including Gottfried Bender) had already spoken in tongues. A. B. Simpson was open to the revival although he rejected its emphasis on speaking in tongues as the “uniform initial evidence” of the baptism with the Holy Spirit, but the revival had already created some dissension on campus, so the students prayed in an out-of-the-way furnace room where no one heard them. Among them were some up-and-coming Pentecostal leaders who would move on to positions of leadership in the Assemblies of God—Allan Swift, Frank Boyd, William I. Evans. One night Gottfried Waldvogel had an experience he understood as the baptism with the Holy Spirit, and when he returned home for a visit, his family noticed a difference. He prayed much and helped his father in the ministry but also took his brother to some Pentecostal meetings.

The Waldvogels had been prejudiced against the Pentecostal movement already in 1907 and 1908 when the excesses that accompanied the first Pentecostal meetings in Kassel in northern Germany caused civil authorities to intervene and church investigations to be launched. After devoting a year to prayerful consideration, in September 1909 fifty-six Gemeinschaftsbewegung leaders, among them the most respected evangelical voices in Germany and Switzerland, signed a statement called the Berlin Declaration condemning the Pentecostal movement. Their concerns focused on the particular phenomena and teachings they observed in Germany (like an emphasis on sinless perfection and an inability to discern what in their midst was truly “of the Holy Spirit”). The men declared the Pentecostal message unbiblical, rejected sinless perfection, and said unequivocally that the revival they saw in Germany was “not from God.” People should not be focused on another Pentecost, they insisted, but, rather, on the imminent return of Christ. In October 1909 German Pentecostals responded with the Mühlheim Declaration in which they affirmed the Pentecostal revival as an answer to prayer for worldwide awakening, clarified their understanding of Christian perfection, and insisted that problems had arisen because of ignorance, confusion, misunderstandings, and misrepresentations. The Berlin Declaration had forged a deep wedge, though, and the more even-handed Mühlheim document failed

utterly to conciliate. Adam Waldvogel revered the signers of the Berlin Declaration and was concerned by his sons' apparent interest in a movement growing in both the United States and Germany.

After completing his training at the Missionary Institute at Nyack (where he associated himself with a student missionary band that focused on Jewish evangelism), Gottfried Waldvogel served as a supply preacher in widely scattered German Baptist congregations, spending a few months in New York, Baltimore, and rural Illinois. In 1911, he was invited to take the pulpit of the German Baptist Church in Waco, Texas. Its pastor, Gottlob Christian Schaible, had recently died suddenly at the age of 36, leaving a widow and three small children, and the congregation was hurting. The widow was Dora Schaible, nee Sievers, the daughter of a Dallas-based German Baptist pastor, and her younger sister, Lydia, had come from Dallas to Waco to help with the children. On March 2, 1913, Gottfried Waldvogel married Lydia Sievers. Their first son, Walter, was born during the Waco pastorate. In 1915 they accepted a call to the German Baptist Church in Peoria, IL where their second son, Edwin, was born.



Gottfried and Lydia Waldvogel in 1913

Hans Waldvogel, meanwhile, found employment as an apprentice at the celebrated jewelry house of Spaulding & Co. (goldsmiths, silversmiths, and jewelers) at the corner of State and Jackson Streets in downtown Chicago. He found many opportunities to share his faith and distributed thousands of tracts along State Street. He led the young people's group at Immanuel Baptist. His Aunt Rosa Steinhaus offered to pay his

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way to train for ministry at Moody Bible Institute or wherever he chose, but he did not sense that the time was right. He often recalled the family's morning worship on February 25, 1915, a day that remained in his memory lifelong. His father read aloud as he always did the day's passage from Charles Spurgeon's *Check Book of the Bank of Faith*. The selection reflected on Isaiah 61:6: "Ye shall be named the priests of the Lord." Then and there Hans Waldvogel consecrated himself to the ministry in God's time. At the same time, Psalm 37:5 spoke to his heart: "Commit thy way unto the Lord, trust also in him, and he will bring it to pass."

The United States entered World War I in April 1917, and a new Selective Service Act required all males between 18 and 45 to register. Uncle Hans was not a citizen, but he registered and in 1918 he reported to Camp Grant, an expanse of farmland near Rockford, IL that was hastily transformed into an infantry training camp. Mustered out when the war ended a few months later, he returned to Chicago, moving on to work at Bayardi Brothers, a downtown Chicago business particularly noted for fine work in silver.



Meanwhile, in Chicago, Uncle Hans spent each Saturday evening at the Moody Church where William I. Evans taught a Bible class that filled the 4,000 seats of the old



sanctuary. Evans headed the Bible Department at Moody Bible Institute and was an outstanding teacher, and Uncle Hans remembered him lifelong with gratitude. Uncle Hans occasionally attended a mission at 826 N. Clark Street where a Moody-connected Persian immigrant Andrew Urshan influenced by Pentecostal ideas preached primarily to other Persians. In both places, Uncle Hans found people who shared his deep hunger for God.

In 1918, Adam and Anna Waldvogel accepted a call to Immanuel German Baptist Church in Kenosha. The congregation was still a mission congregation that shared the facilities of a Swedish Baptist congregation. Uncle Hans took a room at a Chicago YMCA and traveled to Kenosha on weekends to assist his father. He taught a boys' Sunday school class, led the choir, and worked with young people.

Soon after the Waldvogels arrived in Kenosha, the German Baptist congregation took steps toward becoming a self-standing church. The deacons learned that a German Baptist congregation in Elgin, IL had disbanded and put its building up for sale. Three of Adam Waldvogel's deacons looked at the structure and decided that it could be dismantled, shipped on railroad cars to Kenosha, and reassembled. Teams from Adam Waldvogel's congregation took on the challenging task and purchased, transported, and rebuilt the church on

their own land for \$5,000. The congregation worshiped there until the 1950s when its growth required more space. The structure remains in use while Immanuel Baptist Church meets in a much larger facility.



*Immanuel German Baptist Church, Kenosha,
built during Adam Waldvogel's pastorate*

Pentecostal Connections

Just when the Immanuel Baptist's prospects appeared brightest, Gottfried Waldvogel visited his parents from Peoria and decided one evening to attend a service at the Peniel Mission, a Pentecostal congregation planted in Kenosha in 1916 by George and Katherine Finnern. He came away with a good impression of the Finnerns and of another young man he met— Joseph Wannemacher, an immigrant violinist with a vibrant testimony to a recent healing. He told his brother where he had been and recommended that Uncle Hans visit as soon as possible. The mission's main service was Sunday afternoon, so it did not interfere with his morning and evening responsibilities at Immanuel, and so Uncle Hans soon made his way to Peniel.

The Finnerns had been sent from the Zion Faith Homes, a Pentecostal ministry just 10 minutes south by train, in Zion, Illinois, to plant the Peniel Mission, and people from the Faith Homes often came to assist. (Faith Homes were not unusual at the time. Holiness people as well as early Pentecostals used to provide hospitality to visiting missionaries and ministers; or to house people who came to pray for particular physical and spiritual needs. They housed people who helped out in ministries like evangelism or publications or who wanted to intern under a seasoned Christian worker in preparation for their own ministry. Uncle Hans began visiting the Zion Faith Homes when he could while continuing to work in Chicago and minister with his father at the Baptist church. The Finnerns patiently answered his questions about Pentecostal beliefs and practices. They conducted street meetings, and they welcomed his participation. He liked the Finnerns personally but remained deeply conflicted. Strongly influenced by his father's reservations, Uncle Hans wanted to be absolutely certain of the

right path before he made an irrevocable decision. German evangelicals had objected strongly to the "manifestations" that many Pentecostals understood as abandonment to the Holy Spirit. They objected to the pentecostal view of holiness as a "second blessing" and urged, rather, a commitment to progressive sanctification, a steady march toward holiness of heart and life. Locked in their own battle with the arid rationalism of European State Churches, they shunned the apparently indecorous excesses that sometimes accompanied the early Pentecostal movement and refused to listen when Pentecostals tried to explain.

His brother Gottfried's occasional visits generally seemed to make Uncle Hans's immediate situation more complicated. He was torn between love for his parents and respect for their ministry, and the new direction that seemed to opening before him. He particularly liked the Finners' emphasis on evangelism. Gottfried Waldvogel came next while the up-and-coming Pentecostal evangelist Aimee Semple McPherson was holding meetings in Bethel Temple, a large auditorium on Chicago's near West Side. He invited Uncle Hans to attend a revival service with him. People crowded in from the surrounding area, and when the brothers arrived, they found the Finners already there. During the service, a small woman on the platform stood to give a brief message about the presence of Jesus. Hans Waldvogel recalled much later that when she spoke, he sensed God's presence. Until then, he had been put off by the noisy and boisterous flow of the event. The Finners identified the speaker as Martha Robinson, a friend of theirs and a leader in the Faith Homes in Zion. Uncle Hans observed that Pentecostal experience came in "outward" and "inward" forms, and he found the inward way appealing. But could those ways be separated?



Martha Wing Robinson

Late in 1919, George Finners invited Hans Waldvogel to join him in the ministry at Peniel Mission. The idea presented problems on several fronts. Uncle Hans assisted his father in many roles and was particularly close to his parents. He knew his departure would break their hearts. The rest of the family was firmly rooted in German Baptist ministry connections. His eldest sister, Anna, was married to a Swiss immigrant pastor, Otto Roth, and they were serving their first pastorate in a German Baptist congregation in Chicago. Lydia and her husband, Rev. C. Fred Lehr, were serving their first pastorate in a German Baptist congregation in Ohio. The

youngest sister, Elsa, anticipated missionary service with her husband, William Scharf. Rose was a German Baptist deaconess active in the German Baptist congregation in Oak Park, IL, and Gottfried was soon to move from Peoria to the German Baptist Church in Steamboat Rock, Iowa. Of the family, only his brother seemed likely to support Uncle Hans in any move away from Baptist ministry, and even he showed no inclination himself to leave. The family formed a tight unit, and Uncle Hans desperately wanted to retain familial closeness, especially with his father, while going the way he felt God wanted him to follow. He still had unanswered questions about things Pentecostal, and the path did not yet seem plain, and so he waited. He remained conflicted about Pentecostals; expressive worship and the “manifestations”— falling, shaking, clapping, shouting— that sometimes accompanied it. Not until June 1920 would Uncle Hans see his way clear to join the Finners without creating a situation that irreparably divided his father’s congregation or finally broke family ties. When he resigned that month from Bayardi Brothers and moved to the Finners’ home, his father wished him well, but, as Uncle Hans liked to say, “He didn’t really mean it.” Real reconciliation came only when Adam Waldvogel was dying in 1928, and even then, it was abetted by the gentle kindness and soothing violin music of Uncle Hans’s closest friend, Joseph Wannemacher, whose frequent visits to the invalid slowly altered Adam Waldvogel’s perspective on Pentecostals.

