

# LET LIGHT SHINE OUT

*...the Story of the Assemblies of God  
in the Pacific Northwest*

*by*

*Ward M. Tanneberg, Ph.D.*

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This has been a family affair on more than one occasion. Stephen and Michele have been helpful and Dixie has assisted with many hours of typing and research. Several who know little of the Assemblies of God in the Northwest, but who have been sources of continued encouragement and suggestion to me are members of Valley Christian Center — our part of God’s family!

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There are others who should be named as well, but space does not permit. Two are worthy of “double honor,” however. To my lovely wife, Dixie, goes my gratitude for her continued encouragement, diligent work, and support. She believes, with me, that this is a story that needs to be told. And, most of all, my thanks to our Lord Jesus, without whom there would be nothing to tell!

This is really just another one of Jesus’ great success stories!





## INTRODUCTION

I have been privileged to read the manuscript of this beautiful story, entitled, *Let Light Shine Out*. It was with anticipation as I went from page to page, reading the history of the development of the Assemblies of God in the Pacific Northwest.

The author, Ward Tanneberg, has handled this subject in an excellent way, making it very readable and exciting. He is one of our own Assemblies of God ministers who feels that this book is his "love gift" to the thousands of people who make up this fellowship and to the people who brought the simple truth of Christ to his family, pointing them to a better way. This book is the result of thirteen years of ministry in the Pacific Northwest and hundreds of hours of research and evaluation of church records, Northwest District minutes, and personal interviews. *Let Light Shine Out* is written as one would write a family history, showing weaknesses as well as strengths of the family members.

Going back to 1919, when the Northwest District Council of the Assemblies of God was set in order, our founding fathers stated that the prerogatives of this district "shall be to: (1) promote the evangelization of the Northwest District, our country, and the world by all scriptural means; (2) set forth a basis of Christian fellowship and provide counsel and cooperation among those of like precious faith; (3) establish and develop assemblies in the fellowship in accordance with New Testament standards and principles." We find that these have been the guiding principles to this day.

In virtually every village, town, and city, a fresh new religious movement has been born since the turn of the century. Sometimes, these people have been maligned, sometimes simply misunderstood. But this group of fervent Christians, known as "the Pentecostals," became one of the fastest-growing religious phenomenas of modern times. At great cost and sacrifice, the churches of our district have been founded. Great men and women of God who walked by faith were led by the Spirit as they went from community to community preaching the Word on street corners, in tents, barns, saloons, rented halls, borrowed churches, schools, or any place where they could get an audience. The love of Christ constrained them.

I have always had a deep sense of gratitude and a feeling of indebtedness to the people who have preceded me in the ministry and have stated so at various times as did Paul in Romans 1:14: "I am debtor . . . ." This book, *Let Light Shine Out*, has increased that feeling. An appreciation of our Christian heritage is important to the continuity of our Christian faith as well as continuous strength to our movement. The stories of faith and sacrifice by these men and women of God have been inspiring and uplifting, and they read like another chapter from the Book of Acts.

As we look about us in the great Northwest District, we see beautiful churches and congregations in over 200 cities and towns, with approximately forty thousand people worshipping the Lord in these churches each week. This signifies the strength and solidarity with which the people in the past have built. We have much for which to praise

God. *Let Light Shine Out* describes clearly and thrillingly the heritage that is ours. I trust that it will cause us to maintain the same sense of responsibility and obligation to fulfill our reason for being as have the people who preceded us.

On behalf of the Northwest District Council of the Assemblies of God, and personally, I thank Ward Tanneberg for giving us the story of the Assemblies of God in the Pacific Northwest. It should make us all feel much richer.

A handwritten signature in black ink, reading "Frank N. McAllister". The signature is written in a cursive, flowing style.

Frank N. McAllister, Superintendent  
Northwest District Council of the  
Assemblies of God

## PREFACE

*Her'it-age*, according to Webster, is "that which is inherited; an inheritance; the lot, condition, or status into which one is born; a birthright."

Understanding our heritage is important. It's an indication of where we've been, where we're going and who we are. The study of psychology is helpful as we attempt to understand ourselves or others. But, history is the real measuring rod for a people. God chose history, not psychology, to enable us to understand how He deals with men. The Pentateuch is rich in life's lessons as we follow the children of Israel in their sojourns. History and heritage give "roots" to a rootless generation.

This, then, is the reason behind *Let Light Shine Out*. In a small eastern Washington Assemblies of God church, I received the message of Christ that changed my life. Direction and purpose was clearer as a result. When I felt His call into the gospel ministry, I chose to become an Assemblies of God minister. When I was ordained in 1961, it was Frank Gray, the first Northwest District Superintendent, who placed his elderly hands upon me as he had done to so many others through the years, giving a moving dedicatory prayer. I ministered for thirteen years in the Northwest District. Seven of those years were given in the District Headquarters Office and at Northwest College. Though our Lord led us away from the Northwest in these later years, giving us a wonderful congregation of hundreds of magnificent people, I still thank God for those "Northwestern roots." So do my wife and children. They remain deep within the heritage we have been given. It was here we were shaped, molded, formed and filled.

This book was at first only a dream as I traveled throughout the District over the years. The facts, the people, the stories, the feelings kept coming as God's children shared what their Father had done. But, it seemed difficult to piece together. The threads were there — but untied. In 1969, I first began making a serious attempt to organize and record events and experiences that had been gathered.

Then, in 1971, our family responded to God's call away from the Northwest for the first time in our lives. I put all my notes aside and supposed that was that. However, at the continued urging of many friends and finally feeling the Spirit's gentle confirmation, I determined to complete the task. I believe it is a story that God wants His people to enjoy . . . one that will bring Him honor and glory.

There are literally hundreds of hours involved in the research and writing of *Let Light Shine Out*. Very little had been previously recorded. Like the Israelites of old, it was mostly "oral tradition." But, after still another year of research, analyzing, verifying and writing — it is done.

It is very likely that some error will be discovered. A wrong name, a misplaced date could unfortunately have slipped in through misinformation. I accept full responsibility for such human error. That which is accurate and authoritative I owe to hundreds of Christian friends who have shared with me what they knew about the "early days."

Vignettes of general history have also been included, giving a sense of “space-time” awareness to the reader. One is made acutely aware of the swirl of events surrounding the early pioneers of this movement. Long awaited fulfillment of end-time Biblical prophecy slips by in yesterday’s headlines. Through it all, the faithful bear witness to His transforming power.

It is my hope that others will come along one day and bring further insight and understanding to bear on our heritage, at the same time correcting any mistakes that I have made. Until that time, it is my earnest prayer that, in some small way, the hearts of all who read of what God has done will fill with praise, thanksgiving and understanding!

May we each be inspired, with the pioneers who preceeded us to continue to *“LET LIGHT SHINE OUT. . . .”*

Ward Tanneberg

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# CHAPTER ONE

## “IN THE BEGINNING . . .”

*The Pacific Northwest is beginning to emerge. On February 14, 1859, while slavery is being debated heatedly in the halls of Congress, the Territory of Oregon is admitted to the Union as the thirty-third state and the eighteenth free state. Its boundaries are modified: the section east of the Snake River and the 117th meridian are attached to Washington Territory. The new state has about 50,000 inhabitants, and its first governor, John Whiteaker, is a Democrat.*

*Statehood is not seen again in the Northwest until in 1889, five years after its appeal to Congress for admission, the Territory of Montana is admitted as the forty-first state of the Union. Helena, which replaced Virginia City as territorial capital in 1875, is designated the state capital.*

*Three days later, on November 11, the Territory of Washington is admitted as the forty-second state of the Union. Its territorial capital, Olympia, becomes the state capital.*

*On July 3, 1890, Idaho is admitted to the Union as the forty-third state with Boise becoming the state capital.*

*Alaska, the remaining geographic portion of the original Northwest District, does not achieve statehood until January 3, 1959, when it became the forty-ninth state of the Union.*

It is hard to know where to begin. I suppose the story really begins on the Day of Pentecost, or maybe at Calvary, or perhaps better still “before the foundations of the earth.” What came to be known as the Pentecostal movement, however, received its greatest thrust at the beginning of the twentieth century, and it did not begin in a vacuum.

## LET LIGHT SHINE OUT

At the turn of the century, the spiritual climate in America was in a state of decline in a variety of ways. The spiritual renewal that came to this generation found a people deeply concerned over spiritual and moral deterioration throughout the land. This unusual move of God in America came to be known as the Pentecostal revival. It was a call to the Church to return to basic historic values and truth. It stood within the framework of orthodox Christianity and became the spearhead of revival, challenging Christians everywhere to take seriously the Person and work of the Holy Spirit as presented in the Scriptures and outlined in the great creeds of the historic Church. It was a return to the Bible in a fundamental perspective. It was, in a word, part of God's divine plan!

In his book, *Anointed to Serve*, William W. Menzies indicates that there were several spiritual and social factors that created a fertile climate for spiritual advent.

He points up the fact that between the Civil War and the turn of the century, America underwent a total social revolution. Industrialization and immigration profoundly affected the rapid urbanization of the country. Rural America faced a declining population as its youth moved to the new cities springing up throughout the land.

It was an era of government scandals and a period of general decline in public morality. The rich were getting richer, and the poor seemed to be remaining in their unwelcome status. At the same time, church membership continued to rise. During the last half of the nineteenth century, there was the illusion of a people thriving spiritually. But moral decay was rampant.

Liberal theologies sprang forth from the colleges, universities, and seminaries of the day. The Church was plagued with prayerlessness and was void of the supernatural reality of Christ's presence. The authority of inspired Scripture was being undermined by the subtle philosophies of the theologians and modern pulpiteers.

Humanism found its way into the traditional Biblical system of theology. German theologians, such as Albrecht Ritschl, made deep impacts on American churchmen. The ideas of these mid-century German theologians were transplanted very successfully into the United States and came to dominate most theological schools by the end of the 1800s.

Darwin's *The Origin of Species*, published in 1859, also created a tremendous tension between scientific thought and theological perspective. Well into the twentieth century, this bombshell theory created dismay and frustration separating the so-called liberals and fundamentalists into opposing theological camps.<sup>1</sup>

In 1861, Horace Bushnell published his religious education classic, *Christian Nurture*. In it, he held that each individual is born morally neutral and is therefore very susceptible to education that can shape his consciousness. According to Bushnell, the ideal situation would be one in which a child would never know when he became a Christian. Christianity would simply be assimilated. Education then should displace

evangelism and the emotional kinds of religious experience.

The move away from a totally emotional response to Christianity was really not bad in and of itself. It did, however, have as much negative input as it did positive.

Thus, these are some of the natural causes presenting fertile soil in which the new Pentecostal/charismatic movement could flourish. The urbanization of America in which masses of people were moved from rural to urban situations or from foreign countries into colonies of special language speaking groups within cities gave rise to a forum of mixed, disenchanted, often lonely, people searching for something real and lasting.

The fundamentalist/holiness movements also provided much of the background for the unusual revival and the shaping of theology that was about to occur. The Christian and Missionary Alliance movement with its Missionary Training Institute in Nyack, New York, brought forth:

The Bible Institute program, the ecclesiology of the Assemblies of God, the missionary vision, the emphasis on divine healing, much of its early hymnology, and even a significant portion of its early leadership.<sup>2</sup>

The Holiness movement passed on its Arminian emphasis on human responsibility as contrasted with the Calvinist emphasis on God's sovereignty in relation to the God-man position in salvation theology.

#### EARLY CHARISMATIC MOVEMENTS

Throughout the history of the Church from the Day of Pentecost onward are varying incidents of charismatic sects, movements, and spiritual outpourings. There were always wide variations of expressions and experiences that indicated the Holy Spirit is truly like the wind, coming and going, and breathing out His presence in unique ways. It was not, however, until the twentieth century that a worldwide charismatic renewal movement would survive the antagonisms and persecutions of its surrounding Christian community.

Dr. Menzies records at least eleven separate episodes of speaking in tongues occurring in the United States between 1850 and 1900. These occurred in New England, Ohio, Minnesota, South Dakota, North Carolina, Tennessee, and Arkansas.

Thus, as the new century became a reality, the scene was set for a latter-day outpouring of His Spirit in unique but contemporary terms.

1900

*As the twentieth century opens, the United States is enjoying a period of general prosperity and public complacency, growing industrialism, and*

*significant social change. The population stands at 76,212,168. The number of states is now forty-five. The illiteracy rate of persons over the age of ten is about one-half what it was thirty years previously. More than one-third of the nation is urban. Manufacturing is replacing farming as a major source of income. Big business is absorbing small business. Railroad trackage totals about 192,000 miles. About 8,000 passenger automobiles share some 150,000 miles of surfaced roads with innumerable horse-drawn vehicles.*

*Presidents William McKinley and Theodore Roosevelt win re-election and election, respectively, over William Jennings Bryan and his Democratic vice-presidential candidate, Adlai Stevenson.*

*The Spanish-American War is only recently concluded. However, the world is still in a state of unrest. On August 14, in accordance with the open-door policy toward China, U.S. troops join an international relief expedition to relieve Peking during the Boxer Rebellion.*

#### PENTECOST AT TOPEKA (1900-1901)

Charles Fox Parham was born in Muscatine, Iowa, on June 4, 1873. He grew up in that community and confessed Jesus as his Saviour in the local Congregational Church. However, at a later time, he became a lay exhorter in the Methodist Church and, by age nineteen, launched into active ministry in a Methodist Church in Kansas. After some frequent denominational disagreements, he left the Methodist Church and entered into a non-denominational ministry.