Uncle Hans had undertaken to do whatever George Finnern directed, and he always remembered Mr.



Uncle Hans and the Finners

Finnern as a hard taskmaster. Janitor, preacher, visitation pastor, and Sunday school superintendent were just a few of the monikers assigned him over the next few years. From the outset, Uncle Hans resolved to give himself fully to the ministry. He had given his employers their eight hours, and he vowed to be equally disciplined in the less structured circles he now entered. Under the Finners’ influence, Uncle Hans adopted habits that became part of his life. Each day began with a morning worship in which mission ministers and workers joined; each regular meeting concluded with an altar service; one evening every week was devoted to a prayer meeting. Another lesson was what early Pentecostals called “living the faith life.” No one at Peniel or at the Zion Faith Homes received a salary.

Every worker was expected to bring their temporal needs to God in prayer and to expect God's supply. Uncle Hans adopted this as a way of life, and he testified to God's provision— not only for himself but through him to others. Uncle Hans always said that at Peniel he learned to praise the Lord in the way he would soon teach others. He overcame a natural distaste for the Pentecostal way of audible praise by forcing himself to participate with raised hands. Once he did, there was no turning back. The change this praise brought to his life later prompted him to translate for German use a holiness text by Johnson Oatman:

Here the sun is always shining,
Here the sky is always bright;
'Tis no place for gloomy Christians to abide;
For my soul is filled with music and my heart with great delight,
And I'm living on the hallelujah side.

Refrain:

Oh, glory be to Jesus, let the hallelujahs roll;
Help me ring my Savior's praises far and wide;
For I've opened up toward heaven all the windows of my soul,
And I'm living on the hallelujah side.

From the mission, Uncle Hans took time to attend meetings at the Zion Faith Homes where he formed close relationships with the leading ministers, Eugene and Sarah Brooks, Martha Wing Robinson, and Loretta M.



Judd. He heard repeatedly from them that his main occupation should be to find Jesus in his fullness and then to abide in him. Being Pentecostal was all about knowing Jesus in his fullness. It was, first and foremost, an inward life, not an outward exhibition of spiritual gifts and powers. Uncle Hans came to this realization as the larger American Pentecostal movement underwent decisive changes. Growth brought organization and bureaucracy and the challenge to see revival continue. It brought urgency to craft statements of faith that distinguished between insiders and outsiders. Did speaking in tongues make one Pentecostal? Did Hebrews 13:8 ("Jesus Christ, the same,

yesterday, and today, and forever") better capture the movement's core message? Was the baptism with the Holy Spirit all about "power for service" or primarily about the Spirit's inward revelation of Christ? Or both?

As Pentecostal denominations attempted to summarize a revival in statements of faith, undertook cooperative foreign missionary endeavors, and created schools to educate the next generation, a handful of independent Pentecostal "works" like the Zion Faith Homes resisted the tug of denominational affiliation in an effort to conserve an emphasis on inwardness they thought denominations could easily lose amid their commendable programs and cooperative fellowship. The differences were not so marked in the first generation as they would become later. People with the same priorities chose different paths of affiliation within the same family of faith. Uncle Hans was drawn into one side of this discussion before he grasped its larger implications, though he moved easily at first in both settings. Being independent, though, was a deliberate choice at a moment of decision for many American Pentecostals. Uncle Hans's observations of differences among Pentecostals combined with sharp criticisms of the movement from leading preachers of his day and the tragic moral failures of a handful of Pentecostal leaders convinced Uncle Hans of the need to be very certain of each step he took. He was attracted by the Zion Faith Home's focus on knowing Jesus. Three songs popular in the Faith Homes summarized well the emphasis that drew Uncle Hans toward Peniel: Johnson Oatman's "Jesus is now, and ever will be, sweeter than all the world to me" and two by Thoro Harris— "O holy rest! O peace sublime! He reigns within me all the time; He purifies and makes me whole--I've Pentecost in my soul" and "Who can cheer the heart like Jesus by his presence all divine? True and tender, pure and precious, O how blest to call him mine!"

For the first few months, Uncle Hans led the Peniel Sunday school while remaining superintendent of the Immanuel Baptist Sunday school, too. When several of his father's trustees objected with an ultimatum that forced him to choose, he chose Peniel. (Paul Lessmueller, the Clerk of Immanuel Baptist, and a few others from that church further complicated the situation by following Uncle Hans to Peniel Mission.) He worked with the Finners until the fall of 1923 when he moved for a few months into the Zion Faith Homes. There he forged closer ties to the group of ministers who had already deeply influenced his life. His friendship with Joseph and Helen Wannemacher (also residents at the time) blossomed.

In 1923, the Zion Faith Homes included several properties where a group of resident ministers resided among young people preparing for ministry (known as trainees). A steady stream of guests crowded the premises, too. In the Faith Home's spiritually heightened atmosphere, days were governed by a regular schedule of household duties, meals, and morning and evening meetings emphasizing prayer, worship, and teaching. Gifts of the Spirit were much in evidence, and people were taught that their principal occupation should be to know Jesus, surrender fully to him, die to themselves, and allow Jesus to have his perfect way with them. The teaching focused on the inner life, and leaders made much of the passage in John 6 that describes one's intimate communion with Christ as "eating his flesh," "drinking his blood," and "feeding on Christ within." Pursuit of the "the inward" or "the deeper" life did not preclude devotion to Bible study and a diligent attempt to live out its principles and precepts every day. Their version of a "deeper" life was, in effect, a pattern for what they believed was the "normal" Christian life. The teaching in the Zion Faith Homes in those days emphasized living in the Word, and Uncle Hans gained new insights about simple biblical obedience. He realized that he had not yet learned fully to take God at His word. Much later, he summed up the priority the Bible came to have in his life: "You can take it or leave it; you can bow, or you can rise up in your soul; but the day will come when God will treat you as you have treated His Word." He often recalled a song by A. B. Simpson that the Faith Home ministers used in order to urge people on in their Christian lives:

The mercy of God is an ocean divine,

A boundless and fathomless flood;

Launch out in the deep, cut away the shore line,

And be lost in the fullness of God

And others just venture away from the land,

And linger so near to the shore

That the surf and the slime that beat over the strand

Dash o'er them in floods evermore.

But many, alas, only stand on the shore

And gaze on the ocean so wide;

They never have ventured its depths to explore,

Or to launch out on the fathomless tide.

Oh, let us launch out on this ocean so broad,

Where floods of salvation o'erflow;

Oh, let us be lost in the mercy of God,

'Til the depths of its fullness we know.

Refrain:

Launch out, into the deep,

Oh, let the shoreline go;

Launch out, launch out in the ocean divine,

Out where the full tides flow.

A few quotations from a sermon by Mrs. Robinson suggest how the ministers challenged trainees to apply what they heard to their lives: “This meeting is rich, but not so rich as if you had called on Jesus all of last week. . . I wonder about the interior life in this meeting. The exterior is calm and rather sweet. What about the interior? Who has the King? Who lets Him reign? . . . He gave Himself for yourself. He did not give Himself to give you experiences. He asked for yourself for one purpose: to have you for Himself. He gave Himself that we may have Him. That is eternal life. Unless you make that exchange, He allows you to be of the earth. . . Sometimes the fight is so hard that you get your eyes off the captain. Sometimes the fight is so hard that you see no one but the captain. You do not dare to look at the enemy. That is victory. You look at Him.”

The ministers believed that the practical outworking of a rich inward life was effective Christian service. They sent trainees into surrounding communities to plant missions, pray for the sick, conduct street meetings, distribute tracts, and speak to any who would listen. Since teaching prioritized knowing and doing God’s will day-by-day and moment-by-moment, an emphasis on holiness followed naturally as the only way to be “meet for the Master’s use.” Alongside Joseph Wannemacher, Uncle Hans devoted himself to taking in all that the Faith Home ministers taught. The ministers, in turn, commended especially those two young men for grasping what they called “the light” of the reign of Christ within and the importance of allowing Christ to lead their lives and ministries.

From the Faith Homes, Hans Waldvogel accepted opportunities to preach elsewhere, often in German services— in Chicago and Milwaukee, and in tent meetings in Muskegon and Benton Harbor, Michigan. As he prepared to move out on his own, he resolved, in his words, to do as the Zion ministers instructed— “to let God have his way in every meeting and never to do anything unless he felt God leading him to do so.” He had finally gained for himself his mother’s ready confidence that God would take care of everything.

At the Faith Homes, Uncle Hans met Max Wood Moorhead, a man of whom he had known since boyhood when the former missionary to India was a well-known figure in the Gemeinschaftsbewegung with which Adam Waldvogel identified. Widely traveled and well networked, Moorhead recommended Uncle Hans for evangelistic meetings in Fredonia, New York (where Noel Perkin, the future architect of the Assemblies of God Foreign Missions Department was then the young pastor). From there Uncle Hans went on to a German Pentecostal assembly in New Castle, Pennsylvania. Other invitations brought him to German congregations in Buffalo and Rochester, NY. The Buffalo congregation hoped to install him as pastor, but— thanks to his stopover in New Castle— he had in hand an invitation from a small group of Pentecostals in Brooklyn, and he knew he should go.

New York

In April 1925, just as Uncle Hans contemplated his trip to Brooklyn, Anna Waldvogel suffered a stroke. Uncle Hans hurried to Kenosha to see his parents. He purchased a small home for his parents' use, and Rose Waldvogel moved back to Kenosha to help them as he turned his sights toward Brooklyn. At that transition moment, Uncle Hans took as his own the promise, "My presence shall go with thee, and I will give thee rest"



(Exodus 33:14). He arrived in New York on April 28, 1925 for two weeks of meetings in a small hall at 75 Patchen Ave. in a neighborhood then favored by German immigrants. The hall had once been the home of Eclipse Vulcanizing Works, a Goodyear Tire service station, and the service station's garage doors now provided access to a meeting hall with an apartment above. Without a pastor since 1923, the mission congregation had

dwindled and members talked about giving up the effort until someone received a letter from the New Castle, PA German congregation recommending that they invite Uncle Hans. Just fifteen people attended Uncle Hans's

first service on Wednesday evening, April 29, 1925. Uncle Hans remembered his own determination to let God show him what to do. He did not plan the service but followed what he saw as the Holy Spirit's leading. That meant praise or silence, and prolonged silent worship was unfamiliar to everyone. The services grew as people told others of remarkably different yet powerful meetings that made people hunger for more. Two weeks later, Uncle Hans agreed to remain for a year as pastor. He baptized the first converts on Wednesday, August 19, 1925.

By December 1925, the congregation was growing and thriving. It found a new and much larger home at the corner of Cornelia Street and Seneca Ave. in an area where a heavy concentration of German immigrants then lived. The second-story meeting hall was above a furniture store. As the congregation grew, the church, now known as the Ridgewood Pentecostal Church, rented nearby properties for Sunday school rooms and a bookstore. With the move, the congregation added English services. The weekly schedule took shape as follows:

German Services	Sunday 10 a.m., Wednesday 8 p.m.
English Services	Sunday 7:30 p.m., Friday 8 p.m.
Sunday School	Sunday 2:30 p.m. (including German class)
Prayer Meeting	Monday 8 p.m.
Day of Prayer	Wednesday (service 10 a.m., divine healing service 2:30 p.m.)
Children's Meeting	Friday 3:45 p.m.

This busy schedule met the need for a full program in two languages, but it is worth noting that it mimicked the schedules of other evangelical congregations of the day. Most offered two Sunday services, Sunday school in the afternoon, a midweek service, and a prayer meeting.

To mark the dedication of the expanded facilities, Mrs. L. M. Judd came from the Zion Faith Homes for a week of special services. Uncle Hans always remembered her words at the first service on December 6, 1925: "God has written his name in flaming letters on the walls of this church." Uncle Hans continued as he began: before every service he took his seat and "waited on God" to see how the meeting should open. That meant that no service was the same. Some opened in silent "waiting on God" by all, some with a prayer, others with a song. Testimonies and spiritual gifts often had a place, and every meeting ended with an altar service. At the entry

stood a sign: "Before speaking to anyone, please talk to God upon your knees." Of course Uncle Hans understood that some could not kneel, but he urged everyone to get in touch with God before each service began. He frowned on fidgeting, coughing, walking in and out of services or any other distractions, but expected all to wait



expectantly before God.

From the beginning, the use of music distinguished the services. Before and after services, a pianist softly played gospel songs and hymns as people knelt or sat to pray. During times of corporate praise, piano (later organ) played a background (not a song), and when praise flowed into song, the accompanists played along. Meetings generally included much singing, and much of it was without reference to hymnals. People learned the songs, and a testimony often led to the singing of a chorus, perhaps followed by two or three stanzas. There was no planning. This way of worship made Ridgewood unique. Other Pentecostal meetings typically did not have



An early Sunday school picnic

instrumental accompaniment during corporate praise. With accompaniment drawing people in and keeping them on pitch, times of praise tended to last longer. In most places, Pentecostal meetings already followed a general

program that included a few songs, but in Ridgewood Uncle Hans created a setting in which music suffused the services. Grand old German hymns, gospel songs in German and English, and standard English-language favorites filled every gathering. Uncle Hans taught people to worship in a service in which singing or praising might occur anytime. Prayer meetings and days of prayer were different, of course, but the regular Sunday and midweek services followed this pattern until people knew songs appropriate to any contingency. The congregation had two volunteer choirs— German and English— and a fair number of string and brass instrumentalists who helped the music along. All played by ear for much of each service. Uncle Hans often played the violin his father had given him. The congregation enjoyed the occasional specials he sang, generally from his seat— the Swiss/German “Er wusch mein Kleid” (English version, “I’ve Washed My Robes”); “Sail On,” a song by Charles Gabriel that took its inspiration from a famous poem by Joaquin Miller about Columbus:

Upon a wild and stormy sea, thou art sailing to eternity,
And thy great admiral orders thee,
Sail on! Sail on! Sail on!

Refrain

Sail on! Sail on! The storm will soon be past,
The darkness will not always last,
Sail on! Sail on!
God lives, and He commands, Sail on!

Then there was “That Shelf Behind the Door,” a holiness indictment of unacknowledged sins that hindered blessing:

They smoke and chew tobacco, and they love their fancy dress,
And some have wronged their fellow men, refusing to confess;
They wonder why they are not blessed as in the days of yore,
The reason is upon that shelf just in behind the door.
That shelf behind the door, don’t use it anymore,
But quickly clean that corner out from ceiling to the floor,
For Jesus wants his temple clean, he cannot bless you more

Unless you take those idols out from in behind the door.

German hymnals were imported— *Evangeliumslieder*, the *Pfinstjubil*, and, later, *Siegesklänge*, and every Sunday morning service concluded with three stanzas of “So Nimm denn Meine Hände” (“Take Thou My Hand and Lead Me”). English services relied primarily on *Tabernacle Hymns* (through *Tabernacle Hymns #5*), a series from Chicago first edited by evangelist Paul Rader who kept his promise to include a good number of songs about the work of the Holy Spirit and the deeper life. Hymnals from Gospel Publishing House, the largest Pentecostal publishing firm, later supplemented and then replaced *Tabernacle Hymns*. The congregation was never limited by or to hymnals, and so favorites from any book lived on long after the book was replaced. One explanation for the flourishing of singing in Ridgewood services was the role of music in Adam and Anna Waldvogel’s home and congregations. The family sang, memorized hymns, and used them widely in ministry. The *Sendbote* (the German Baptist monthly magazine) carried occasional comments on one or another of the Waldvogels and their singing. It regularly commended Gottfried Waldvogel for taking the music in hand at Baptist ministers’ meetings. Uncle Hans’s siblings followed this emphasis on song with their children, and when his niece Wally Roth became the Ridgewood organist and several nephews joined Uncle Hans in New York with their instruments, they made it easy for him to use music as he preferred.

Uncle Hans had committed himself to a life of prayer while still helping his father in the Baptist church. He found blessing in some classic Christian devotional literature like Madame Guyon’s *A Short and Very Easy Method of Prayer* in which Guyon, a much-persecuted seventeenth-century French Quietist, described how to experience and nurture an inner life of communion with God. He wanted to teach people to “wait on God” and recognize Christ within, and to do this he instituted weeks of prayer— prolonged times set aside for the congregation to gather morning, afternoon, and evening. In time these followed a regular rhythm—the beginning of the year, two weeks before Easter, and just before Christmas when the congregation marked its

anniversary. The regular Wednesday day of prayer as well as the Monday night prayer meeting and the altar services built united prayer—intercessory or silent “waiting”—into the regular fabric of congregational life.

Early baptismal services presented a particular challenge. The congregation was growing quickly, but it lacked a baptistery. Sometimes a nearby German Baptist church made its facilities



available. In good weather, Canarsie Beach served the purpose.



The Faith Home

Uncle Hans incorporated his own need for a home in New York with a ministry vision that included training and hospitality. In 1929 he moved into a large house in Woodhaven to implement his plan for housing church workers, visiting missionaries, and trainees. He rented the house a few years before the purchase, and



the 1930 census lists its first residents: Hans Waldvogel (head), his nephew Walter Waldvogel, Paul Mitchell (a Midwest connection), Paul and Elsa Lessmueller (lodgers), and Frieda Goetz (housekeeper). This Faith Home offered a place for daily morning worships open to anyone, and it enabled the congregation to show hospitality. In the 1930s his nephew Edwin joined him there as did his sister Anna's children Wally and Norman Roth. Adam Waldvogel died in 1928, and when Anna Waldvogel passed away in 1930, Rose Waldvogel also moved to the Faith Home. Like a few other early Ridgewood members, she put her deaconess training to use in the congregation and on the streets of Brooklyn.

Life in the Faith Home followed a regular schedule. The breakfast bell rang at 8 a.m. summoning everyone to the table. Morning worship followed from 9 a.m. - 11 a.m. (or whenever it concluded). The dinner bell rang at noon, the supper bell at 5:30 p.m. After the noon meal, Uncle Hans followed the tradition his parents established with their family: he read the daily portion from Charles Spurgeon's *Check Book of the Bank of Faith* and then prayed for the church in a designated part of the world— Monday, India; Tuesday, China; Wednesday, South America; Thursday, Europe; Friday, Africa; Saturday, North America. Meals often began or concluded with singing. Over the years, women and younger male residents took turns with kitchen duties and housework.

Uncle Hans wanted everything orderly. White tablecloths and cloth napkins decked the table for every meal. Each person had a distinctive napkin ring. Every morning the cook set out china egg cups for all and Uncle Hans enjoyed a runny soft-boiled egg. The chores had their own family home rhythm— Monday, laundry; Tuesday, ironing; Wednesday, day of prayer; Thursday and Friday, cleaning; Saturday, baking and preparing for Sunday. The Faith Home family learned that Uncle Hans enjoyed teasing them in multiple ways. He carried surprises in his pockets that might make a dinner plate wobble, a coin change denomination, or a snake pop out of a box. He also paraphrased Sunday school choruses:

On Sunday we have roast beef, on Monday hash all day;

On Tuesday we have pork and beans, on Wednesday fast and pray. . .



Life in and around the Faith Home was never dull when Uncle Hans was at home.

Faith Home Family, 1954: Hermina Dautermann, Grace Waldvogel, Frieda Goetz, Edith Waldvogel, Wally Roth, Edwin J. Waldvogel, Anna Schuette; middle, Edith Waldvogel, Rose Waldvogel, Nina Lyon, Elsa Baumgartner; top, Edwin H. Waldvogel, Hans Waldvogel, Robert Lyon, Robert Kalis

Adding On

Uncle Hans valued relationships with like-minded people, and from its beginning, the Ridgewood ministry was part of a robust fellowship—friends from the Midwest, especially Kenosha, Zion, and Milwaukee; people he met through his brother, Gottfried, like Gottfried and Christine Bender; those he knew through ministry in congregations in Pennsylvania and New York; friends of friends, like missionaries recommended by pastors he met. Of course, the German congregation on Patchen Ave. brought its own connections into the mix. The largest Pentecostal congregation in New York City was Glad Tidings Tabernacle, and its pastors, Robert and Marie Brown, were firm friends with their own ties to Zion, IL. Just across the Hudson in Elizabeth, New Jersey, Rudolph Kalis, one of Uncle Hans's erstwhile coworkers in the jewelry business, moved east to plant Emmanuel Pentecostal Church. Some of the missionary networks touched by the Zion Faith Homes were represented in Ridgewood circles, too. Each new connection brought others. The Ridgewood Pentecostal Church was an independent congregation, but it was blessed from the beginning by connections to people who shared its priorities, valued Uncle Hans's ministry, and linked its efforts to global



Gottfried and Christine Bender



Marie and Robert Brown

Fellowship took root and grew as well by local evangelism. As a young man, Uncle Hans coveted the chance to share his faith. On one memorable

occasion he went with Joseph Wannemacher to the main entrance of the Harley-Davidson plant in Milwaukee. They played their violins, preached, and distributed tracts during lunch hour. Afterwards, Mr. Harley pulled up in his limousine to thank them for their good influence on his men. Street meetings, tract distribution, and personal work were part of who Uncle Hans was from boyhood. New York City presented him with endless opportunities, and once the Ridgewood congregation was well established, Uncle Hans was ready for next steps.