He opened a "faith home" in Topeka, Kansas, in 1898. This "faith home" was to provide a place in which those who sought for divine healing might come and be ministered to in a personal way. The project was probably inspired by Alexander Dowie in Zion, Illinois. Parham went to Zion in 1900 to see firsthand the work of Dr. Dowie. From there, he went to New York and reviewed the ministry of Dr. A.B. Simpson. Finally, upon his return to Topeka, he opened an informal Bible school for those who desired to further their training for Christian service. Bethel Bible College lasted only one year, but opened with forty adult students, both married and single.

Late in December of that year, before he went to Kansas City for a series of meetings, Parham assigned the student body the topic of determining the Biblical evidence of the baptism in the Holy Spirit. He returned to the school on the morning of December 31, 1900. The students came to the chapel to present their findings from the three-day study in which they had engaged while he was absent. All reported the same story. They had discovered that, although a variety of things had occurred when the Pentecostal blessing came upon believers in the Book of Acts, there was one denominator more

common than others. It seemed to them that on each occasion it was evident, or at least strongly implied, that "they spoke with other tongues."

Miss Agnes N. Ozman was the first to receive this spiritual experience. It occurred at eleven o'clock on January 1. For three days, she reportedly could not speak the English language, so overwhelmed was she with her experience. Soon, many others also enjoyed this blessing, including Parham himself.

It seems to be the first occasion that the phenomenon of speaking with tongues (glossolalia) was related to the experience of the baptism in the Holy Spirit as an initial physical evidence.

The Topeka revival was also unique in that it survived the first wave of public reaction and maintained a strong relationship with orthodox Christianity. These early Pentecostals felt that they were not adding anything new to the traditional teaching of the churches at all but rather giving substance to that which was affirmed in creedal and theological concepts within the mainstream of Christianity.

The Pentecostal Movement adds nothing — it ought to add nothing — to the accepted fundamentals of the Christian faith. It is in full and perfect fellowship with all others who are in Christ Jesus.<sup>3</sup>

Parham felt the Lord leading him to share this new experience with the Christian community at large. He subsequently began holding a series of meetings in Kansas City; Nevada, Missouri; Lawrence, Kansas; Eldorado Springs, Missouri; Galena, Kansas; and Joplin, Missouri, with varying degrees of success. Finally, the movement spread to Texas, and many people began to experience this unusual Pentecostal activity within churches and communities throughout the state.

But the work had only begun.

1901

*President William McKinley is shot by Leon Czolgosz, an American anarchist, at the Pan American Exposition in Buffalo, New York, on September 6. On September 14, President McKinley, fifty-eight, dies from the assassin's bullet, and Theodore Roosevelt becomes president of the United States.*

#### CHARISMATA IN CALIFORNIA (1901-06)

A black Holiness preacher named W.J. Seymour was one of the students at Parham's Bible school in Houston, Texas, which had opened in December 1905. In that Bible school, Parham gave lectures each day with the emphasis of study upon the work and



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ministry of the Holy Spirit. Seymour became convinced of the veracity of this experience as he listened week after week in the Houston Bible school. But he had not received any supernatural experience or evidence such as speaking in other tongues.

A Nazarene lady from Los Angeles met W.J. Seymour in Houston in 1905. Upon her return, she encouraged her congregation to invite him to hold a meeting in their church. When he came, his first message was on the baptism in the Holy Spirit. He used Acts 2:4 for his text even though he, himself, had no such experience. It was too much for the group, and after the single message, he found himself locked out of the church.

He moved his meetings to a private home owned by some Baptists at 214 North Bonnie Brae Street. It was here on April 9, 1906, that the first Pentecostal outpouring came to a company of black Christians.

As though hit by a bolt of lightning, the entire company was knocked from their chairs to the floor. Seven began to speak in diverse kinds of tongues and to magnify God. The shouts were so fervent — and so loud — that a crowd gathered outside, wondering ‘what meaneth this?’ Soon it was noised over the city that God was pouring out His Spirit. White people joined the colored saints, and also joined the ranks of those filled with the Holy Ghost, Lydia Anderson being one of the first white recipients. Seymour received the experience of Acts 2:4 which he had been preaching on April 12. The home on Bonnie Brae Street could not begin to accommodate the congregation which spilled out into the street.<sup>4</sup>

1906

*On April 18, Algernon Sidney Crapsey, a clergyman of the Protestant Episcopal Church, goes on trial for heresy in Batavia, New York, charged with having preached against the divinity of Christ.*

*That same day, the most damaging earthquake in United States history, followed by fire, destroys much of San Francisco! Loss of life is estimated at about 700; property damage totals about 400 million dollars and looting is widespread.*

AZUSA STREET

The congregation moved to an old two-story frame structure located in the city’s industrial section. The building had at one time been a Methodist Church but had more recently served as a livery stable and tenement house. This Azusa Street Mission became the home of a constant revival for the next three years. Day and night, this group ministered, and people came from far and wide. Pastors from different churches, missionaries, evangelists, and others in high ecclesiastical positions were often

participants in this unusual place. Human leadership did not seem important. Sermons and subjects were not announced ahead of time. No one knew what might be coming. The meetings were largely spontaneous and centered around testimony, praise, and worship.

Not all that happened at Azusa Street was in perfect divine order. There were times in which spiritual discipline was necessary in order to maintain some stability and balance. This revival attracted widespread attention, perhaps because of the flow of worldwide traffic that moved through the borders of this growing metropolis.

Visitors from many parts of the nation and from every continent received the Pentecostal experience during the three years of the Great Revival, returning to their own localities to propagate the message. It was not uncommon for missionaries on their way to the field, embarking from the Port of New York, to scatter the seeds in meetings across the country as they journeyed eastward from Los Angeles. So it was that Elder Sturdevant, a Negro preacher on his way to the interior of Africa to serve as a missionary, brought the Pentecostal message to New York City in December 1906. Leaders of the Canadian Pentecostal Assemblies of God, A.H. Argue and R.E. McAlister, drank at the Azusa Fountain. Mrs. Rachel Sizelove carried the message to Missouri, Samuel Snell to Arizona, Glenn A. Cook to Indiana, C.H. Mason to Tennessee, G.B. Cashwell took the Pentecostal testimony throughout the southland. A host of other men and women, destined to be stalwart figures in the years to come throughout the United States in a variety of Pentecostal denominations, first discovered the long-hidden truth of the New Testament, Spirit-anointed church there in the humble stable. Others, like T.B. Barratt of Norway, spread the news further afield. It was not only by word of mouth and public ministry that the news spread, for shortly after the revival began, Seymour and his colleagues began to publish a small four-page monthly pamphlet, the *Apostolic Faith*, the circulation of which increased from 5,000 to 20,000 within the first year. And so the news spread and the revival grew.<sup>5</sup>

That's the way it was on Azusa Street in 1906-9. And through the impact which these meetings had on the lives of those passing by "on their way to somewhere," as well as by the printed page of the *Apostolic Faith*, this revival became one of two primary spiritual catalysts that brought forth the movement known today as the Assemblies of God in the Northwest District. Those who attended these meetings from the Pacific Northwest were few in number. But they returned with burning hearts and a belief that God was very much alive! And they shared their testimonies with others.

#### FLORENCE LOUISE CRAWFORD

In the Northwest region of the country the most important contribution to the earliest period of Pentecostal revival was that of Florence Louise Crawford. She visited the revival in Los Angeles, receiving not only the Pentecostal baptism, but a remarkable healing as well. Impelled by these great experiences, Mrs. Crawford

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launched on a tour of the major cities of the Pacific Northwest, proclaiming the full gospel as far east as Minnesota. In December 1906, she settled in Portland, Oregon, establishing the headquarters of an independent fellowship which she called the 'Apostolic Faith,' perhaps the oldest continuous Pentecostal organization in existence.<sup>6</sup>

On Christmas Eve, 1906, Laura Jacobsen stood to her feet in a Holiness mission in Portland, Oregon, and began to speak clearly in a language she had never heard before. But her devout Christian life was such that all who were present believed this strange experience must be from God, although no one understood it. When Mrs. Crawford arrived with her message on Acts 2:4, the mission was ready, for one of their own had already received.

On November 11, 1911, Laura became the bride of a struggling, shy young preacher whose future looked none too bright. But this youth became one of the Pentecostal movement's favorite and most beloved preachers. In fact, E.S. Williams was destined to one day become the general superintendent of the Assemblies of God--a man whose ministry has blessed millions of people.<sup>7</sup>

## A CITY BUILT FOR GOD

Another secondary but extremely significant influence on the formation of the Assemblies of God in the Northwest District centered in one of America's most uniquely begun cities.

Dr. John Alexander Dowie was a controversial preacher of the gospel who came to be known as a revivalist of divine healing repute. Dr. Dowie was born in Edinburgh, Scotland, in 1847. He immigrated to Australia where he found Jesus Christ as his personal Lord and Saviour. Shortly thereafter, he decided to enter the Christian ministry. In 1872, he took the pastorate of a Congregational Church. By this time, he had become convinced of the Biblical doctrine of divine healing. He began conducting street meetings for which he was subsequently arrested and imprisoned.

His healing ministry drew large crowds with sometimes more than twenty thousand people attending a single service. He left Australia in 1888, moving to the United States. After conducting a series of healing campaigns across the country, he determined to establish a central base of operations in a new city near Chicago. That city was called Zion. In 1896, he had founded his Christian Catholic Church. Four years later, he established Zion, Illinois.

The City of Zion seemed to be patterned after other similar ventures that had preceded him, such as John Calvin's vision for the City of Geneva, Switzerland. Meetings were held in this city to which thousands upon thousands of people came to receive help and healing from the Lord Jesus Christ. With the blessing came problems. However, many of them were his own making. For example, Dowie attempted to re-establish the office of apostle and eventually became so enmeshed in dictatorial practices that his own

followers ousted him. The movement soon splintered amid doctrinal and practical excesses.

Dr. Dowie did, however, provide a significant emphasis to the doctrine of divine healing. He was, during his lifetime, arrested one hundred times for praying for the sick. Thousands of people found Jesus Christ as their Lord and Saviour and received healing under his ministry. Obviously, near the end in the later stages of his work, there was much that the critics could tap. However, in the beginning, he was most definitely a man genuinely used by God for some miraculous ministries that can be doubted by no one.

As the breakup of the Dowie movement began, the Pentecostal revival was in its opening stages. Although he, himself, was not a proponent of the Pentecostal experience, as early as 1904, there was Pentecostal penetration into Dr. Dowie's stronghold. By 1906, Parham and some of his followers came to the City of Zion in ministry. During his time there, many people came into the Pentecostal experience. Soon, men and women scattered from the City of Zion into various areas of the world. Some of Dowie's faithful followers, now filled with the message of Christ and of Pentecost, were moving westerly across the Dakotas and into the States of Montana, Idaho, Oregon, and Washington.

#### SUMMARY

Thus, the Pentecostal message came to the Pacific Northwest from two primary directions. From the south, the Azusa Street experiences were sending forth sounds of renewal and revival within the Church; and from the east came the Dowieites, proponents of this Pentecostal experience together with their unique emphasis upon divine healing through their exposure to Dr. Dowie.

Over a sleeping, backward land - made up of fertile green valleys, tree-covered mountains, deserts and wheat fields, cities and villages - the "Son" began to rise with a fresh wind of reawakening. The first rays of light were breaking. Dawn was near.

#### CARL G. CARLSON

One of the earliest stories of the outpouring of the Holy Spirit in the Pacific Northwest is associated with former District Superintendent R.J. Carlson's father who was born in Sweden in 1873. Carl G. Carlson left Sweden as a sailor at age seventeen or eighteen, returning home seven years later, and then never again. He migrated eventually, after having sailed around the world, to the East Coast of the United States where he worked out of Boston Harbor on a pilot vessel for about five years. From there, he migrated to the Great Lakes area and then on to the Pacific Coast, settling in Aberdeen, Washington.

Here, he was converted in 1903 when he was thirty years of age.

1903

*On December 17, Orville Wright becomes the first man to fly a heavier-than-air machine, remaining aloft for twelve seconds in the first of a series of tests at Kitty Hawk, North Carolina. Later that same day, his brother, Wilbur Wright, makes a flight that lasts fifty-nine seconds!*

He became associated with the Swedish Mission Church (now the Covenant Church). He served as youth leader in that local congregation, dedicating himself to sharing Jesus with the young people of his church and community.

At that time, a doctrine of entire sanctification was accepted by a considerable segment of the evangelical Christian community. He received what he believed to be that experience in 1905. He felt he had a deepening relationship in his own personal life that resulted from a more complete commitment to the cause of Christ.

It was shortly after this that the news of a Pentecostal revival at Azusa Street, Los Angeles, came to his attention. No sermons were heard on the subject in Aberdeen, but newsletters were received from California known as the *Apostolic Papers*.