In 1932, young people from Ridgewood began street meetings in Manhattan at the corner of Avenue C and 12th Street. The neighborhood was rough, its tenements teemed with people, and street meetings proved an easy way to attract a crowd. Catholic priests opposed Protestant evangelism, neighborhood toughs hurled rotten fruit at street evangelists, and meetings were never dull. Before long a group of about 25 children regularly anticipated the outdoor meetings. Soon a mission at 513 East 13th Street made it possible to keep the meetings going year-round. As the work grew, it moved into a larger space, and parents of Sunday school children began showing an interest. Several Ridgewood young people committed themselves to the effort. Frank Posta, once a member of Uncle Hans's Sunday school class at Peniel Mission, Kenosha, WI took charge, holding preaching services Sunday, Tuesday, and Thursday evenings, Sunday school at 3 p.m. and prayer meetings on Thursday afternoons and Saturday nights. Following the Swiss Baptist custom, Uncle Hans referred to the East Side (and later congregations planted through his efforts) as an outstation. He thought of Wednesday morning and Friday evening services in Ridgewood as "fellowship services," opportunities for people from an outstation to join in worship as one family just as Swiss Baptist from outlying preaching stations had on regular occasions in his youth.

As the work expanded, Ridgewood began publishing a monthly newsletter that helped maintain a connection among interrelated outreach endeavors. The paper also included reports from missionaries to whom the congregation was committed. They served in India (11 missionary units), Africa (9 missionary units), South America (8 missionary units), and China and Japan (8 missionary units). Uncle Hans superintended the Ridgewood Pentecostal Sunday school where enrollment exceeded 250 and Sunday school programs often crowded more than 400 into the congregation's tight premises. He was a popular superintendent, and Sunday school was different every week. It might resemble a regular service, or it might feature some "magic" tricks, a

movie, or a thrilling story from the superintendent before the group broke for their classes. Like the adults, children loved Uncle Hans and knew from his demeanor that he cared about them.

Amidst these growing responsibilities in New York, Uncle Hans felt the tug of his homeland and longed to return to assess opportunities to evangelize in German-speaking Europe. Before he went abroad, he decided to become an American citizen, a step he took in July 1927. In 1933, just as Hitler rose to power in Germany, Uncle Hans fulfilled his dream of returning to Europe. The Ridgewood congregation heartily supported cultivating connections in Europe where grim days were on the horizon, but growing responsibilities at home had made it difficult to imagine the freedom to preach regularly abroad. This trip in 1933 is the first for which his passport survives. American law did not require the passports we know today until 1941 (unless one traveled in war zones). They were available on request to all citizens, but not always sought after. In the 1930s, though, Uncle Hans planned to visit some of the world's trouble spots. His passport specifically prohibited travel in volatile Spain.



During this two-month trip, Uncle Hans visited relatives and friends with long ties to Adam Waldvogel's congregations in Herisau and Bülach and made contact with several Pentecostal assemblies. He began a warm

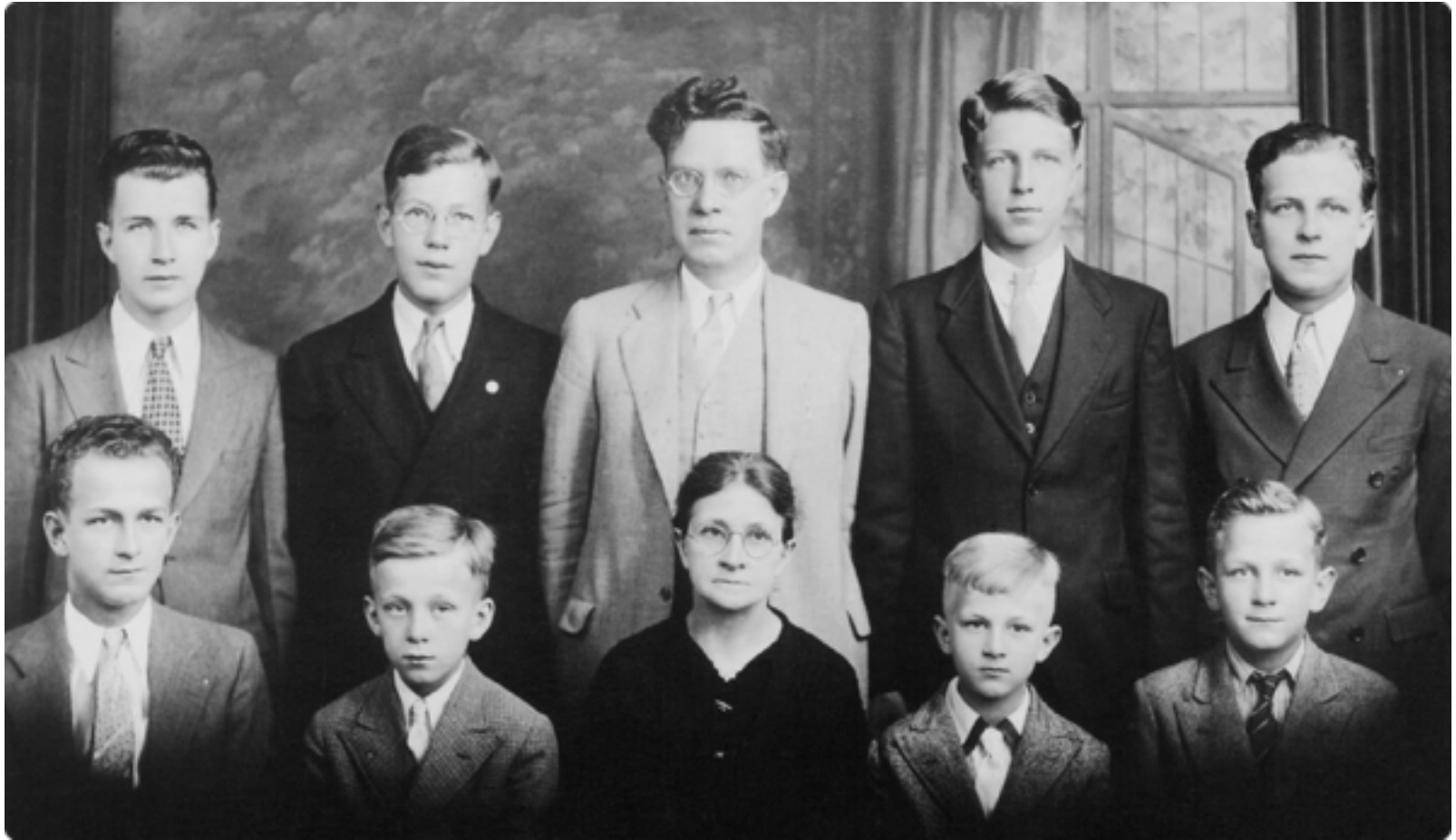
friendship with the Steiners, leaders of the congregation in the Swiss capital of Bern, whose hospitality he found



physically and spiritually refreshing, and their relationship blossomed in future shared ministry.

As Uncle Hans found new opportunities abroad, he knew that he needed an associate in Ridgewood who could handle German and English and supervise the many activities that grew along with the congregation. His thoughts turned naturally to his older brother, Gottfried. Hans and Gottfried Waldvogel enjoyed a close relationship. Uncle Hans looked up to his older brother whose example and wisdom had eased Uncle Hans's way into Pentecostal ministry and smoothed relations with their parents. In 1928, Gottfried Waldvogel had invited Uncle Hans to hold special services in the German Baptist Church in Steamboat Rock, Iowa. Steamboat Rock, population 300, had two churches. German farmers attended the German Baptist Church while most other residents worshiped a few hundred yards away at the Presbyterian Church. During the meetings, some responded to Uncle Hans's message with its emphasis on the "inward life" and the ministry of the Holy Spirit while others resisted. The congregation recognized that Gottfried Waldvogel and his brother thought alike about spiritual things, and to protect the church's unity, a few months later Gottfried Waldvogel resigned and

moved his family to Zion, IL and then to Waukegan where he became pastor of the Full Gospel Tabernacle. In



1934, Gottfried Waldvogel moved to New York as associate pastor of the Ridgewood Pentecostal Church.

Gottfried Waldvogel's presence not only enabled Uncle Hans to travel more. It also allowed further ministry expansion in New York. The brothers took turns speaking on a live radio program that aired twice weekly and also featured a mixed quartet from the Ridgewood congregation. Evangelistic outreach began in Yorkville, a section of Manhattan filled with German immigrants, with street meetings that led to the opening of a small mission where Gottfried and Hans Waldvogel often preached and Arthur and Edwin Waldvogel, Gottfried's sons, generally assisted. The brothers' preaching styles contrasted sharply. Uncle Hans focused often on the inward life or on evangelism while his brother was a fine expositor. He was likely to conclude a sermon with an abrupt pointed question well suited to eliciting congregational response: "Many people need Jesus, but who wants Him?" While his preaching encompassed the whole Bible, Uncle Hans drew his texts most often from the New Testament. He was never without his well-worn, leather-bound New Testament with India paper. Participants in the Faith Home morning worships read the New Testament chapter by chapter. When they finished, they began again. They made a point of singing through hymnals in the same way.

In 1936, Uncle Hans sailed to Venezuela for five weeks of participation in the Benders' missionary work. Gottfried and Christine Bender first went to Venezuela in 1919, and in 1933 they spent a furlough in the Faith Home and won their way into the hearts of the Ridgewood congregation. During an extended visit, Uncle Hans made their home in Barquisemato his base. Despite much local resistance the Benders oversaw several thriving evangelical congregations. Protestant missionaries faced enormous challenges in South America in the 1930s, and his first visit to the area gave Uncle Hans a keener sense of the global missions task. Uncle Hans came to cherish several of the Benders' colleagues whom he welcomed into the growing Ridgewood missionary circle. The Ridgewood congregation sent two Swiss nurses, Margaret (Gritli) Sager and her cousin Hedwig Angele, to assist at the day school and shelter for homeless children associated with the Benders' efforts. Uncle Hans's visit cemented a close tie between Ridgewood and these pioneer Pentecostal missionaries in Venezuela. New technology always fascinated Uncle Hans, and already in 1936, he traveled with a 16mm camera and returned with 1,000 feet of "moving film" of Venezuelan missions that brought the mission field to life for the Benders' stateside friends.