Upon reading these papers, Mr. Carlson felt a deep desire to go to Los Angeles. But then he was impressed of the Lord that since he had accepted Christ in Aberdeen, Jesus could baptize him there too. Consequently, he applied himself to waiting on the Lord for the baptism in the Holy Spirit. At that time, he was very close to a man named John Nelson. They both embraced the message which was received through testimonies in the *Apostolic Papers*. John Nelson was the first to receive his baptism. Shortly after this, Mr. Carlson set apart one Saturday night for prayer. The fact that John had received gave all the more impetus to the desire Mr. Carlson felt for this experience himself. It was most difficult to get a quiet place to pray because there was more than the normal influx of company that night. So it was about midnight before he was able to retire to his closet of prayer. He continued from midnight until about six o'clock in the morning when he too received the baptism in the Holy Spirit by himself at his home. He and John Nelson proceeded to witness to this wonderful experience in their church. It was not received as acceptable, however, by the local church leadership.

Several others, however, also received the baptism in the Holy Spirit. One young man knelt at the altar of the Swedish Mission Church where others laid hands on him as he prayed. He leaped to his feet speaking in other languages just as in the record of the Book of Acts!

In 1906, Godfrey "Gubby" Carlson was born with a crippled arm that was twisted behind his back. By this time, Mr. Carlson had discovered in the Scriptures that divine healing was part of Christ's pattern for the Church. He called for the elders of his local congregation, but they declined to pray for the baby because they did not embrace the

doctrine of divine healing. It was then agreed that a number of the young couples in the church who had this burden would meet together in the Carlson home. They gathered for the specific purpose of praying for the healing of Godfrey. Inasmuch as none of the elders were there, they were in a quandary as to know who should anoint with oil. They had read in the Scriptures that casting lots was an acceptable procedure (Acts 1:26), so they did this.

The lot fell on a man by the name of Pete Carlson (no relation). He was a very retiring individual and quite timid by nature. But on this occasion, he became very bold. Seizing the oil bottle, he anointed the baby and led in prayer. Three days later, they pulled his arm loose, and although he was not completely healed, through his own diligent exercise program as a child, he became capable of doing the hardest forms of physical labor.

This same group finally felt obliged to leave the Swedish Mission Church because their testimony and experiences were not accepted by the local congregation. Consequently, they then opened a Pentecostal mission in Aberdeen, ministering in the Swedish language. This was the beginning of the public preaching of the Pentecostal experience in the Grays Harbor area. Included in this group were John Nelson, Mr. and Mrs. John Elmer, and numerous other persons who embraced the new moving of the Holy Spirit in their community. Mr. Carlson led the work as a lay minister. He originally decided that he would give up his employment and live by faith. That did not work too well, however, so he believed this was probably an assumption on his part. A salaried ministerial position was out of the question, and so he returned to his employment as a longshoreman, supporting himself as he preached in the mission.

1909

*On March 4, William Howard Taft is inaugurated as the twenty-seventh president of the United States.*

*On April 6, Robert E. Peary, Matthew Henson, and four Eskimos become the first men to reach the North Pole.*

*On July 12, Congress passes an ammendment to the constitution, authorizing the imposition of a tax on incomes.*

About 1909, Mr. Carlson moved to the City of Everett where he became the first resident Pentecostal preacher in that city. The first year he was there, he did not have any public ministry as such but would go from church to church when opportunity came and share regarding the Pentecostal experience.

From this sporadic beginning, a number of believers formed a cottage prayer meeting



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group. With this nucleus, the first public presentation in a mission hall began. Some of those associated with this early beginning include: Chris Johnson, Nels Haugen, Mr. Seversen, and Mr. Adamson. The early presentations of the full gospel message in Everett were given in mission halls located in a variety of places, including Broadway Avenue between California and Everett Avenue. There was also a Scandinavian mission on the southeast corner of Lombard and Everett Avenues. Another mission hall was located on the west side of Rockefeller Avenue, just south of California and across the street from the YMCA building. There were two other locations across the street in the old Vasa Hall. Here, they had dances, and then they had church. Another mission operated in an old store called the Emporium. The store was on the first floor, and the mission was upstairs.

Some of those associated with this movement at that time included: the Oss family, Mrs. Corvey and her daughter, Dorothy (DeAlton), Wilhelm Ervig, and Mrs. Larson (mother of Levi Larson). This group finally moved to an old Episcopalian Church on California Street between Covey and Whitmore Avenues. That building was later razed, and in its place now stands the Bon Marche Department Store.

In 1925, E.O. Robeck became pastor and let the church in a building program at the present location of Bethany Temple. (The church has undergone considerable physical changes since then.)

Mr. Carlson returned to Grays Harbor in the mid-1920s where he organized the Swedish Pentecostal Mission in Hoquiam. This he continued until it was merged with a mission that Ralph Butterfield had organized on Heron Street in Aberdeen.

It was the Depression Era and times were hard financially. Still, in the early 1930s, Mr. Carlson traveled to the Willapa Harbor area where he attempted to organize a church in South Bend. He later conducted a short ministry in Raymond where he followed J.A. Bogue and then was succeeded by George Nye. He returned to Aberdeen and from there went back to Everett.

Finally, in 1932, Mr. Carlson went to Port Townsend. There was no Pentecostal work in that area, but he faithfully shared his testimony and the gospel message.

In 1933, he moved across the Cascades to Brewster where a little church had been organized under the ministry of the Lloyd Smith Evangelistic Party. From there, he ministered in Coulee City, and in the latter part of 1935 he moved to Electric City. The Grand Coulee Dam was in the process of construction. The Assemblies of God had no church in the area, but he was able to gather a group of believers together. They purchased some land and built the church on the site that is occupied by the congregation to this day.

From there, he moved to the Wenatchee Valley. His son, Reuben, was pastoring in Leavenworth, and they jointly launched an effort to organize a church in Peshastin. They rented a store-front building where Mr. Carlson lived and in which the services

were held.

From here, he returned to Everett and took charge of a rescue mission under the sponsorship of Bethany Temple. Then he moved to Spokane and lived there until the year of his death in July 1964. During his last years, he would often be seen on the streets of the City of Spokane handing out tracts and continuing to spread the gospel of his Lord and Saviour, Jesus Christ. To the end, if a place of ministry could not be found, he created one!<sup>8</sup>

#### LYNDEN

Another one of the earliest accounts of the gentle moving of the Holy Spirit throughout the Pacific Northwest is given by Lowell Lank. Lowell's parents sold out, leaving Iowa and the Methodist Church in 1906. He was two years old at the time his family moved to the Lynden area. His parents had heard of the "latter rain" outpouring and were themselves seeking a deeper experience in the Lord. (The word "Pentecostal" was coined some years later.) They joined a small group of one or two families who were also seeking the "latter rain" experience. In due time, they all were baptized in the Holy Spirit. Lowell's mother received first and then his father.

1908

*The Ford Motor Company introduces the Model T, priced at \$850.*

*On December 2, the Federal Council of Churches of Christ in America, representing most protestant denominations, is founded in Philadelphia.*

*On December 24, motion picture censorship is inaugurated by the Society for the Prevention of Vice, which persuades the mayor of New York City to revoke the licenses of theaters until and unless they agree to remain closed on Sundays and to present no immoral films.*

His father pastored the group which grew rapidly, and about 1908, they built a church. A group of the followers of Alexander Dowie joined together with a number of other families. A good-sized church began to develop. It was an independent work that did not go under any particular name, had no church roster, and received no collection. Lowell's father operated on the free-will offering plan. Because the Dowieites did not believe that men should wear ties, his father abstained from such worldliness for many years.

Lynden was populated with a large segment of Hollanders. They were deeply religious, but bitterly opposed to those of the Pentecostal persuasion. Referring to this new group as "holy rollers," there was some moderate form of persecution, such as stones the size of eggs crashing through windows sometimes just missing the pulpit.

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There were eggs and tomatoes and ridicule in general, but the church continued to prosper with God's blessing.

### SPOKANE

During this same time, some of the workers at the Life Line Mission in Spokane (a Free Methodist-sponsored outreach ministry) heard the news of the falling of the Holy Spirit in the City of Los Angeles. One of these workers who was very hungry for more of God had gone to Los Angeles and received what she called the baptism of the Holy Spirit. Even before her return, a fiery evangelist from California rented a large building not far from where the small mission was situated. He preached what he termed was the full gospel. One of the men with whom he shared his heart, telling of the miracles of healing and the marvelous experiences in the Holy Spirit, was none other than Charles S. Price. (It was not until some years later, however, in the City of San Jose at First Baptist Church that Dr. Price would receive his own personal baptism in the Holy Spirit.)

In eastern Washington, one of the earliest places of spiritual outpouring mentioned is the Latah/Edwall area near Spokane. Around 1906-7, several lay people received the outpouring of the Holy Spirit as they were gathered together waiting on the Lord. Included were the Fritzes and Kleins, together with several other families.

### SEATTLE

Information is sketchy and unclear regarding the earliest days of the Pentecostal outpouring in Seattle. However, we do know that much activity was centered in the Jones Street Mission located in the city by 1907.

This mission continued for some time until there was a division, with part of the group becoming what is now known as the Philadelphia Church and another part becoming Evangel Temple.

The Jones Street Mission was not affiliated with the Assemblies of God, but from time to time, fellowship meetings were conducted there. It came to be known also as the Ballard Pentecostal Tabernacle. An Assemblies of God minister who served the church was C. Arvid Ohrnell who later became the Assemblies of God national prison chaplain representative.

At the time of the division, Martin J. Hagli was the pastor. Pastor Hagli felt that he should remain with part of the dissident group and consequently formed the church in Ballard that we know today as Evangel Temple. For some time, the district withheld its endorsement of Pastor Hagli's new work, refusing to allow affiliated pastors or evangelists to labor in a cooperative way with him. However, as time went on, Evangel Temple became one of the fine churches in the Northwest District fellowship, and the differences of the past were left behind.

### OLYMPIA

It was in the year 1907 that Reverend J.S. Secrist began holding Sunday school

classes and services in his home. As interest grew and numbers increased, a small one-room building was erected by the men of the little flock. For about three years, the fledgling congregation worshiped in this building. When the building was sold, it was used for feed storage by the Bowen and Lepper's Grocery Store.

From this location, the congregation moved to build the Church of the Brethren located at Fourth and Soyer. During the years 1915-17, Pentecostal believers branched off and built another church at the corner of Puget and Bigelow Streets. This church became known as the Puget Street Assembly.

The congregation remained here until 1923 or 24. At this time, they began to hold meetings jointly with the Church of God in a building on East Fourth. Both groups were very small and enjoyed the fellowship that they could provide for each other.

Due to doctrinal differences, Reverend Secrist, together with some of the flock, returned to the building on Puget and Bigelow Streets.

In 1929, under the competent direction of Pastor Sayler, lumber was salvaged from union mills for construction of the church building on Olympia and Pear Streets. The building was dedicated in the Summer of 1930.

Pastors who served this congregation in addition to the Reverend Secrist include: Reverend DeVries, Mrs. Clara Brooks, Simon Forsberg, Miss Losie, William Morton, B.E.A. Hoffman, Martin J. Hagli, Arne Vick and E.G. Lawrence.

In June 1939, the Reverend E.R. Scratch began a ministry that would last for fourteen years until Reverend Dave Carlson assumed the pastorate in August 1953.

Reverend Glen Cole began pastoral duties at First Assembly in 1967. By 1971, the congregation had moved to its present site and the name of the church was changed to Evergreen Christian Center. A fine and outstanding congregation now ministers to the needs of hundreds of men, women, boys and girls throughout the greater Olympia area.

#### POULSBO

About 1910, a small group of Christians started a work for God in Poulsbo. A small building in the business district was their first meeting place. Later, they moved to a building called The Free Mission, near the Hillside Cemetery.

God blessed the vision and efforts of these early Christians. As the years passed, the congregation increased, and God led them to purchase property on Main Street in 1932. A more permanent dwelling was constructed and then improved as the needs of the congregation expanded.

By 1962, this Main Street church known as the Poulsbo Tabernacle, one of western Washington's earliest Assemblies of God congregations, was again crowded and inadequate. The congregation sought God's will for their future. Potential property sites were considered, and soon new property was acquired. A lovely building was created by Gordon Nickell of Seattle, who has over the years designed many Assemblies of God

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churches throughout the Northwest. The newly-renamed Christ Memorial Church was one of his most beautiful buildings. For three years beginning in October 1963, Pastor Allen Munger and his people worked together to build this lovely edifice, conservatively appraised at \$150,000.

Some of the pastors known to have served this church are: Reverends Langlund, White, William Hubbard, Nickell, Karl Leonard, Robert Smyth, George Mitchell, Walter Wheeler, A.J. Herren, Martin Haack, and Al Munger. The congregation has grown to be a mighty force for God in this picturesque and beautiful part of the Puget Sound.

## YELM

Another fascinating story of early Pentecostalism in the Pacific Northwest centers in the unlikely community of Yelm, Washington.

It was in the Spring of the year 1912 that W.H. Cook, who was then living on a farm four miles from Yelm, received a letter from Henry H. McLean. Mr. McLean then lived in Spokane, but he had owned a farm adjoining the Cook place near Nekoosa, Wisconsin, where the Cook family had lived prior to 1904. In this letter, Mr. McLean asked if work was available in the Yelm area. Mr. Cook inquired and found work for him at a small sawmill on Yelm Creek.

When Mr. McLean arrived, he rented an old farmhouse near the mill. He and Dan Cook, son of W.H. Cook, lived in the house for about a month while he saved enough money to bring his family out from Wisconsin.

During the evenings they spent at the old house, Henry would read his well-worn Bible while Dan read his novels. When Dan was not reading, Henry usually talked about the Lord and read portions of the Bible to him. Dan generally would go to bed first. Then, he would listen to the night's stillness as Henry turned out the light in the old oil lamp before kneeling in silent prayer for some time prior to his retiring.

Sundays were usually spent with Dan's parents during which time Henry McLean told them how God had saved him and his family and how the Holy Spirit was moving and baptizing many at the Azusa Street Mission in Los Angeles.

Mr. McLean's verbal testimony was further confirmed by his life, for the Cook family could see that their old friend was a changed man. A very ungodly man in the past, now he only talked of the Lord. His wife had been healed of cancer under the ministry of William H. Durham at the North Avenue Mission in Chicago. His family of five had all been baptized in the Holy Spirit in a private home in Wausaw, Wisconsin, under the ministry of Reverend W.H. Merrin.

It was not long until Dan Cook reached the bottom of his own inner resources and determined to get right with God. He went to his knees one night at the base of a large fir tree alongside a road. There, he yielded his life to the Lord Jesus. His mother and father were saved also, and they began enjoying the wonderful new warmth of

fellowship as a Christian family.

When Henry McLean's family joined him, they soon moved to McKenna where Henry had steady work at a larger mill. In the early Spring of 1918, Reverend Merrin and Reverend Mark T. Draper visited the McLean family and arranged to have one week of meetings in the McKenna School. These were the first Pentecostal meetings ever to be held in this area.

In August 1914, the McLeans and the Cooks attended a camp meeting at Ballard Beach near Seattle. It was there on August 14 that Dan received his baptism in the Holy Spirit. On the very next day, his mother and father both received. Now, there was new impetus in their lives to know and to share their Lord with those around them.

Mr. and Mrs. Cook and Dan soon discovered the Puget Street Assembly in Olympia where Elder J.S. Secrist was pastor. Here, they found encouragement and precious fellowship. They made trips to the church with their team and buggy until they were finally able to purchase their first Model T Ford.

In December 1917, Reverend Merrin and Henry McLean, held a series of meetings in Swift Current, Saskatchewan, Canada. Here, they met four prairie farm families who wanted to leave Canada because of a series of crop failures. They were told of the wonderful climate in the Yelm area and of the opportunities awaiting them there. So in the Spring of 1918, these four families came to Yelm. Included were the three Marshall families, George, Melvin, and Roy, all of whom were brothers and who had married the three Falconer sisters, and the William Hultquist family. There were twenty-two people in all. This gave a nucleus with which to begin religious services. Reverend Secrist came to Yelm when he could for Sunday evening cottage meetings consisting of preaching, teaching, and exhorting these children of God to hold fast in prayer and wait on the Lord.

After some time, Reverend Secrist was appointed elder. Dan Cook was appointed secretary-treasurer. The Lord blessed in those early prayer meetings, but Satan soon got busy too. He saw his chance in the spiritual immaturity and zeal of one brother who chose to ignore the leadership of the elder. This disrupted the unity of the group, with false doctrine and division soon following.

A painful discovery had been made by this young congregation: *zeal exercised without due knowledge of the Word can be used by Satan to disrupt God's work.*

Dan stayed in fellowship with the elder and the other two Marshall families. They survived those trying times with simple prayer meetings, waiting on God's timing to lead them on again. During the next five years, from 1919 to 1924, much discredit and reproach came to God's work in the area, hindering it for a long time. God honored the faithfulness of Dan Cook during this time, however, and gave him a lovely wife, Elsie Hultquist. On October 15, 1919, they were married by Reverend Secrist at his home in Olympia. She became a wonderful homemaker and mother of four children. Their



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children grew up at the Yelm church, learning the truths of the gospel in its Sunday school. All are now in some form of ministry unto the Lord.

In the Summer of 1924, Evangelist Thomas Griffin visited the area. He had been born in Ireland and had left the Roman Catholic faith. He brought his wife with him and pitched their tent between the present location of the church and the railroad. Several people came to know Christ during these meetings. As was often true in these early days, rowdiness was frequently seen around the tent as Satan continued to attempt to hinder the efforts of these pioneers of the faith. One day, a young man from a nearby logging camp was driving his car recklessly and came crashing through the tent guy wires, splintering the center pole of the tent. The upper half of the pole fell, piercing the ground between a row of seats just missing one of the spectators.

After the tent meetings concluded, the local prayer group grew to about thirty-five people, including the children. By the Fall of 1924, another organizational meeting was conducted, and the local congregation was finally officially formed into an Assemblies of God church. Ely B. Abbot and Dan Cook were appointed as first deacons. The charter members included: The Reverend and Mrs. J.S. Secrist, Mr. and Mrs. Dan Cook, Mr. and Mrs. M.E. Marshall, Cecil Marshall, Edith Marshall, Roy Marshall, Martha Marshall, Ely Abbot, Bellrose Abbot, Mary Abbot, Mr. and Mrs. G.A. Rice, Marie Thompson, Theodore Thompson, Mrs. W.H. Merrin, Jens Selland, Anna Selland, Thomas Selland, Josephine Selland, Elizabeth Stroffer, Anna Iverson, and Frank Manfridi.

In the Spring of 1925, the group decided to construct a church building. After praying at one of their meetings, slips of paper were given out with each person being asked to list anonymously what gifts or services he felt he could contribute. Young people as well as adults participated. When all the slips were collected, there was a cash amount of \$500 plus some material pledged. The lumber for the church was hauled in by wagon and donated by the mill at McKenna. It was never necessary for the church to go into debt or borrow. The first seats, stove, and pulpit were donated by the Puget Street Assembly in Olympia which was then in the process of moving in order to merge with another church. Two lots were purchased for \$125. (Later in 1955, two parking lots were acquired for an additional \$200.) A parsonage was built in 1936 from lumber that was salvaged from the old Mosman Store building. The cost of the lumber came to \$75.

As was so often the case in the early days of Pentecost, the leadership of a new church was strongly lay-oriented. The first pastors were Mr. and Mrs. Abbot (1926-30). He was a saw filer at the Rainier Mill and received no support from the church.

Next came Esther Anderson. She boarded with various members, and her offerings for the first nine months amounted to only \$130. During the same time, the congregation gave an additional \$23 to missions and \$23.91 to evangelists.

Following Esther Anderson were others who helped in the work: Frank Call, Francis Cohen, Brothers Jones, Merrin, Wilson, and Crowder. Each of these ministered from a

month to a year. Then came Ed Gomes who remained for about three years. While there in ministry, he sometimes "batched" in a Sunday school room and sometimes boarded with families in the area. Then came the Malcom Meyers, the Smestads, Gus Rody, and the Wakefields. Reverend Wakefield was the first to occupy the new parsonage.

Ragnor Udd remained for two years before accepting an appointment as missionary to Africa. Magnus Udd followed his brother and remained until he too left for ministry in Africa. Other ministers known to have served this congregation include: Ralph Cranston, E. Pickle, Frank May, J.S. Hendricks, Kenneth Oldham, Dwight Haugen, and Paul Taylor.

Through the years in this little congregation of faithful children of God, available records show that a conservatively estimated \$100,000 had passed through the treasury of the church into the gospel ministry. In addition, many souls have been saved and have taken their place in the harvest field, ministering throughout the world. Included among them are: the Hegge Iversons, Cam, Bob and Ruth Frivold, Lenna Thomas Svenhard, Fay Thomas Vigoren, Melvin Dalan, Don and Emory Dalan, Brnice Dalan, Verna Dichinson Grams, Twyla Dichinson Woods, Arlys Dichinson Phillips, and Virgil Dichinson. The Yelm story is a story that has been repeated over and over again throughout small communities and villages in the Pacific Northwest. It is a living illustration of the spread of the message of Jesus Christ through the impetus of the Holy Spirit.<sup>9</sup>

#### LEWISTON, IDAHO

About the same time (around 1915), a small congregation organized as an independent church on Delso Lane in Lewiston, Idaho. Known as the Pentecostal Church, it was located about seven blocks from the present building at 209 Ninth Street. According to William R. Beale, the church functioned successfully for some years before 1920.<sup>10</sup>

In the 1920s when finances were scarce, some of the ministers received as little as \$2.50 a week. During those difficult days, Brothers G. Alison and J.W. Parker played a big part in keeping the church doors open to the public. In 1935, the congregation moved to Eleventh and Idaho Streets where Pastor L.G. Baker changed the name of the church to Prayer League Tabernacle. In late 1936, he started the Calvary Intermountain Academy, a Bible school which lasted only a year or so. More successful was a radio broadcast he began in 1936 and which continued through the years until the close of W.W. Patterson's ministry in 1955. In 1944, the congregation moved from Eleventh and Idaho Streets to their present location on Ninth Street.

It was during the 1940s that the church experienced one of its greatest healing revivals under the leadership of Brother Valdez. Several of the young people of this congregation went into ministry at home and across the seas. On July 14, 1961, during the ministry of Reverend John Vosika, the church became affiliated with the Assemblies

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of God.

### BREMERTON

It was also in the year 1915 that warm rays of light and life began to dawn over the City of Bremerton. Here, a small building was used as a church on Washington Avenue. The pastor's name was Charles Chappell. Prior to that, Sister Wallace had been conducting services in the community at a location she called the Peniel Mission. The congregation met from house to house for some time before a lot was purchased on Callow Avenue in Charleston (West Bremerton). Then, a church was built, and it was also called The Mission. Reverend Dunn was the pastor for some time, and others known to have served the congregation include: Reverend Henry, Sisters Chase and Engler, together with the Reverends Douglas, Huges, Phileo, Gustafsen, Karl Leonard, Lincoln Wyman and others. Reverend Leonard pastored for some time at the church at First and Callow before the present building was completed at Ninth and Veneta in 1931.

God richly blessed those early beginnings on Washington Avenue and on Callow Avenue. It was reported that some people did not like to pass the building as it gave them a strange feeling. The congregation believed that strange feeling to be the presence of the Holy Spirit Himself. It was also said that the many servicemen to whom Evangel Temple's congregation ministered expressed continued amazement at the great love shared within this local body of Christians. As these young men were transferred to other military bases, they told the story of this congregation up and down the West Coast.

The church was affiliated with the Assemblies of God in January 1931. Among those who considered this their spiritual home and who went from Evangel Temple into the world to preach the gospel are: Perry and Minnie Dymond, and their children (missionaries to Latin America), Norma Hetland Swanson, Alice Eide Edgington, and Don Hedland.

### ANACORTES

It is not definitely known when the Pentecostal message first came to Anacortes. However, the first recorded campaign was held in 1918 by the Reverend John Brown. The meeting was conducted in a building located between the present city hall and the post office. Several persons received Jesus Christ as their personal Saviour and were baptized in water as a result of these meetings.

The Reverend C.J. Wollertz later conducted meetings at this same location.

In the early 1920s, Mrs. A.B. Spradley attended a series of Pentecostal meetings in San Jose, California. (It seems likely that this was the same series of meetings conducted by Aimee Semple McPherson in which Dr. Charles Price was converted and baptized in the Holy Spirit.) Upon receiving a special healing, she returned to Anacortes where she was inspired to assist in prayer meetings held in the W.J. Morrison home.

These cottage prayer meetings resulted in attracting many people who desired a deeper knowledge of God and His work in their lives. In 1923, steps were taken to purchase the old Presbyterian Church located at Fifth and "R" Avenues. The Reverend Allen Ellis of Victoria, B.C., was then called as the first pastor.

In 1926, while Reverend T.A. Sandall was pastor, the church with thirty-three members, incorporated as a non-profit religious institution. During the pastorate of W.J. Lewis, lots were purchased at Tenth Street and "O" Avenue for the construction of a new place of worship. Harry G. Wilson, a building contractor who had found Christ through the ministry of the church, supervised the construction of the building program which was dedicated on November 18, 1928. Reverend Frank Gray, Northwest District superintendent, brought the dedicatory message.

Lillian Holm was the first evangelist to conduct a service in this new building. The Reverend J.N. Hoover conducted the first revival campaign. Reverend Cecil and Molly Perks also conducted a very successful tent meeting in the area about this time.

The congregation continued to enjoy God's blessing and has seen many of its young people go from its church doors into the harvest field of the Lord Jesus. Several who grew up in this congregation are now serving the Lord in ministry both at home and around the world as missionaries.

#### TACOMA

Another church that sprang up in the year 1918, on the western slopes of the State of Washington, was first formed with a small group of Pentecostal believers under the leadership of the Reverend Frank Gray, a former Baptist minister. He came to Tacoma in 1918, and the group began meeting in a second-floor auditorium on Sixth Avenue before moving to a small church building on the corner of South 25th and "J" Streets. This church building was owned by German Methodists. Services were held there for four months. The congregation was small, but the blessing of the Lord attended their efforts. Finally, the little building, seating about eighty persons, was filled. Frank Gray had become the pioneer pastor in Tacoma for the Assemblies of God movement.