Uncle Hans's next overseas trip was a return to Europe. One rainy August midnight in 1937, about one hundred people from Ridgewood huddled under umbrellas at the pier of the North German Lloyd to bid a fond farewell to Uncle Hans as he set sail. They sang as passengers boarded and until the ship was underway. The strains of "Grosser Gott, Wir Loben Dich" persisted until the ship had left its moorings. Cards and letters filled a table in his stateroom, and 40 more arrived when the ship received mail a few days out. They expressed generous support for the mission he was undertaking on behalf of the Ridgewood congregation. Two Christian stewards Uncle Hans knew from his voyage in 1933 arranged for him to preach on Sunday morning to a crowd that approached 150.

This time Uncle Hans had large plans for several months of ministry that included visits to people who frequented the Ridgewood Pentecostal Church when in New York and to the relatives of church friends who made connections for him with their families in Europe. Invitations to family groups in several areas of Yugoslavia where thousands of Germans had settled a century earlier, introductions to relatives in Austria, and connections to cultivate in Germany and Switzerland gave him a full agenda. In 1937, Uncle Hans intended to visit some of the world's trouble spots. In Germany, Yugoslavia, and Austria, Fascism was on the increase and

Pentecostals faced persecution as the Nazis moved to create one church loyal to the Third Reich. A “Confessing Church” had taken shape among dissenters, but its leaders lived in jeopardy, too. And so Uncle Hans obtained a passport that he soon filled with stamps bearing the swastika, fierce-looking eagles, and visas for travel in restricted areas.

The hub for his visit was his beloved homeland where he already had many friends and where political neutrality guaranteed a measure of security that was uncertain elsewhere. He began at a small Pentecostal convention organized by the Steiners that was already in session high on the slopes of the Rigi. (Since he was Uncle Hans, he wrote to the Faith Home family a thrilling story of near-escape from a plunge off a cliff as he walked to his room in the dark after meeting. He liked to use the term “evangelistically speaking.”) From Switzerland he visited long-time friends in Munich where severe restrictions forced secret house meetings advertised only by word of mouth. Several weeks of meetings in Bern followed. Uncle Hans found in his hosts, the Steiners, kindred spirits whose fellowship quickened him for further ministry in Geneva, Zurich, and beyond.

In Bavaria the staunchly Catholic Schilly, Asam, and Messmer families (whose relatives attended the Ridgewood Pentecostal Church) welcomed him warmly. Long letters from New York had eased the way, and during a recent visit, the Ridgewood Schillys had personally shared their testimonies with any who would listen. In Vienna, one of Ridgewood’s “trophy of grace,” Anna Spacil, had a brother who became Uncle Hans’s point of contact. Saved, healed, and transformed in Ridgewood in 1932, Anna Spacil longed for her family to know her Savior, and Uncle Hans had the joy of personal ministry among them and their friends. All Pentecostal meetings had been closed down in Austria, and all Christian witness in public places was forbidden, so personal visits offered the only way to evangelize. Uncle Hans’s personal invitations and the pre-arrangements made on his behalf by Ridgewood’s German congregation made possible connections that could not otherwise have occurred. Foreign evangelists and missionaries had found it necessary to leave much of central Europe, but no laws prohibited the personal ties Uncle Hans cultivated.

From Austria he flew over fertile farmland to Belgrade where he connected to a small train that would bring him to relatives of Ridgewood’s strong and growing Donau Swabian contingent. The Klaus, Brauchler, Bieber, and Schwebler families gathered their neighbors and, at considerable risk, sponsored Uncle Hans as evangelist in their houses in their small hometown of Feketic where the robust Evangelical Church and a German

Reformed Church had little use for Pentecostals (or any other sectarians). Uncle Hans met the few German Pentecostal preachers in Yugoslavia as well as their families who shared their hardships— the Dautermanns, Baumgartners, Schrecks— and so lay people with a burden for their neighbors and a handful of pastors serving multiple modest preaching points introduced him to the places from which many Ridgewood people hailed. At Vincovci, he participated in the dedication of a chapel built by Matthias Baumgartner where services were translated into Serbian and Hungarian. Such congregations had no guarantees from the government and no legal status, and were always in jeopardy of being closed down. Most of the people Uncle Hans met in Yugoslavia were about to endure unimaginable horrors. During World War II, Yugoslavia's German settlers— some of whose families had been prospering in Yugoslavia for 150 years— were forced to flee. After World War II, Uncle Hans met them again in the dank displaced persons camps that dotted Austria. His post-World War II ministry there was in many ways enabled by the connections that flourished because of his visits in 1937 to Switzerland, Germany, Austria, and Yugoslavia.

During Uncle Hans's travels, his home base in New York kept growing. In 1939, connections with a newly converted Italian family network and Sunday school work led to meetings in the Williamsburgh section of Brooklyn and eventually to the formation of the Williamsburgh Pentecostal Church, a congregation Uncle Hans entrusted first to one of his Faith Home trainees, Charles Andrews, and later to the ministry of Gottfried and Lydia Waldvogels' son Gordon and his wife, Martha. Anna Schuette, a Milwaukee Pentecostal who lived in the Faith Home and assisted in the fellowship's endeavors, also gave herself to the work in Williamsburgh. In 1940, tent meetings in the Bronx, gave rise to a storefront mission known as the Pelham Bay Pentecostal Church. Each of these "outstations" flourished thanks to young ministers, men and women, who lived in the Faith Home and



took responsibility for outreach. They were ably assisted by Ridgewood people, some of whom became closely identified with different outstations. Monday morning Faith Home worships became occasions sharing the needs and prospects of each place. Special services in one or the other drew people from each of the others. Many of the Ridgewood people who taught Sunday school or played their instruments on Sunday mornings at these new missions were able to do so without missing a

*Uncle Hans visiting the mission on Scholes Street
in Williamsburg*

at Ridgewood where the morning service was German, Sunday school met in the afternoon, and the English service followed in the evening.

In 1942, Uncle Hans and his nephew Edwin (who had recently moved into the Faith Home with his wife, Edith, to begin full-time ministry) drove on a rainy afternoon from Woodhaven to the Canarsie section of Brooklyn in search of a site on which to pitch a tent for evangelistic meetings. Uncle Hans chose a rainy day to be sure that the spot he selected would not flood. They found a choice lot, obtained permissions, erected a tent (that even included a baptistery fashioned by Edwin Waldvogel) and that summer tent meetings in the Canarsie section of Brooklyn added yet another fellowship congregation, the Canarsie Full Gospel Chapel. Men and women from the other Ridgewood-related congregations pitched in to renovate a small Baptist church on Remsen Ave. to provide a home for the new congregation. Two other congregations that did not result directly from church-sponsored street or tent meetings became part of the Fellowship in the 1950s. Both the Church of



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the Good Shepherd in Ozone Park, Queens, and Mineola Pentecostal Church (now Calvary Full Gospel Chapel, Floral Park) owed their beginnings to outreach by members of the fellowship and have long been part of the fellowship. In the summer of 1966, Sunday-school related evangelistic work by Ridgewood members led to the founding of the Wilson Ave. Pentecostal Church, the last of the New York-based associated congregations that came together during Uncle Hans's life.

During all of these forward movements at home, World War II was decimating Europe. Since most of the Ridgewood congregation had relatives in German-speaking Europe, close ties persisted. In 1942, the draft began summoning the growing fellowship's young men to Europe and Asia, and the risks their loved ones faced drew the Ridgewood congregation closer together. Families had loved ones on both sides of the European war. Uncle Hans was forced by war-time conditions to remain stateside, and rationing curtailed some ministry opportunities as well as domestic travel and communication with missionaries abroad. Just as the war ended, though, the congregation made a move that positioned Uncle Hans for the post-War efforts that would absorb the rest of his life.

In 1945, the Ridgewood Pentecostal Church had met at Seneca Avenue and Cornelia Street for twenty years. The church had never owned its own facility, but as the war ended, Uncle Hans was unexpectedly served less than a month's notice of the need to vacate the premises. A vacant church building on Harman Street just off of St. Nicholas Ave. had been available for some time, and the bank had approached Uncle Hans about purchasing it. It stood less than a mile from the rented auditorium and offered a chance to bring Sunday school classes and other activities under one roof. The site had been the long-time home of the Wyckoff Heights Presbyterian Church, a congregation that traced its history to a time when the neighborhood's residents were predominantly of English and Scottish origin. The congregation had thrived until just after New Year's Day 1928 when a fire destroyed the edifice. Some 1,000 people gathered at the site and pledged to rebuild. Later the same year they dedicated a new brick structure with a small pipe organ, a gymnasium, and Christian education space, but within a few years the neighborhood's ethnic and religious composition began shifting, members moved away, and the church opted to close. In 1945, the building was barely seventeen years old and in good shape. Renovations like the addition of a baptistery could make it an ideal home for the Ridgewood Pentecostal Church.

The congregation decided to purchase and renovate a new home. Karl Sailer, Edwin Hergenroether, and Edwin Waldvogel undertook the task.

On December 1, 1945, Ridgewood opened a seven-day celebration of the congregation's 20th anniversary in preparation for the dedication of its new facilities. Hans and Gottfried Waldvogel conducted the meetings and welcomed the veteran Elder Eugene Brooks, one of the founders of the Zion, IL Faith Homes. At 89, Brooks was still going strong. As one of the ministers who had shaped Uncle Hans as a Pentecostal preacher, Elder Brooks drew on a life rich in varied experiences to encourage the congregation and its leaders.



First service at 457 Harman St.

The week began with a Young People's Fellowship Meeting featuring several of the congregation's recently returned servicemen. Missionaries on furlough addressed the Sunday morning and evening congregations— in the German service Louise Schultz recounted her escape from the Japanese in Hong Kong, while the evening English-language congregation heard Edna Wagenknecht and Florence Dreyfuss bring news from India. Services each afternoon at 2:30 and each evening at 8 rounded out the week and gave fellowship ministers a chance to participate. On Friday evening, the church was dedicated. The busy schedule concluded on Saturday evening with a baptismal service in the hastily renovated lower auditorium where the men had constructed a baptismal tank.

Pilgrim Camp

In 1946 Uncle Hans sold the Kenosha, WI property he had purchased for his parents and decided to devote the money to Christian work. For several years, he had been thinking about the advantages that a camp might offer to Ridgewood and its outstations. In 1939, he had encouraged Sunday school teachers at Ridgewood to take their classes camping. For several years, a growing group of fellowship young people, sometimes with Uncle Hans or his brother Gottfried among them for brief visits, spent several summer weeks camping on beautiful Lake George in the Adirondack Mountains where connections with Christian families made it possible to rent three cabins (no running water and just kerosene stoves) where city dwellers could experience nature in its splendor. Even the camp opportunity had a tie to Europe. Uncle Hans had met Walter and Martha Meier



in Europe in 1933, and a few years later the Meiers migrated to work as landscapers on a wealthy estate on Lake George. And so a European contact that Uncle Hans cultivated by occasional visits to the Meiers in upstate New York began to open the door for Pilgrim Camp. Eventually Uncle Hans and his brother preached in a tent on the property where adult guests as well as residents of nearby Bolton Landing attended services. With the

end of World War II, commercial travel increased, and the owner of the cabins wanted to put them to other use.