The desire for a more central location and larger space prompted the congregation to rent a large upstairs hall at 943½ South Tacoma Avenue in September 1919 at a cost of \$50 a month. This afforded an auditorium seating about 300 people and an increased number of Sunday school rooms. The church was called Assembly of God. On occasions when monthly obligations exceeded offerings, the attending group made an extra contribution to make up the difference. Pastor Gray was supported only by contributions placed in a little box at the back of the church. He was the janitor on Saturday and the pastor on Sunday. With a firm dedication to the work of God, he did not leave when the going was tough. As a result, an outstanding vital church was established in this community.

In 1925, there was much interest in securing a building that could be owned by the

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*On June 28, the Treaty of Versailles, ending World War I, is signed at Versailles, France.*

*America celebrates July 4 with Jack Dempsey winning the world heavyweight boxing championship, knocking out Jess Willard in the third round.*

*On September 25, while speaking in Pueblo, Colorado, in defense of the Versailles Treaty, President Woodrow Wilson collapses and is forced to return to Washington.*

*By December 22, an anti-communist hysteria begins to sweep the country with a series of raids organized by Attorney General A. Mitchell Palmer. About 250 alien anarchists, communists, and labor organizers are deported to Russia.*

PUYALLUP

In 1919, Mr. and Mrs. Carl Fredlund (grandparents of the Reverend Kenneth R. Woll) came to Puyallup from North Dakota and purchased a home at the corner of Fourth Avenue and Sixth Street Southwest. They immediately began looking for others with the Pentecostal experience which they themselves had received five years previously.

At the Swedish Baptist Church, they became acquainted with Mr. and Mrs. G. A. Barem, who had also received the baptism in the Holy Spirit. The two families began prayer meetings in the Fredlund home. A few others joined. Before long, Mr. and Mrs. Helliott heard of the meetings and began to attend. This group continued to meet each week and were at times joined by friends from the Tacoma church accompanied by Reverend Frank Gray.

In 1921, the group was growing with meetings being held in different homes. By 1923, leaders within the group included: the Ellsworts, the Colliers (returned missionaries from Japan), S. A. Friedland, and the A. R. Calleses. Roy Smuland came from Tacoma to lead the meetings, and in 1924, he was named pastor of the fledgling church. Their services were moved to the basement of the public library building in the city park in 1925. On January 24, 1926, the group rented an auditorium in the Yonkers Building on Stewart and Meridian. Their next move in 1928 took them across the street to a hall above a variety store.

In the Spring of 1930, the construction of a church building began while a seven-week tent meeting was conducted by Evangelist Frederick Betts. The new church was erected at 402 Fifth Street Southwest. It was built during the days of economic depression, but labor was willingly donated by members of the congregation. Following the tent meeting, services continued in the unfinished church. Amid piles of lumber, under no

roof, and without means of heating the auditorium, the members met to worship and hearts were warmed by the Holy Spirit. The Reverend T. A. Sandall (pastor from 1927-1934) led the little flock during those days.

The building was dedicated on November 18, 1930, by District Superintendent Samuel Swanson. There were 500 chairs and 700 people at the service! Cecil and Molly Perks were among the evangelists who continued to work with pastors in special crusades in Puyallup over the years. The Reverend Allan Ellis followed Pastor Sandall in 1934 and served the church until 1939. (He returned for a second term as pastor from 1955-1961.) Other pastors included: Reverend and Mrs. A. B. Crabb, Wesley F. Morton, John R. Waldron, James O. McGahey, Eric Johnson, and Ken Woll.

The church worshiped at the Fifth Street location for thirty-nine years before moving to temporary locations during 1969. The completion of their new facility at 601 Ninth Avenue Southeast was highlighted with District Superintendent R. J. Carlson officiating at the dedication service on October 26, 1969.

#### SUNNYSIDE

Charles I. Spellman, a converted Jew, began a tent meeting in Sunnyside in the year 1919. After the meeting, a small group of people continued to gather in homes to worship the Lord. These included: Mr. and Mrs. Goble, Mr. and Mrs. Thurman, Mr. and Mrs. Olesen, Mr. and Mrs. J. C. Graves, and several others. After a time, they rented Scale House near what is now the Union Pacific Depot.

At this same time, Mr. and Mrs. Miner received several invitations from a Christian brother at Sunnyside asking them to come and fellowship with them. Mrs. Miner, with her son-in-law, Matt Sutherland, came to Sunnyside in search of the little Pentecostal work. They stopped at a small hall, thinking it might be the place where the new congregation worshiped. They soon discovered that it was not, however, as one man said during the testimony service: "There is a bunch of fanatics down along the railroad track who are carrying on terribly, praising the Lord, believing in divine healing, and speaking in tongues!" This gave Mrs. Miner and her son-in-law the information they needed to find the little group of worshipers at the Scale House.

Soon, the Scale House became too small for their meetings so they worshiped for a short time in a private home. Then, renting the vacant Christian Church, Brother J. C. Graves led the meetings because they still had no regular pastor.

In 1922, Reverend C. C. Douglas, pastor of the Yakima Full Gospel Tabernacle (now The Stone Church), brought a group of young people and held a revival meeting with Reverend Robert Smith as evangelist. This meeting turned into a genuine revival, lasting about three months. Many entire families accepted the Lord, and about forty-five people were baptized in the Holy Spirit. Persecution came against the meetings by outsiders taunting those who worshiped in this unusual outpouring, even to the point of throwing rotten eggs against the building.

## LET LIGHT SHINE OUT

In 1924, Reverend Melvin Hixson was called as pastor. He and his wife were quite young, and it was their first pastorate. The Depression Era was on, and money was scarce. They shared many hardships with their congregation. Pastor Hixson worked part time to support himself and his young family. Members assisted them by supplying much of their food from the nearby farming community. Reverend Alexander Low and Reverend Idell Wood succeeded Pastor Hixson.

Finally, in the Winter of 1926, Cecil and Molly Perks came as evangelists, holding a series of outstanding meetings. In 1927, Reverend J.A. Bogue and Reverend E.O. Robeck held a tent meeting in Sunnyside. As a result of these two campaigns, many people accepted Christ and were baptized in the Holy Spirit. It was then the people decided that they had to have a place of their own in which to worship.

A lot was purchased at the corner of Eighth and Decatur on June 25, 1927, for \$25. A forty by sixty foot building was erected at the cost of \$1,166.65 under the supervision of Reverend Robeck. It was crude with a sawdust floor and unfinished interior walls, but it was a place to worship and all were happy in their first new church home. The building was dedicated on July 10, 1927, as the Full Gospel Tabernacle. Most of the construction work had been done by members of the congregation.

Reverend Reuben Wilson was the first pastor in the new tabernacle, and he served for one year. (Later in life, Reuben Wilson became the assistant superintendent of the Northern California-Nevada District of the Assemblies of God.) Other pastors who faithfully served the assembly in Sunnyside include: Reverend Charles Kerner, Tekoa Winey, Joe W. Long, Wesley W. Fleming, Paul Trulin, Dean Young, John Clement, and W. V. Kononen, together with several others.

Young people have also gone out from this community of believers to serve in ministry throughout the world. Included in this number are Flora Shafer and Roy Dalton who later served as Assemblies of God missionaries. Others who have gone to serve as missionaries, pastors, pastor's wives, and full-time Christian workers include: Esther Miner Hansen, Lucille Friesen, Clifford Hobson, Helen Hobson, and Angeline Pierce Tucker.

## WALLA WALLA

Also in 1919, the First Assembly of God in Walla Walla was begun under the ministry of Reverend Stryfeller. The church grew to be a very solid and significant congregation under the ministries of such men as Reverends Sparks, Stambaugh, C. C. Douglas, Dwight McLaughlin (this was his first pastorate because prior to this he had been an evangelist), Emmett McLaughlin, Dave Carlson, Ed Southard, Leonard Philp, Wesley M. Fleming, and others.

Thus, at the close of 1919, the year in which the Northwest District of the Assemblies of God was formally begun, there were already churches beginning or established in Lynden, 1906; Ballard (Jones Street Mission), 1907; Olympia, 1907; Poulsbo, 1910;

## "IN THE BEGINNING . . ."

Yelm, 1912; Lewiston, 1915; Bremerton (Evangel Temple), 1915; Anacortes, 1918; Tacoma (First Assembly), 1918; Spokane (First Assembly), 1918; Puyallup, 1919; Sunnyside, 1919; and Walla Walla (First Assembly), 1919. In Montana, the Pentecostal message flourished in Kalispell. In Alaska, one lone missionary and his wife, C.C. Personeus, established a work in Juneau in 1917. In Oregon, several churches were under way, and the Apostolic Faith movement was also gaining new strength.

In the early days, many people suffered much persecution. Misunderstandings and lies were often perpetrated about those who espoused the doctrine of Pentecostalism, and many were slandered and maligned. Their source of strength was prayer and the fact that God vindicated his faithful servants as the work grew. One of the pastors in Idaho was so severely beaten that he died a few days later.<sup>12</sup>

Many persons had the honor of being "perfumed" with over-ripe eggs, tomatoes, apples, etc. Many were threatened by the police who were urged on by more formal church people. In the early days of ten meetings, ropes were sometimes cut and tents were ripped or cut open and sometimes burned. Nevertheless, God was working and hundreds of people came to know Jesus Christ as their personal Saviour and Lord. They received the baptism of the Holy Spirit, and mighty miracles of healing took place. Persecution did not discourage those early pioneers. It only drew them closer to God to seek his power and wisdom as they carried on the work. God was doing a special thing among young people, and it was youth who flocked to the meetings where the power of God was manifested. Great numbers were saved and filled with the Holy Spirit. Many of these people went out into the Lord's work.

By 1923, there were forty-four ordained and six licensed ministers which according to J. A. Bogue, former district secretary, was about triple the number included in the first organization in 1919.

At one time or another, the Northwest District comprised all of western Montana, Idaho, Oregon, Washington, and the Territory of Alaska. In a frontier period and area, the spark of the Holy Spirit was gently fanned into a multitude of campfires as more and more of God's people embraced the Pentecostal message.

Divine light was coming through . . .



LET LIGHT SHINE OUT

## CHAPTER TWO

### EARLY MISSIONARY ACTIVITY

Foreign mission ministries from the Pacific Northwest have grown to be extensive and vast with the Northwest District being one of the leading foreign missions sponsoring bodies in the entire Assemblies of God fellowship. It will require someone someday writing a separate book to accurately record the comings and goings of the many men and women from the Pacific Northwest who have served our Lord to the "regions beyond." They have faithfully spread the Light that dawned at the beginnings of the Church in an effort to make sure that all have opportunity to hear of Christ's love.

In the Fall of 1907, the first Pentecostal missionaries went from the Northwest. Several accompanied Reverend and Mrs. M.L. Ryan to Japan. Of those, some came home soon afterward, and others returned a little later. Rose Pittman of Latah and May Law went on to China. Cora Fritsch and Bertha Milligan stayed in Japan two years and then went on to China. They returned on their first furlough in 1913.

Miss Beatrice Lawler gave her heart to the Lord at age nine years. Soon after, while she was praying alone in her bedroom she had a wonderful vision of herself standing in the midst of throngs of dear "yellow lambs" (Chinese). She testified of hearing the voice of God saying, "Will you go to China and tell them Jesus loves and died to save them too?" Her immediate response was, "Yes, Jesus, I'll go." This experience took place in Spokane, Washington. Together with her mother and brother, she went to China for the first time in the year 1910. Through the help of God, she quickly acquired the necessary dialect in the City of Shanghai which had a population of over two million. Miss Lawler became principal of Emmanuel School. This girl's school opened in September 1917, with five girls (all sisters) as the first pupils. By 1924, a record attendance of nearly ninety students was reached. She labored faithfully in China during those early war years often taking the gospel to hundreds of wounded soldiers brought to the Chinese Red Cross Hospital in Shanghai.<sup>1</sup>

Miss Beatrice Lawler passed away in June 1970.

## LET LIGHT SHINE OUT

Herman Mader left for China in 1913 and served two terms there.

Other early-day missionaries who continued to spread the gospel through the 1920s included: Almyra Aston, India; Ruth Johnson, China; H.E. Hanson and wife, China; J.J. Mueller, India; Betty Turner, China; the Martin Kvammes, China; Sister Robertson, China; Alan Banks, American Indians in Oregon; Alva Walkers, Belgian Congo; A.J. Princics, Belgian Congo; A.M. Heetebrys, Fiji Islands; Miss Adah Winger, South America; Clara Wingard, Ralph E. Mader, and Vera G. Miner Mader, Japan (1919).

Miss Christine Peterson began working for the Lord in Alaska in the dark and difficult year of 1931. Alaska then had a population of about 59,000. One-half was white with the remaining half divided between Indian and Eskimo. Miss Peterson worked for some time in connection with the Bethel Beach Children's Home near Juneau.<sup>2</sup>

## CHAPTER THREE

### OREGON, IDAHO, MONTANA

#### OREGON

Years ago in Germany, a young man heard the call of God to give his heart to the Lord and follow Him wherever He would lead.

Thus, in September 1899, Julius Voget sailed for the United States seeking only the will of God to be done in his life. In 1901, he arrived in Oregon with his brothers where he bought a timber and swamp farm two miles east of Brooks and ten miles north of Salem. Here, he and his brothers began a sawmill and hired men from the neighborhood to work.