In 1946, Uncle Hans decided to begin looking for land for a permanent campground. Edwin and Edith Waldvogel, Karl and Gertrude Sailer, and Gordon Gardiner scouted the area around Lake George and saw possibilities in a 34-acre former hunting lodge on Brant Lake. They brought Uncle Hans to see the property, and he made an offer. The lodge had been willed to a hospital that was not interested, and negotiations did not take long. Edwin and Arthur Waldvogel, Karl Sailer, and Charles Hofflander found nearby accommodations and began the necessary renovations to open camp for an abbreviated season in 1946. Gordon and Caroline Gardiner became the first camp directors. Uncle Hans set the vision



for the camp with its emphasis on holiness, its ample time for fellowship and recreation, and its daily schedule



of prayer and worship. He visited as often as he could and regularly led the capacity audience that flocked to camp for Labor Day weekend. That conference welcomed ministers, missionaries, and others willing to give three unbroken days to prayer and Bible study. The regular camp season (July and August) became what Uncle Hans hoped— a meeting place

for people from the different congregations in New York that nurtured a sense of fellowship and common purpose. Staffed by volunteers from Ridgewood and its associated congregations, it encouraged young people to serve the Lord by serving others.

Back to Europe

In May 1947, Uncle Hans received a telegram from his friend Joseph Wannemacher asking Uncle Hans to meet him in Zürich. The occasion was an international Pentecostal conference. In that time and place, international meant Western, and some 250 Pentecostal people representing various denominations gathered from the United States, Canada, and Western Europe. The focus was twofold: creating an umbrella organization for Pentecostal fellowship (now The Pentecostal World Conference [and truly global in scope]) and encouraging



European Pentecostals in the difficult days that followed the war. In some places, Pentecostal congregations had been shuttered for over a decade. Many that did not close merged with Baptist groups and retained a measure of freedom but muted their distinctives. With destruction, death, disease, and

displaced persons everywhere, a gathering of leaders with evening services open to the public seemed a way to accomplish both evangelism and strategic planning.

For Uncle Hans, the conference became a meeting place that opened doors to wide ministry in Europe and a setting in which to assess the collective wisdom of the days' Pentecostal leaders about an approach to ministry in a war-torn setting complicated by the rapid spread of communism. Speakers who were beloved guests at Ridgewood— like Congo missionary James (Jimmy) Salter— and others Uncle Hans knew through their meetings at Manhattan's Glad Tidings Tabernacle— like Assemblies of God General



Superintendent Ernest S. Williams— old friends he had fellowshipped with in 1933 in England— like Howard Carter and Donald Gee— and legendary European Pentecostal like Sweden's Levi Pethrus and Mrs. Thomas Barratt filled the days with blessing. Since the setting was Switzerland, Uncle Hans's old friends, the Steiners, presided over much that occurred. But most important for Uncle Hans and Joseph Wannemacher were contacts with attendees from West Germany who helped them imagine how to realize their dream of resuming their pre-War evangelism in German-speaking Europe. The two men pursued that dream together and separately, often cooperating directly.

Travel into Germany was not easy. The country's four military zones operated separately, and access required rounds of paperwork to gain military approval for entry, exit, zone crossings, and public activities within zones. Uncle Hans's passport for 1947 and 1948 is filled with permissions, visas for limited stays, and many entry stamps to Zürich, Switzerland where it was possible to regroup, reapply for permits, and otherwise prepare for ministry in an unimaginably different world less than 50 miles from Germany. After the summer conference, Uncle Hans returned to Europe in the fall of 1947. The Ridgewood congregation urged him to go; many longed for a personal link with their displaced relatives. Joseph Wannemacher was already there, and, unbeknownst to Uncle Hans, had secured a military permit to allow Uncle Hans entry to the American Zone in Germany. Once there, Hans Waldvogel was deeply moved by what he saw. He renewed connections with pastor friends and gained permission to enter Austria where he held meetings in Vienna, Linz, Wells, and elsewhere, often in the unheated barracks that housed hundreds of thousands of displaced persons. Joseph Wannemacher was a skilled violinist who played his violin in these displaced persons camps and then gave his testimony. His congregation in Milwaukee— like the Ridgewood Pentecostal Church— included many immigrants, and both congregations gave generously for this evangelistic effort. In Austria, German refugees from Yugoslavia seemed

particularly receptive to the gospel. Everywhere, Hans Waldvogel found people hungry for God and responsive to the gospel in a way he had never seen before. A decade later he recalled 1947 services with the Griesfelders in Linz “when we witnessed scenes that were reminiscent of the revival at the house of Cornelius” as the “real beginning” of a Pentecostal revival in Austria.

In early December 1947, Uncle Hans accepted an invitation from Paula Gassner, a diminutive force-to-be-reckoned-with who had established a Pentecostal congregation in Stuttgart in the mid-1930s. Miss Gassner’s circle included ardent German Pentecostal leaders who had been harshly persecuted during the war. In Stuttgart, Uncle Hans met Karl Fix, a pastor from Berlin, and the three held special services in Miss Gassner’s church. Maria Kleinbach from nearby Weilheim/Teck attended. She had been healed earlier in 1947 under Karl Fix’s ministry and was eager for Pentecostal fellowship in her town. Fix introduced her to Uncle Hans, and she invited him to have a week of meetings at her home in Weilheim/Teck. Although Christmas was fast approaching, he agreed. These private visits at the invitation of German citizens did not fall under the restrictions that limited publicized efforts. Mrs. Kleinbach invited a few friends to attend— Gottlob Maile, a relative and a preacher from nearby Wendlingen/Lenningen, and Helmut Zizelmann and Emil Hellwig, friends from Kirchheim/Teck. After a week, all agreed that Uncle Hans should return for meetings in a more centrally located community, and they proposed Kirchheim/Teck. When the week’s meetings ended, Uncle Hans left immediately for New York. He arrived on Christmas Eve. The next morning, he stood at the pulpit of the Ridgewood Pentecostal Church to tell the large congregation assembled for Christmas worship what he had seen during the past ten weeks abroad. Words failed him: he could only weep.



Life in post-War Germany defied description. Many Ridgewood members had relatives in Russian-controlled areas and among the displaced who were seeking desperately to avoid repatriation by migrating to Canada or the United States. Starvation and disease stalked war-devastated zones. The congregation wanted to support evangelism and to connect their family members in Europe with the gospel. The State Church was hardly in a position to help. Tainted by compromise with Hitler, it struggled to find legitimacy in a post-war world that magnified the evils of the Fascism with which it had been entangled. Once again, Uncle Hans was able to take advantage of his family’s Baptist connections to procure Bibles and literature within Germany. He

began to plan his return to Europe, but instead of heading to Kirchheim/Teck, Uncle Hans set his sights on Stuttgart, a large and centrally located city where Miss Gassner and Karl Fix could assist and rally local support.

To prepare for the trip, Uncle Hans created what he called The Waldvogel Trio, adding Edwin and Edith



Waldvogel to form a team. Edwin and Edith Waldvogel departed in March 1948 for Switzerland and did not return until mid-October. Charged with finding a tent, seating, signage, instruments, gaining the necessary permissions for summer evangelism, printing and placing advertising, preparing a campaign hymnal, acquiring Bibles and tracts, planning children's meetings, and many other details, they barely had enough time to complete the preparations. Nothing was simple. Germany offered few resources. Everything that came from outside required approval, and some military

offices cooperated more readily than others. American military authorities granted

permission for two months of meetings in the American zone in Germany but refused permission to ship a tent from Switzerland to Germany. Uncle Hans arrived in May, and with the summer meetings fast approaching, no tent had yet been located. At the very last minute, Edwin Waldvogel heard of a suitable tent for purchase in Germany (once owned by a brewery and complete with a stage and podium). Karl Fix and Paula Gassner arranged to set it up on Stuttgart's Cannstatter-Wasen, a large open area on the banks of the Neckar River, for three weeks of meetings. The site was ideal. The tent accommodated over 1,200 and hundreds more crowded each night to listen at the raised flaps that accommodated overflow. A large sign reading "Das volle Heil in Christo— der ganzen Welt"— Full salvation in Christ for the whole world— stretched across the width of the outside. A choir of some 50 voices (with nearly as many guitars) provided special music; a prayer group of similar size met each morning; some afternoons featured children's meetings. The main event was always the evening service. Converts who wished to be baptized were accommodated toward the end of the meetings with a portable baptistery set up on the stage. On baptismal nights, a large sign over the stage carried words from

Acts 2:38: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Local evangelists Paula Gassner and Karl Fix (who had held smaller tent meetings in the same place in 1946 and 1947) cooperated and estimated that over the next weeks, at least 1,000 made decisions for Christ. Edwin and Edith Waldvogel prepared a pamphlet of songs and did the many behind-the-scenes tasks that made each day’s activities possible, including



organizing children’s meetings. Joseph Wannemacher supported the production of thousands of copies of “Jubelt Gott,” the hymnal that served this and subsequent campaigns. Two translated American gospel songs featured prominently among the classic German hymns that wafted daily from the tent: “Trust and Obey” (“Folgen und Trau’n”) and “Jesus Only Is Our Message” (“Jesus Christus heisst die Botschaft”).

The Waldvogel Trio returned to Stuttgart in 1949 for another summer tent campaign, then moved on to



Austria where German refugees from Yugoslavia welcomed them warmly. The Waldvogels renewed prior contacts in Austria, and their efforts strengthened the ongoing evangelistic and pastoral work of Karl Griesfelder in Linz, the Niklaus Betschels in Salzburg, and Franz Kramer in Vienna. They took a special interest in the ten orphaned children of two German pastors

forced to flee Yugoslavia, the Baumgartners and the Schrecks; the Ridgewood congregation assumed full

responsibility for them and brought them to New York with Edwin Waldvogel assigned to be their official guardian.

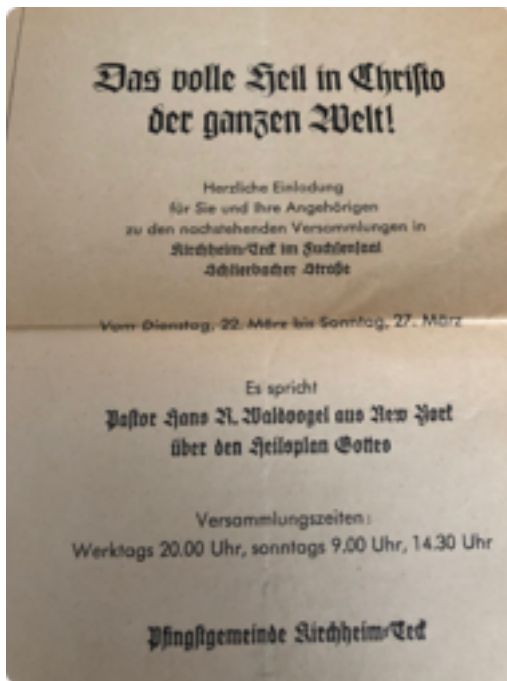


The Schrecks, Baumgartners, and Faith Home Family, 1955

In 1949, the Waldvogels finally held the long-awaited services in Kirchheim/Teck. Arranged by Emil Hellwig,

Werner Redlin, and Gottlob Maile, the meetings convened in the Fuchsensaal where a banner stretched over the entrance read "Come hear Evangelist Hans Waldvogel from New York at the Fuchsensaal 29 April-13 May." More meetings followed at the Adler Saal, and the response was such that Kirchheim became a regular stop on Hans Waldvogel's travels. Weeks of meetings there became part of every year's schedule even as Hans Waldvogel's evangelistic work expanded in other directions. In 1951, '53, '54, and '56, he held tent meetings in

Berlin, cooperating with Karl Fix who had ministered in Berlin amid the severe restrictions of the 1930s. The crowds that thronged each service included untold numbers of men and women from the nearby Russian zone.



Another meeting of the World Pentecostal Fellowship in Paris in 1949 further expanded the growing network of contacts in Europe begging Uncle Hans to come for evangelistic meetings. Perhaps the most enduring relationship that



flourished out of Paris connections was that with Oskar Lardon, a long-time Pentecostal pastor in Hamburg. In 1950, tent meetings in Hamburg solidified a lasting friendship that led to regular cooperative work with the growing Pfingstgemeinde on Hamburg's Eimsbüttlerstr. By then Wally Roth, long-time organist in Ridgewood, had become the regular organist for her uncle's evangelistic work. In 1950, Oskar Lardon began editing *Sieg des*

Kreuzes, a monthly paper with a rapidly expanding subscriber list that by 1957 brought Uncle Hans's sermons and related articles to the German diaspora in 66 countries. By then, the first print run of 500 copies had increased to 25,000 copies per month. Each issue included a sermon by Hans Waldvogel, and many subscribers



lived in East Germany. In the years before the construction of the Berlin Wall, gatherings in Hamburg became occasions when people from the Russian zone as well as from surrounding north German communities met around Uncle Hans's preaching. Contacts in Hamburg opened doors for regular evangelistic work in Rendsburg, a city whose population was swelled by tens of thousands of refugees.

Tent meetings in Wuppertal in 1952 resulted before long in the founding of a thriving congregation with several outstations. The list of places where meetings were held grew every year—Luneburg, Zürich, Unterlenningen, Moers, Bremen, Weilheim, Novi Sad, Osijek, Düsseldorf,

Hanover, Ulm, Salzburg, Schaffhausen. Between 1947 and 1955, Hans Waldvogel made at least 25 trips to Europe. After the death of Gottfried Waldvogel in 1953, Edwin Waldvogel assumed responsibility for the Ridgewood church during his uncle's absences and, for a time, traveled less frequently to Germany. Other men from Ridgewood often assisted Uncle Hans—John Schreck, Robert Kalis, Robert Lyon. No matter where else he ministered, Hans Waldvogel blocked out three weeks every summer 1948-1958 for tent meetings on the Cannstatter Wasen.



Many of the German refugees from Yugoslavia who

Uncle Hans baptizing converts from Kirchheim meetings at the pool in Lenningen

had been reached in Austria eventually made their way to Canada where they joined a growing group of European immigrants known as “new Canadians.” They formed German-language

congregations within existing Pentecostal churches and spent time together at German-language camps in the summer, and they remembered the evangelists who reached out to them in the displaced persons camps. Hans Waldvogel first visited his Austrian friends in Canada in 1954; occasionally some of them visited Ridgewood.

The gospel ties formed during the post-war years continued to flourish in the early years of the post-War diaspora.



In 1951, Uncle Hans's nephew Walter and his wife, Bertha, moved to Germany to resource the mushrooming postwar ministries. They settled first in Stuttgart where they helped establish the Bible school that is now in Erzhausen. From there, they and other ministers from the school traveled often to Kirchheim to hold meetings. In 1953 they moved to Wendlingen, took charge of the thriving work in Kirchheim and encouraged outreach in surrounding areas. Their cooperative efforts with the Mailes, father and son, were particularly fruitful. In 1954, with generous help from New York, the Kirchheim congregation purchased land and pitched a tent on it for summer meetings. In 1955, support from the Ridgewood Pentecostal Church enabled the Kirchheim/Teck congregation to begin construction of a sanctuary at Kanalstr. 21. By March 1956 the building was framed; in August the congregation began worshipping in the basement. The sanctuary was dedicated on Sunday, 14 October 1956 with the launch of a four-week conference in the still-unfinished structure. Friends from Austria, Switzerland, and around Germany made the occasion most memorable. For the dedicatory services, benches to accommodate 550 were set up; as people kept coming, many more were added. The choir sang "Worthy is the Lamb" from Handel's Messiah;

Edwin Waldvogel preached. At the close of the afternoon service, Hans Waldvogel prayed the prayer of dedication, a prayer that captured his view of things:



And now this afternoon, we thank Thee for this house which Thou Thyself hast given us. We know we do not need to dedicate it because Thou Thyself hast already dedicated it. But we want to dedicate ourselves as Thy worshippers and pray, Oh, let the dew of heaven and of glory rain down upon us in every meeting.

We thank Thee for Thy Word, the sword of the Spirit, and we pray Thee, loose Thy sword in every meeting, and let the enemy feel it, and let us feel the life-giving word. Let it dwell richly among us in all wisdom, and let it establish the rule of Jesus among us so that from here the Word of the Lord may flow like a stream of life into other parts of Germany.

O take us this afternoon as we are and make out of us vessels meet for the Master's use and prepared unto every good work.

And now we give ourselves over into Thy mighty hand anew and want to bow lower before Thee. Let us become smaller every day that Thou mightiest become more glorious every day, and let us become purer every day until Thou shalt call us into Thy glorious house that is not made with hands.

And now may the peace of God that passeth all understanding keep our hearts and minds in Christ Jesus. Amen.

The congregation responded by singing the solemn 19th-century German hymn by Julie von Hausmann, "*So nimm denn meine Hände*" ("Take Thou My Hand and Lead Me").

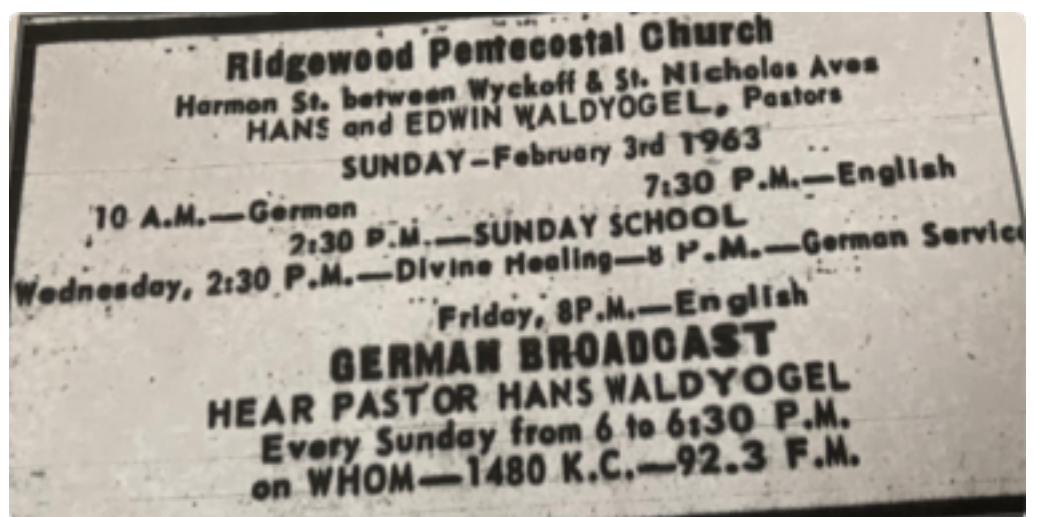
By 1956, an informal network of ministers and congregations had emerged from Hans Waldvogel's evangelistic work. In old-fashioned Pentecostal lingo, all of these efforts together— Hamburg, Wuppertal, Moers, Kirchheim, Salzburg, Linz, Vienna, Schaffhausen, their related preaching points, and several congregations in Yugoslavia— came to be known in New York as “the work” in Europe. The “work” consumed months of every year of the rest of Hans Waldvogel's life as he traveled to encourage the congregations that emerged from post-War evangelistic efforts. After Uncle Hans died, Edwin Waldvogel took on that role; his son Edwin J. Waldvogel followed in his steps. The association with Germany, Austria, and Switzerland strengthened the Ridgewood church as well as its European counterparts. From the 1950s, German and Austrian pastors



*Farewelling Egard Tetzlaff (Wuppertal) and
Gottlob Maile (Wendlingen), 1958*

often visited New York and ministered in the fellowship congregations. The road from the Faith Home to the new John F. Kennedy Airport became as familiar to the Faith Home family as the drive to church.

All along Uncle Hans had recognized the possibilities radio offered for ministry to Europe's far-flung German speakers, and his nephew, Edwin, explored various possibilities. Requests came especially from East Germany as it became more and more



difficult for people to cross the border to attend conferences. In 1962, the Ridgewood Pentecostal Church obtained an early-morning slot on the powerful Radio Luxembourg. Beginning on

From the Brooklyn Daily Eagle

19 March, a German broadcast prepared by Edwin Waldvogel and featuring his uncle aired from 6:25 a.m. to 6:40 a.m. on Monday mornings. Many listeners in Eastern Europe wrote that the broadcast provided their only spiritual nurture. During the same years, Edwin Waldvogel also prepared a weekly half-hour German broadcast

taken from Uncle Hans's sermons (with music provided by singers from the Kirchheim/Teck congregation). It aired in New York from 6:00 p.m. to 6:30 p.m. on Sunday nights.

In January 1963, fifteen leaders of congregations throughout Germany arrived in New York to join the Ridgewood fellowship, missionaries, family, and friends in celebrating Uncle Hans's seventieth birthday.