Soon, Julius felt the burden on his heart to lead these men into the knowledge of the salvation which Jesus could bring. He went into their homes, read God's Word to them, and prayed with them. Many times, he was not too cordially received, but one by one, these men and their families accepted Christ. God dealt wonderfully with their lives. Meetings began in schoolhouses and homes, conducted in both German and English.

A few years later, some of these new Christians moved to North Howell, a small community a few miles east of Brooks. There, during the years 1915-18, God wonderfully poured out His Holy Spirit. A good number of the Christian community received the baptism in the Holy Spirit in those days with God working in their lives, healing and saving many of the children and youth.

Today, many are standing true to the Lord because of Julius Voget's faithful witnessing and teaching of the Word of God. The North Howell Community Church is dedicated to God's glory by the children of those earlier Christians who still live and serve the Lord in their community. (Julius Voget went home to be with the Lord on February 16, 1947, in Los Angeles, California. During the last two years of his life, he ministered to men in the Los Angeles County Jail.)<sup>1</sup>

On February 14, 1921, Roy M. Ferguson was healed by our Lord of tuberculosis of the spinal column in answer to believing prayer. He also at the same time, received a healing of tuberculosis of the lungs. This took place under the ministry of Dr. John G.

## LET LIGHT SHINE OUT

Lake in his church in downtown Portland. Mr. Ferguson was head of the bookkeeping department of the State Industrial Accident Commission in the capital City of Salem, then a community of about 14,000. He had been incapacitated for almost a year before receiving his healing.

Due to the unusual community interest created by this incident, Mr. Ferguson had many opportunities to testify to the marvelous grace of Jesus Christ.

In April 1921, he received the baptism in the Holy Spirit just two months after he had been healed. It was a wonderful and glorious experience! He thought at the time that he was the only one in Salem who had received the baptism in the Holy Spirit with a prayer language. He later learned that there were others. A small mission was operating in downtown Salem headed by George Van Laanen. It did not remain open too much after this time, but merged with other full gospel works that were developing. George Van Laanen continued holding meetings in a schoolhouse south of Salem. This work was later taken over by Ethel Gutekunst. The small congregation later moved to Turner and was the beginning of the Assembly of God church in that community.

Roy Ferguson and his close friend, Samuel Berkey, started weekly cottage prayer meetings in three different locations in Salem. Of the three, two were real successes. The other one was small and in a rather bad location. They seemed unable to reach many people through that effort, with one encouraging exception. A Jewess attended who previously was in need of healing and had turned to Christian Science for help. Through the Christian Science organization, she began studying the New Testament but soon decided that the teachings of Christian Science were not in accordance with the teachings of the New Testament. So she rejected the former and accepted Jesus as her personal Saviour. Her association with the cottage prayer meetings was a time of strengthening in faith and guidance in her Christian living. The other two meetings were very fruitful with many people accepting Christ and being encouraged in the Word of God.

These prayer meetings continued for several months until their locations were changed to a large house on Ferry Street. Mr. Ferguson was desirous of having a more permanent work started, so together with the help of others, he opened a mission in downtown Salem. This effort was not a success, and in a short while had to be closed. The failure, however, was one of those things which proved to be a special blessing in disguise. Through this venture, Mr. Ferguson had gone into debt. Among other things, they had purchased a piano on the installment plan. After closing the mission, he went to the music store, telling them of their situation. The proprietors agreed to take it back if they would be allowed to keep the money already paid.

Because of this experience, Mr. Ferguson was forced to go to work, and through it, found the will of the Lord for his life. He believed that he would be doing pioneer work for the Lord and would have to provide his own income to support his family. This he did through the years. Almost immediately, he got a job in the accounting department of a

large firm. He stayed with them until they liquidated in 1928. He never doubted that he was moving in the will of the Lord.

In 1922, Dr. Price came to Albany and conducted a union meeting in the armory building. This ministry significantly affected the surrounding areas of Salem, Silverton, and Dallas. Mr. Ferguson's wife was healed of deafness in one ear. There were many outstanding healings along with scores of people who accepted Christ.

At that time, The Reverend Chris Johnson was pastor of the United Brethren Church located on the corner of Mission and University Streets in Salem. His wife had received the baptism in the Holy Spirit sometime previously in a mission where he pastored in Portland. Reverend Johnson began conducting a series of revival meetings. Soon, there was quite a gathering. After the preaching service, Reverend Johnson would open the meeting for testimonies and also for prayer for people who needed healing. Word soon got around that God was moving, and others began to come.

One evening the group decided to have a tarry meeting, waiting on the Lord for the baptism in the Holy Spirit. Mrs. Hedden, a nearby neighbor who had been attending the meetings, decided not to attend this particular evening, but on learning that there would be a tarry meeting, she changed her mind and came. She only knew people who had received the baptism in the Holy Spirit but had never seen someone receive it. She was very hungry for more of God, so she told the Lord that she was going to the meeting for the specific purpose of receiving this experience. She was always a person of simple and effective faith. After the preaching that evening as the congregation gathered for prayer, she quietly slipped onto the floor and in a few minutes had received her baptism. There was great rejoicing! There were seven people that night, among them Mrs. Roy Ferguson, who received the baptism in the Holy Spirit.

The United Brethren Conference was held that summer. Some people who opposed the tarrying meetings informed denominational officials in a biased way so that Reverend Johnson was forced to give up his church. But in all of this, God was leading!

A small downtown Salem mission had been opened without much success. Only one family attended regularly. The mission was called Glad Tidings. Mr. and Mrs. Egner came to Reverend Johnson and the little group that had been dislocated from their home church, asking them to take over the mission. Furniture was purchased, and immediately the little group moved. Seats were added, and rooms were fixed in the rear of the building as living quarters for the Johnsons. Sunday school and church services were held on Sunday afternoons, making it possible for people of other churches to attend. It was not a rescue mission format but more like a regular church ministry.

Beside the Sunday meetings, three night services were held each week together with a street meeting on Saturday afternoon. A great deal of stress on divine healing was given. Many people were saved and baptized in the Holy Spirit. For two years, a revival-like atmosphere continued to bless the congregation and the city.

## LET LIGHT SHINE OUT

During this same time, Mr. Ferguson began to minister to a group in a mission in Silverton. God answered prayer, and many came to know Jesus Christ as a result of this work.

Evangelist Walter Smith was a man of prayer who refused to preach unless the “anointing of the Lord” was upon him. During a series of meetings in Silverton, nineteen people accepted Christ and seven baptized in the Holy Spirit.

A lady came one Sunday evening, and deep conviction settled upon her life. She was urged to give herself to the Lord, but she would not do so. However, she promised to come the next evening and bring her husband and children with her. She explained that she wanted her whole family to accept Christ at the same time. True to her promise, she came with her family the next evening. When the altar call was given, she and the older children went forward.

Evangelist Smith and Mr. Ferguson talked at length to her husband urging him to give himself to the Lord. He refused. All at once without anyone asking them to do so, the congregation fell to their knees and began to intercede. After a short time, the man started to leave the hall but found that he could not move. Afterward, he said in the vernacular of a cowboy (which he had been), “The Lord hog-tied me.” When he discovered that he could not move, he simply fell on his knees and surrendered his life to Christ right there. In a few seconds, he was up with his hands in the air praising the Lord. He hugged every man and shook hands with every woman in the building. He finally started toward the stove with his cigarette makings in his hand. Roy Ferguson opened the stove door so that he could throw them in. It was a great night of victory and one that would be long remembered!

The little Silverton mission was on the second floor of a rundown building. It had to be entered by an outside stairway which landed in a backroom used to store wood. There were no restroom facilities. It was a place that no one today would think of using for any purpose. But people came because the Holy Spirit was present, and the Word was preached with power and conviction. Outsiders who had never been to the services testified of coming under deep spiritual conviction. They would seek the place out and accept Christ as their Saviour. It was true then as it is now that it is “not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zechariah 4:6).

Following this, a great need was felt for a sustained spiritual work in the City of Salem. The third floor of the old YMCA building was rented for services. It had at one time been used as a gymnasium. The place was cleaned, curtains were hung, a platform was built, and two large wood stoves were installed. Many willing hands helped along the way. One of the biggest jobs was carrying the wood for the two stoves up two flights of stairs.

Reverend Hans Hanson of Kelso, Washington, was asked to be the pastor. He had previously conducted meetings in the area and was well known to the Christian family.

He brought with him some steel seat ends which he had used in tent meetings. Two-inch planks were purchased and attached to the seat ends. Now, they were ready to begin.

At the same time, the Christian and Missionary Alliance Church began special meetings with Evangelist Moore. The evangelist had recently been through an earthquake in Japan. A great deal of interest was given to these meetings, and large crowds were attending. Many people who might otherwise have attended the opening of the little mission were going there.

The CMA crusade continued for several weeks. It was not until later that the little mission group learned that Evangelist Moore was a Pentecostal, and among other things, he preached positively regarding the baptism in the Holy Spirit. The CMA board asked Reverend Moore to discontinue the meetings when they discovered this fact. Evangelist Moore immediately rented the Grand Theater and continued on for a short while. Most of the crowd followed him to this new place. At the same time, he investigated the little mission and became acquainted with what these folks were doing. Thus, on the Sunday evening that he closed the meetings, he suggested to the people that if they wanted a good church home and a spiritual one, they should consider attending the services at the little mission. On the next Sunday evening, the mission had a full house!

The work continued to grow and was blessed by a good number of evangelists including: Ronald Crozier, Earl F. Hewitt, and Lillian Powell. As the work continued to expand, it soon became evident that a larger, more permanent place of worship was needed.

Reverend Hanson took the lead. He had a boldness in faith that many others did not. He was God's man for that time and place. The group purchased a large lot at the corner of Ferry and Thirteenth Streets. They borrowed money and were soon in a building program. A large tabernacle-style building was erected that would seat more than 600 people. It had a prayer room at the rear with living quarters over the prayer room. Reverend Hanson, together with Brothers Kulpus and Ferguson, incorporated the new work under the name of Evangelistic Full Gospel Association. About two years later, the church was set in order by the brethren of the Northwest District and became affiliated with the Assemblies of God.

For months after moving into the tabernacle, there was a continued spiritual revival. Meetings were held every night. Later, the meetings were reduced to three evenings a week besides having three services on Sunday, and Sunday school. Often during the winter, they would have special meetings in the armory, and in the summer, they would use the ever-popular tent meeting approach. Reverend Hanson was followed by Reverend Johnson, Reverend Weston, Reverend Frederick, and a number of others. The Pentecostal movement in the Salem area grew until there are about twenty churches and



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missions, including five Assemblies of God churches, a Foursquare Church, an Open Bible Standard Church, two Pentecostal Churches of God, and others.

In 1923, ordained Assemblies of God ministers who were living in Oregon included: Julia A. Clark, Portland; Caleb C. Dunn, Portland; Mrs. Lidia M. Dunn, Carrie E. Ellis Gaston; W. A. Goodman, Hillsboro; Hans Hansen, Hillsboro; Thomas Hughes, Hillsboro; Frederick G. Jones, Forrest Grove; Ernest J. Parfitt, Portland; Clyde J. Schaefer, Portland; Albert Sinfield, Portland; Edwin Swanson, Portland; Mrs. Alma Swanson, Portland; Will C. Trotter, Portland; and Alice A. Wilson, Hillsboro. One licensed minister, Helene Foster, also lived in Portland.

In 1926, the first year in which churches were listed in the official directory of the Northwest District Council, there were several works already established in Oregon.

W. S. Pearson was pastoring at 2217 Court Street in Baker. A. M. Shaffer was pastoring the Gospel Mission Assembly in Canyonville. In Cottage Grove on East Main Street near Tenth, M. C. Henrichsen was preaching the gospel of Jesus Christ. J. S. Farrar was located at 1246 Lincoln Street in Hillsboro. La Grande, Stanfield and Pendleton also had churches, but the names of the pastors and locations of the churches are omitted in the district directory.

George Stieglitz was located at Twelfth and Madison Streets in Portland. The Siletz Gospel Tabernacle was shepherded by Edwin G. Lawrence.

Reverend George Stieglitz, pastor of Portland Gospel Tabernacle, reported a great meeting with Dr. Price in that city in 1926. The big Billy Sunday Tabernacle was purchased by Dr. Price for this meeting. Reverend Stieglitz reported:

Never has Portland heard such a flaming Evangel - nor seen the power of the living Christ so manifested in the saving and healing power of the living Christ of God . . . the results of the Portland campaign are far-reaching . . . in my own interdenominational work, in this city, I have never seen a deeper interest - a more intense hunger for the four-fold gospel and a more ready response to altar calls than before the Price campaign.<sup>2</sup>

In the Fall of 1933, the Oregon brethren attended the Northwest District Council in Everett. The next spring, they met with officials from the Northwest in Centralia to formulate plans for the first Northwest District camp meeting in that community. The outgrowth of this meeting was the beginning of camp meetings which were held on the county fairgrounds property between Chehalis and Centralia each summer for several years. Mr. Ferguson acted as treasurer and did the accounting work for the camp that first year. Meal tickets were sold for \$4.50 for an entire week of meals.<sup>3</sup>

By 1937, seventy-seven assemblies were located in the State of Oregon. During this period of time, many of the ministers began to feel they could function more effectively as a separate district. So it was that a meeting was called at Turner, Oregon, from July

13-22, 1937. The first four days were designated as the pioneer meeting of the Oregon District Council of the Assemblies of God. The final five days were the first annual session of Oregon's Old Fashioned Camp Meeting.