A few months later, a convention in Kirchheim/Teck (21 April to 13 May 1963) marked the 30th anniversary of Hans Waldvogel's first evangelistic efforts in Europe in 1933. By then, Kirchheim had hosted more than 25 conventions, "each better than before," with ministers and lay people representing the reach of Hans Waldvogel's ministries in Europe. Busloads often came from congregations in Salzburg, Hamburg, Schaffhausen, Wuppertal, and Ulm. For the 1963 occasion, pastors and congregants from Hamburg, Wuppertal, Hanover, Salzburg, Witten, Schaffhausen, Ulm, Vienna, and elsewhere crowded the Kirchheim church. As ever wider doors opened, Kirchheim emerged as the ministries' base.

In 1964, another large gathering at Kirchheim marked Walter Waldvogel's 50th birthday. More than 120 ministers and lay leaders gathered to honor him for his leadership while hundreds more celebrated the occasion



by participating in that year's conference events. Walter Waldvogel's ministry modeled how to translate Hans Waldvogel's message into the life of a congregation, and he had become a leader among the European workers touched by Hans Waldvogel's evangelism. Participants showed both the extent and diversity of his reach, and they represented thriving congregations and cherished friendships. During the same years, pastors and lay people from Germany participated frequently in weeks of prayer in New York, strengthening the ties established after the war. These rich associations nourished assemblies on both sides of the Atlantic.

Uncle Hans, Wally Roth, and Walter and Bertha Waldvogel. The four spent months of every year holding meetings in Germany.

The able assistance of his nephews Edwin and Arthur in both German and English services and Gordon Gardiner in the English services enabled Uncle Hans to dream of new destinations to add to his busy itinerary. Each year from 1947, he spent months in Germany, always based in Kirchheim/Teck. The events that anchored the German schedule were an extended Pentecost Conference in Kirchheim/Teck and an October conference in Hamburg where Uncle Hans particularly valued connections with East German participants. In 1961, he made his first trip to Taiwan, another destination that soon found a regular slot on his calendar. The next year found him in India encouraging missionaries that Ridgewood had supported since its beginning. In 1967, he had several weeks of services in Durban, South Africa working alongside Ridgewood missionary Helen Hoss and her associate, Stephen Govender.

Taiwan

Ties to Taiwan were particularly strong from the start. In the fall of 1954, Pearl Young and Elizabeth Lindau departed New York for Taiwan. Miss Young had served since the 1930s under the China Inland Mission until the communist advance forced missionaries out. A native of Nova Scotia, after World War II, she found a

spiritual home in the Ridgewood Pentecostal Church where she was healed and baptized with the Holy Spirit and at Pilgrim Camp where she served for several years on the staff. Her co-worker was a New Yorker, Miss Lindau, with a big heart for the world but no foreign experience except Sunday school work in Manhattan's Chinatown. The two were a study in contrasts and an ideal pair for the work they undertook.

At the time some 10 million refugees from mainland China had resettled in Taiwan, and while they were well served by evangelical preaching, the Pentecostal "full gospel" of Jesus the Savior, Sanctifier, Healer, and Coming King had few representatives. Miss Young's facility in the language and her experiences in Ridgewood kindled her longing to share what she had found in Ridgewood with the people to whom she had long ago dedicated her life. From the start, the women found friends among other missionaries and a gratifying response among refugees from mainland China.

On April 1, 1961, Uncle Hans embarked on a trip around the world. His first ministry stop was Taiwan for three weeks of meetings in the main church established by the Ridgewood missionaries and in other related meeting stations. This Kou Tzu K'ou chapel stood perched on a hill, 42 steps above the street. Impressed by the



people, many of them highly educated and in government employ, Uncle Hans felt at home from the start. He described services "where Jesus really manifests Himself and where He is appreciated, where the way of praise

and waiting upon God is welcome,” and concluded that “God has brought us in touch with this work and given us part in this work, very much like our work in Germany.”

From Taiwan, Uncle Hans went to Hong Kong where he spoke at the Ecclesia Bible School. A brief visit to Calcutta included a preaching engagement at an Assemblies of God church. He stopped for two days in Jerusalem where the World Pentecostal Conference was in session and enjoyed renewing acquaintance with longtime friends he seldom saw. The next stop was Germany where he settled in for the annual weeks of preaching at the Pentecost Conference. Meanwhile, “the work” in New York continued without missing a beat.

Uncle Hans made several more trips around the world. Taiwan to India to Germany became his usual route. He would then conclude his summers as the main speaker at the Pilgrim Camp Labor Day Conference. In the fall of 1964, he made a prolonged visit to Taiwan, again based at the church in Kou Tzu K’ou. Miss Young described his influence in “lessening the fear of Pentecost” in the Taipei area. “Mistakes” and “extremes,” she wrote, had aroused opposition, but Uncle Hans’s Christ-centered approach appealed to many. As one woman put it, “I have longed to find a church where they just want Jesus.” At the end of the meetings, Uncle Hans



baptized 30 recent converts. He returned to Ridgewood just in time for Thanksgiving and the 40th anniversary of the opening of the Ridgewood Pentecostal Church. A dozen ministers from Germany, Austria, and Switzerland participated in the celebrations as did missionaries from Taiwan, Tortola, and South Africa.

The anniversary was a solemn but joyous occasion. Uncle Hans set the tone by reminding the congregation that it had “nothing to boast of, much to be ashamed of, and much, much to be thankful for.” The reasons for gratitude rehearsed God’s faithfulness over the years— the “continuous manifestation” of God’s presence; the “rich indwelling Word of Christ;” financial provisions for extensive global outreach; Pilgrim Camp; associated churches; print and radio ministries.

In November and December 1968 Uncle Hans held meetings in three congregations in Taipei, concluding with two weeks of services in a large school auditorium in the city’s downtown. His interpreter this time was Jack Chow, a seasoned journalist. The two men bonded immediately, and Jack Chow testified of the personal blessing the meetings brought him. “Jesus was the center, and the manifestation of His presence the great

manifestation, all else being in rightful place,” reported Pearl Young. Once again, Uncle Hans returned to New York just in time for Christmas.

Toward the end of the 1960s, travel between Taiwan and New York became more frequent and visitors from Taiwan occasionally visited the Ridgewood Pentecostal Church and Pilgrim Camp. Another Ridgewood missionary, Gerda Bocker, had joined Pearl Young and Elizabeth Lindau in 1967, further strengthening the ties in both directions. The relationship to Taiwan cemented by Uncle Hans’s visits there remains strong and has expanded into the Chinese diaspora in the United States.

Going Home

Uncle Hans spent the first months of 1968 as usual. Weeks of prayer occupied much of January, and the annual weeks of prayer before Easter began at the end of March. Easter fell on April 14, and exactly two weeks later, Uncle Hans opened a week-long series of meetings in Fredericksburg, Virginia to celebrate the 37th anniversary of the Fredericksburg Pentecostal Church, a congregation whose leaders had long ties to the Ridgewood Pentecostal Church. He was scheduled to undertake his usual prolonged spring ministry in Germany soon after the Fredericksburg meetings ended.

During that week, Uncle Hans suffered a mild stroke. He returned to New York and arranged to recuperate during an extended stay in Florida. His niece, Wally Roth, and I spent those weeks with him. The rest of my immediate family joined us when school ended for my siblings. We enjoyed wonderful family time as Uncle Hans rested. Sitting beside him in lounge chairs under palm trees at the beach, we had prolonged conversations that had been impossible during his busy life of travel and ministry. Morning and evening worships were rich times of song, Bible reading, and prayer. We returned to New York on June 29, and Uncle Hans attended the Sunday morning service on June 30th.

Over the summer, though, it became obvious that his strength was diminishing. He was able to attend church sporadically, but by the end of 1968, he was generally confined to his rooms in the Faith Home. When he decided not to attend the New Year’s Eve Watch Night Service (one of the principal gatherings of the year), one of my father’s associates sent me to the Faith Home to see if I could get him to change his mind. I did not succeed, but he did attend the New Year’s Day morning service, and, just as he had since 1926, he selected the

congregation's New Year's text for 1969: "Let all those that put their trust in thee rejoice; let them ever shout for joy because thou defendest them; let them also that love thy name be joyful in thee" (Psalm 5:11).

My family had the privilege of spending much time with Uncle Hans during his illness. Congregations around the world prayed earnestly for his healing, but his health continued to deteriorate. I saw him last on Sunday, March 23, 1969, the day before he died, and as I left the room he asked me to hand him a copy of Arthur Conan Doyle's *The Hound of the Baskervilles* so he could refresh his memory on something in the text. I have always wished that I knew what he looked up! He died at home on Monday morning, March 24, 1969 of heart disease. (Two sisters, Lydia Lehr and Elsa Scharf, survived him.) The funeral on Wednesday evening, March 26, brought together people from around the world, and the tributes testified to the blessing he left behind. The service opened with the last English song our family sang with Uncle Hans two days before his death: "'Tis So Sweet to Trust in Jesus." Uncle Hans requested that he be remembered only as a sinner saved by grace, and so the congregation joined in James M. Gray's gospel hymn, "Only a Sinner Saved by Grace." His brother Gottfried's eight sons sang Julia Johnston's "I'm a Watchman in the Night." Five pastors from Germany rehearsed "the work" that had absorbed Uncle Hans's life since 1933. Gottfried's eldest son, Walter, spoke from Philippians on "Whose Faith Follow." "His life was one continuous battle to get people to pray, to get people to seek the Lord," he observed. "Now that he isn't here anymore, let's go that way. . . It's that life— 'considering the end of their conversation,' their life." The next day hundreds gathered at his grave at Cypress Hills Cemetery for a committal that concluded with the unison singing of Psalm 23.

On Sunday, March 30, Uncle Hans's oldest friend, Joseph Wannemacher, stood in the Ridgewood pulpit and delivered a strong sermon on divine healing, reminding the hurting German congregation that God had not failed them by taking their pastor to himself—and that Jesus was still the healer of every sickness.

In many ways, Uncle Hans was a man of his times with a gospel message for all times. An immigrant with an enduring love for his homeland, he found among German-speaking immigrants in New York a supportive base for far-reaching evangelistic work in Europe. At the same time, he never lost sight of New York where the evangelism he sponsored planted new congregations and Pilgrim Camp gave all of them a meeting place. Uncle Hans had a heart for the whole world, and his later travels to Asia and Africa expanded his vision for the gospel. Each summer, Jack Chow, his interpreter from Taiwan, still runs a Chinese Retreat, one of Pilgrim Camp's largest

events, and Chinese-speaking people come from all over the world. Most of them never knew Uncle Hans, but all of them participate in the ongoing blessing of his ministry as does anyone else who visits Pilgrim Camp or one of the fellowship congregations in New York City and beyond.

“Whose faith follow.”