Forty-four ordained ministers, fourteen licensed ministers, and twenty-five delegates were registered, making a total of eighty-three voters at this first meeting. The meeting was called to order by Reverend Ferris A. Dodd who directed the business of the meeting until Reverend Charles Weston was elected chairman pro-tem. Kathleen Belknap was elected secretary for the convention, and business got under way. A resolution was passed bringing the Oregon District Council into existence, and then the constituency continued in the business of forming and adopting a constitution, bylaws, and separate articles of incorporation. When this was completed, the first district officers were elected.

Charles G. Weston was elected to serve as district superintendent. Atwood P. Foster was named district secretary. Alan H. Banks was elected first district treasurer. The district presbyters, in addition to the superintendent, included: C. W. Ahalt, Ferris Dodd, E. J. Cornwall, A. H. Persing, Leonard Weston, A. H. Hostevdt, and Lester Carlsen.

Elder W. T. Gaston of Sacramento, California, was the featured guest speaker for the first Oregon District Council. Frank Gray, Henry Ness, and C. C. Beatty of the Northwest District also attended.

The first missionary families the fledgling district pledged to support included: the Harry Downey family, Africa; the Franklin Dunbar family, South America; Katherine Rueck, China; and Mildred Ginn, India.<sup>4</sup>

#### MONTANA

It was around 1914 when a number of people, including Mr. Van Every of Kalispell, Andrew Urshan, and Aimee Semple heard the preaching of Pastor William H. Durham who was part of the Holiness movement which was growing in strength and numbers in and around Chicago. This man was telling his listeners that speaking in other tongues was the initial physical evidence of the baptism in the Holy Ghost. Many people believed and received the experience. Among them was Mr. Van Every who returned to Kalispell to tell of what had happened in his life.

Sometime later, a Brother Gentry came to Kalispell from Chicago and held services in the building now occupied by the Hayden Grocery on Third and Main Streets. He believed, taught, and practiced praying with sick people for their healing. A number of people came from the nearby Methodist Church and were deeply moved by this dynamic gospel preaching.

About September 1914, a Sister McIlravey of Chicago came to Kalispell and commenced teaching in a building on Second Street West where a Texaco station now stands. Under her ministry, Mrs. Pearson became the first person to receive the baptism

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of the Holy Spirit in Kalispell. Mrs. Grover of Anacortes was the second person. Several other ladies continued to minister in Kalispell until sometime in 1916.

In 1915, J. E. Rasmussen came from the Dakotas. He was a young preacher, and while attending these meetings, he received his baptism in the Holy Spirit. He continued on in the city for a period of time, conducting meetings before leaving in 1919 to go to Spokane where he gave the most significant portion of his life's ministry.<sup>5</sup>

The first church to be officially recorded in the Northwest District Council directory for the State of Montana was the Pentecostal Church, 403 Second Avenue West in Kalispell. J. F. Shackelford was the pastor; the year was 1930.

The Montana District Council was officially formed in 1936. Reverend W. Paul Jones was the first district superintendent.

## IDAHO

The first ordained ministers mentioned in the ministerial list of the Northwest District Council who were serving in the State of Idaho included: Kelley Campbell, Nampa; Orrin D. Channer, Payette; William R. Curtis, Payette; J. S. Farrar, Gooding; and Albert S. Saxton, Boise. In addition to the above mentioned were two licensed ministers living in Payette: William S. Pearson and T. A. Wayne.

The *Minutes of the Eighth Annual Meeting* (1926) for the first time listed the names and addresses of local Assemblies of God churches in the State of Idaho. Fred Jorgensen was pastoring in the old YMCA building in Boise. Glen Rogers was pastoring in Gooding on the corner of Montana Street and Second Avenue.

Carrie E. Ellis was pastoring in Indian Valley. L. G. Baker was pastoring on the corner of Fifth Street and Seventh Avenue North in Payette. These four works constituted recognized Assemblies of God activity in the State of Idaho in 1926.

By 1931, Assemblies of God churches were located in Couer d'Alene, Gooding, Indian Valley, Lewiston, Payette, and Wendell.

The Southern Idaho District was formed officially on June 1, 1943. W. F. Morton of Boise was selected as the first district superintendent.

## CHAPTER FOUR

### GO NORTH, YOUNG MAN!

The year was 1917; the place Juneau, Alaska, 1,033 miles from the City of Seattle. In this small community, tucked away along the inland coastal waterways of southeastern Alaska, the first Assemblies of God church in the territory was founded by two hardy missionaries, the Reverend and Mrs. C. C. Personeus.

For many years following, the Personeuses faithfully ministered in this growing Alaska city that one day would become its state capital.

Their hearts were burdened for the whole territory. Indeed, they were to give their entire lives to the work of the Lord in this state. Little known outside in the "lower 48," the Personeuses became God's guardians of the gospel message to a darkened part of the North American continent.

For many years, they were the only Assemblies of God missionaries, and the only Assemblies of God church in the territory was in Juneau.

On August 2, 1934 (seventeen years after the Personeuses arrived in Alaska), Josephine Gilmore opened the second Assemblies of God work in the territory — this time in the City of Ketchikan. She continued in ministry there until January 1940. When she retired from the pastorate, the Reverend C. C. Personeus came from Juneau and ministered until 1946. Other ministers included: Cornelius Rientjes, 1946-48; Wesley Hansen, 1949-51; James Reb, 1951-52; Ralph Baker, 1952-55; Homer Rugwell, 1955-56; Cornelius Rientjes, 1956-58 (second term); Reverend Penge, 1958-61; Alver Lofdahl, 1962-67; Billy Alsup, June 1967, and others since then.

The third Assemblies of God mission to open in the territory was in Wrangell, and it was the second to open under the auspices of a lady minister. In 1937, Edna Wallace pioneered this church for the Lord. She was followed in 1938 by Berta Vaughn.

In October 1938, Reverend James M. Reb left the sunny State of Arizona and moved north to Alaska. He went to Cordova and contracted a painting job, redoing the interior of the local federal building. It was during this time that Reverend and Mrs. Frank Gray,

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on their honeymoon, sent word to Reverend Reb to meet their ship. (No airlines were into the territory at that time.) During a brief two or three-hour stop, the Grays and Reverend Reb discussed the great need to evangelize Alaska. It was a conversation that spurred him on, and soon he found himself in Juneau working and assisting in the church there. After eight months in Juneau, the Rebs moved to Sitka where they held services in their home (1939). Berta Vaughn came to Sitka in 1940, and the Rebs moved on to the key City of Anchorage. The Anchorage population at that time was approximately 3,500. The work there was begun in the Odd Fellows Club Room. It ultimately progressed to a small building three blocks from downtown. The Rebs were in Anchorage for five years and provided the church and the city with a strong foundational ministry that was to result in the salvation of many souls in future years. Later, they pioneered churches at Aniak and Cordova.

Through the years, most people have moved to Alaska with dreams of big money in their heads. Such was not the case with Reverend and Mrs. Charles O. Hirschy of North Little Rock, Arkansas.

It was in 1938 that Reverend Hirschy, in obedience to the call he had received from God in Bible college, went to Alaska.

His heart was burdened for the Eskimos in the interior and particularly for some of the Arctic villages along the north coast. But for the first eighteen months of his ministry, he got no farther than Wrangell in the extreme southern part of the territory. Little was known about Alaska in those days. Emma Hirschy states: "None of the older ministers encouraged workers to go to Alaska. One told Brother Hirschy that it was a good place to backslide and advised him to go back to Arkansas."<sup>1</sup>

When they arrived in Wrangell, they immediately joined forces with Berta Vaughn. During the summer of 1938-39, both Charles and Emma worked in the local cannery and saved their money so that they could go farther north. They were quite young and little known in the Assemblies of God churches. Therefore, they had no support other than that received from secular work. "We did not know any other way to get help but to just to get out and work for the things we needed as well as the things needed to pioneer a church."<sup>2</sup>

In September 1939, the possibility of going farther north became available. Charles and Emma, together with their young eight-year-old son, Aaron, arrived in Fairbanks on October 1 with \$50 in their pockets. That was not much money with which to rent a house, buy food, make a deposit for electric lights, and lay in firewood with which to brave an Arctic winter. But they did it.

By the end of their first week, snow came, and the Yukon River froze over solid. But the Lord enabled Reverend Hirschy to find work, and He wonderfully cared for them — so much so that in February of the following year, they were able to move into a larger house where they had room to begin holding Sunday school. (Interestingly enough,

October 1, 1939, the day the Hirschys arrived to present Christ to the lost, was also the day that the first radio station opened in the City of Fairbanks. God's timing is always perfect!)

Later, the Hirscheys rented the I.O.O.F. Hall for church and Sunday school services. God began to send more and more people to hear the gospel. Services were conducted in this hall until a church building was erected in 1944.

Ministry in Alaska was a far cry from what had been anticipated by young Charles, son of Mr. and Mrs. Ben Hirschy of North Little Rock, and Emma, the daughter of Mr. and Mrs. Johnson of Conway, Arkansas. He had asked the Assemblies of God to send him north to do missionary work because he believed that it was indeed a fertile field, and the young couple felt it was their calling. He had grown up in Arkansas, attended the Southwestern Bible School in Enid, Oklahoma, graduating in 1936. Emma attended one semester. After graduation, Charles held a pastorate in Mesquite, New Mexico, before requesting to be sent to Alaska. Now, only one hundred miles south of the Arctic Circle, he, his wife, and son set about the task of starting a new church.

When they arrived in Fairbanks, they found that there was not one person in the 3,500 there who was acquainted with the Assemblies of God. So they began from scratch. They inserted advertisements in the local newspaper announcing services and went around the town meeting people.

Charles worked during the first four years of his ministry there, preaching in his spare time. Then, God began to speak to him about quitting his job and devoting fulltime to the pastorate. He was then employed by a department store and had just been promoted to the position of manager of the furniture department. This had brought a much needed raise in pay, and they had just reached a place where they could live comfortably. It was not easy to resign, but he did so in the belief that a good church could not be established through part-time labor.

Charles' father had been a carpenter, and so he had learned something about the building trade. When it came time to begin to erect a permanent worship facility, Charles geared himself up for the task. Work began in the Spring of 1944, and the first service in the new facility was held on Christmas Sunday of the same year. A lot had been purchased by the small congregation, then numbering about seventy persons, and Charles took the lead in constructing the new building which was centrally located in the city. It was built entirely out of spruce logs, and Charles either cut or helped cut every log that went into it. Each of these logs had to be hauled into town from twenty-five miles outside the little city. The main auditorium was twenty-four feet by forty feet. Included was a baptistry and a pastor's study. Upstairs was an apartment for the pastor and his tiny family. Above it was a unique belfry. It became one of the most photographed buildings in the area and, together with its full basement, provided adequate space for the congregation to continue to grow.

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During the eight years that the Hirschy family spent in Fairbanks, Charles took flying lessons and became Fairbanks' first flying preacher. He flew in small planes to tiny villages in the interior of Alaska to hold religious services for both Eskimos and whites. Emma asked him to give it up, however, because she thought it was too dangerous. Still, he continued to make flights as a passenger to outlying towns to conduct services. For a period of time, a plane was loaned to Charles by Sherman Duncklee of North Dakota. It was a small two-place plane with a ninety horsepower motor and a cruising speed of 120 miles per hour. Charles took his solo flight in this plane and used it for extended ministry in the weeks and months that were ahead.

In August he made a trip to Wiseman and Bettles, villages north of the Arctic Circle, by means of a commercial airline.

Bettles was his first stop. After landing at the airfield he found he still had to walk five miles to reach the village. To save time he decided to take a shortcut, but soon he found himself sinking in the muskeg, going deeper and deeper with each step. Not wanting to be buried alive and be the only one to attend his own funeral, he changed his mind and took the longer route.

Reaching Bettles, he found it to be an Eskimo village without any gospel work whatever. The people treated him royally. They provided a place for him to stay, and he had services there for five days. Almost every person in the village attended.

On his way back to the airport where he was to board the plane for Wisemen he was singing for joy. He found that singing was not only good for the soul but good for the body as well - for he came face to face with a bear! Evidently the bear did not like his singing, for he didn't stay long. He ran into the bushes as though frightened - and Brother Hirschy didn't mind a bit!

Upon arriving in Wiseman he was given a nice clean room to stay in and also the use of the Pioneer Hall for his services. Here again the response was gratifying. The people said they were glad he came their way and they invited him back.<sup>3</sup>

Such was the life of the pioneer missionary in the frontier territory of Alaska. It was a hard life and one in which the missionary must both enjoy and endure the great out-of-doors. The sheer beauty of that part of the world could also be a very depressing and lonely experience. For some of these pioneers, it was years before they would ever return to their home states to visit family and friends. There were no scheduled furloughs. Because there was no support and very little outside assistance, they had to rely upon their own ingenuity and labor in order to provide sufficient funds to continue their work. Often, these pioneers would be baptizing people in lonely, cold, Alaskan rivers, flying airplanes through ice and snow, and braving lonely hours of test trial in order to faithfully preach and proclaim the good news of the gospel of Jesus Christ.

In August 1947, the Hirschys resigned their pastorate in Fairbanks due to Emma's ill health.

Reverend Herbert Bruhn assumed the pastorate and continued until June of 1963. During his ministry, a small building was built in the back of the log church which is now on the Assemblies of God headquarters property at 1850 Southern Avenue. It was remodeled into suitable facilities for the district office. In 1953, Reverend B.P. Wilson moved from Coulee City, Washington, to Fairbanks and continued in ministry in that area until the coming of Oscar D. Butterfield in November 1962. Reverend Wilson became Alaska's district superintendent in 1962, as this portion of the original Northwest District moved ahead with strong purpose and faith.

During Pastor Butterfield's ministry, a new church site was purchased, and the property on 333 Third Avenue was sold. Services were held in the former Lutheran Church building on Fourth Avenue. Then, the church moved for a few months to the Masonic Temple. Services finally began to be held in their new facility in the Autumn of 1964.

Through the years of the existence of the Assembly of God in Fairbanks, many people have found the Lord at its altars. It has been for scores of people a church away from home. Among those persons who invited Jesus Christ into their lives are several who answered their call into full-time Christian service. Eternity alone will reveal the accomplishments of this assembly.

The Hirschys left Alaska for a time, making a trip to Arkansas. In March 1948, Charles returned - this time to the community of Petersburg, an island town of about 1,500 in southeastern Alaska. Emma and Aaron joined him there in May.

Petersburg offered these pioneers the same challenge that had faced them nine years earlier in Fairbanks. They found no members of their church affiliation in the small logging community, but within a few months had gathered a congregation sizeable enough to feel the need for a church building.

The Petersburg church is a frame structure and smaller than the one in Fairbanks. It was started late in 1948 and completed in time for Easter services in 1949. In this project as in the earlier church, Charles' skill as a carpenter was put to good use. In fact, the Petersburg church was built with practically no outside help.

Few ministers can recall sharing the distinction of building even one church with their own hands, but Charles Hirschy had now completed two. Charles, who possessed the true indomitable pioneer spirit, felt his accomplishment was not unusual. "In Alaska you do things you would not have to do in the States."<sup>4</sup>

This family was indeed typical of those hardy pioneers of days gone by. They watched Fairbanks grow from a rough frontier village to a modern bustling city of 12,000. They could remember when the first airmail delivery was made in Fairbanks. They were there to see the Alaska highway completed, giving the territory a link with the outside world. Charles and his son, Aaron, owned the first motor bikes in Fairbanks, and in 1946, they applied for permission to ride them to the United States over the Alaska highway which



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had just been opened to civilian traffic. Army authorities denied their request, however, and thus denied the Hirschys of another first in the life of the Alaska territory.

Charles was a member of the carpenters' union and periodically had to work outside in order to meet expenses. Even in Petersburg, Charles had to leave for a time and work during the summer in Fairbanks. In his absence, Emma would take over and care for all of the pastoral duties of the young congregation. In 1950, they felt that Alaska's wage scale, high as it was, failed to allow the average man to meet the territory's high cost of living.

The ordinary worker cannot get by on forty hours a week; he must have overtime," Mr. Hirschy said: Carpenter's pay in Fairbanks is now \$2.82 an hour.<sup>5</sup>

Some typical Alaskan prices include 51¢ for a quart of milk, 40¢ a gallon for gasoline, and 25¢ a pound for watermelon. For restaurant patrons, hamburgers cost from 50¢ to 75¢, ham and eggs \$1.50, and chili 75¢ a bowl. A Seattle Sunday newspaper sells for 45¢. Even parking meter rates are inflated by U.S. standards. Motorists are being charged as much as a nickel for fifteen minutes parking time.<sup>6</sup>

(These certainly do not sound inflated to the "lower-48" grocery patron of our generation!)

Just before they left Petersburg in 1952, the new church was dedicated.

After returning to the States for a few months, they went back to Ketchikan for the summer and waited on the Lord for direction as to where they should go. In 1955, they learned of the need for an Assemblies of God church in Kodiak. Here again, they started by having church in their home while looking for a suitable place to build. The only thing they could find required them to buy seventeen lots in order to get the necessary land. This they did. Later, they were able to sell all but eight lots which were retained for church construction.

Kodiak was the sight of a large naval base in the 1950s, and servicemen, together with their families, made up the majority of the young congregation. Work among servicemen offered many problems because of the transient nature of the population. But it also offered great opportunity to give the Word of God to hungry hearts. The Hirschys were often thrilled to see young men come into the church and kneel to dedicate themselves to Christ. Several received the baptism in the Holy Spirit, and some felt the call of God upon their lives to Christian service. The Hirschys remained in Kodiak until 1960. Finally in 1965, they left Alaska for the last time. In their last year there, they were asked to go to Haines in southeastern Alaska. Here, a church and parsonage apartment were already built. However, Emma states, "We were not content. Guess it was just too easy having something ready-made for us."

The Hirschys moved to Los Angeles, California, where for several years Emma worked as a real estate broker in the Antelope Valley area while Charles worked for the

## GO NORTH, YOUNG MAN!

Los Angeles School District. It was necessary for them to take this step in order to build some income toward retirement because this opportunity had not been afforded them in their pioneer missionary efforts.

Emma, in reflecting about the early days of Assemblies of God mission work in Alaska, states:

We feel the significant thing in the early days was the few who were there, daring to believe God and trusting Him for His blessings on the efforts we made. It was hard to get at first what we called the 'old-timers' to come to church. Little was known of the need of Alaska among the churches in the States. When the need became known and people began to pray for the need in Alaska, God began to answer prayer and I know we could feel the strength of those prayers being answered. So many times a newsletter from missionaries is taken lightly but from experience I know that some pray when they receive them. After each letter we sent out there came definite answers to prayer. Maybe it was just a time of encouragement from the Lord or something you just can't put into words. Whatever it was, we knew God was there!<sup>7</sup>

The first Assemblies of God convention of ministers was held in Juneau in 1945. It was reported that Reverend Fred Vogler of Springfield would be the head of the home missionary board beginning January 1946.

By 1945, the Assemblies of God had established churches in Ketchikan, Wrangell, Juneau, Sitka, Seward, Anchorage, and Fairbanks, as well as one mission in an Eskimo village and one riverboat missionary who served on the Yukon. And, of course, Charles Hirschy had become Fairbanks' first flying preacher. By 1950, a total of eighteen Assemblies of God churches had been established. By 1975, a total of sixty-five Assemblies of God works had been established throughout the state. Many of these churches are nothing more than small missions, and the work is still difficult and very much pioneer. In other communities, such as Anchorage and Juneau, large modern churches stand as monuments of the faithful disciplined efforts of men and women who saw with the eye of God across the harvest fields of America's largest state!

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# CHAPTER FIVE

## ASSEMBLIES OF GOD 1919-1931

Late in the month of June 1919, J.S. Secrist, who was at the time a member of the General Presbytery of the General Council of the Assemblies of God, called together a group of ministers who were then affiliated with the General Council and ministering in various places throughout the Northwest. The meeting was held in Seattle at a tent meeting being conducted near Green Lake.

There were ten General Council ministers present at the meeting: C.C. Dunn, Mrs. C.C. Dunn, Rick Field, Frank Gray, A.W. MacDonald, Mrs. A.W. MacDonald, Miss Edith Priest, C.J. Shaefer, J.S. Secrist, F.C. Wewetzer. (Mrs. Caroline Nylander and Miss Emma Van Dalen were received into the council after the organizational meeting.) Other General Council ministers were living in the Northwest who did not attend the initial organizational meeting. The seven men and three ladies attending this first meeting chose Frank Gray as district chairman and J.S. Secrist as district secretary.

These early pioneers prayerfully dedicated themselves to the spreading of the gospel of Jesus Christ throughout the Northwest. Their determination and total commitment to fulfill this desire motivated them to return to their communities of service in the belief that God indeed was beginning a great new work in the Kingdom.

They believed the key to success meant personal sacrifice and self-surrender. Pioneers were needed to reach into the highways and byways with the good news of Christ's love and power. Many of these pioneers had no formal theological training. With their Bible in hand and a deep-seated belief in the power of God to change lives, these men and women scattered far and wide to "make disciples of all the nations" (Matthew 28:20).

### BELLEVUE

Soon after the organizational meeting, in a small basement chapel in the Hunt's Point home of two sisters, Mrs. Fannie Clarke and Mrs. Wanda W. Stoddard (Dickey), worship

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services were begun on Sunday afternoons. J.A. Bogue, R.J. Carlson, Edward V. Goldsby, and William Whiteside were among the ministers who conducted these Sunday meetings. Many persons were converted and filled with the Holy Spirit. Soon, there came a need to move into larger facilities.

The congregation began meeting in a rented building at 102nd Avenue Northeast and Main Street. It was here that the work expanded to include a Sunday school and youth group. Charles E. Butterfield, Dave Carlson, Levi A. Larson, and George A. Simonsen were among the visiting ministers who continued to work with Mrs. Clarke and Mrs. Stoddard in this ministry.

The congregation, now known as The Neighborhood Church, occupied their first building at 42 - 104th Avenue Northeast in 1938. Clarence Cooksey became the first resident pastor. Succeeding ministers included: Bowyer B. Osgood, Jack R. Edgar, Cecil Robeck, Ray G. Jones, Cornelius Rientjes, John Veary, and Hugh D. Cantelon.

In 1957, B.P. Birkeland was called as pastor. In October 1958, a one and one-half acre building site located at 625 - 104th Avenue Northeast was purchased, and the former location was sold. From December of that year until October 1959, the congregation met in the Midway Grange Hall. Late in 1959, services began in The Neighborhood Church's new sanctuary which served the growing congregation until January 1970.

Reverend Earl J. Hance became pastor in March 1962. Under his leadership, an additional acre of land was purchased on which a parsonage was constructed. In 1966, an educational wing was added to the church facility. Finally, under his ministry, a new sanctuary was completed in early January 1970 to facilitate the needs of this modern, growing part of God's family. Reverend E. R. Scratch became the pastor when the Hances left their charge to become missionaries to the South Pacific.

## YAKIMA, THE STONE CHURCH

In 1921, the Reverend C.C. Douglas gathered his little flock of believers together to form First Pentecostal Tabernacle in the City of Yakima. Reverend Douglas was soundly converted around 1911 in a little Methodist church near Spokane from being an avowed unbeliever. He then served this small congregation as their minister until January 1918, when he received his baptism in the Holy Spirit. For years, this man preached the gospel at First Pentecostal Tabernacle and in many other churches throughout the Northwest. He was instrumental in opening new works in Washington, Idaho, and Montana. Reverend Douglas was stricken with a heart attack in route from Kalispell, Montana, to Spokane, Washington, following an evangelistic meeting. He died soon after. He served on the Northwest District Board of Presbytery for nineteen consecutive years.

First Pentecostal Tabernacle was really the pioneer church of the Assemblies of God in and around Yakima.

The church began as the result of a spiritual outpouring that centered in home-style

prayer meetings in Yakima and Selah. The church was initially sometimes known as the Little Brown Church while located at Fourth and "B" Streets. Under Pastor Douglas' leadership, the congregation built a tabernacle at Eighth and Summitview in 1921. Pastor Douglas left in 1924 to go to Walla Walla for ministry. Reverend Ferdinand Baker and Mrs. Keel became co-pastors until John Brown came in 1924. Soon after, The Stone Church was purchased, thus leaving the old tabernacle empty for about three years.

At the same time, the Foursquare Fellowship started a church in a former Presbyterian church building. Reverend Jaynes became the pastor. This work thrived for a time due largely to the impact of Aimee Semple McPherson who had conducted two large evangelistic campaigns in the city. However, because of bad publicity connected with the MacPherson campaigns and her organization, the Foursquare congregation did not progress satisfactorily. Finally, most of the people merged with The Stone Church.

In 1929, Mrs. Stenberg served for a short time as the preacher while Irwin Green served as youth leader. In 1930, Arne Vick came to the pulpit and served until Reverend Douglas returned for a second period of pastoral ministry. The Stone Church has for years been a significant lighthouse for the gospel in the Yakima Valley under the capable leadership of C.L. Hobson and more recently Dale Carpenter. Many hundreds of lives have been changed and transformed by the gospel message that has been preached in this great church.

#### BELLINGHAM

Humble beginnings were not uncommon in the early years. Reverend Robert Gillespie began a work in Bellingham in 1922. Included in the first group of worshipers were the Welcomes, Backstroms, and the Ragan family.

During the summer months, Reverend Gillespie erected a tent on the corner of Elk (State) and Meador Streets and conducted meetings for the next several months. In 1923, he moved the tent to Garden and Holly Streets. During that year, the Assemblies of God held its convention in Bellingham, further highlighting the work being done there.

Frank Gray, district chairman, lead the convention proceedings. Evening speakers included: Evangelist Mary T. Miller, Sister Price, and Elder D.W. Kerr.

The young congregation of zealous believers moved into the P.P. Lee Building on Elk (State) Street near Maple in 1924. It was at this location that Reverend Stryfeller was called to shepherd the flock.

Excitement ran high throughout the congregation when word was received that the Christian Church was vacating its building on the corner of "C" and Halleck Streets to move into their newly-constructed edifice. The news of the staggering sum of \$2,000 for the desired property was met with great faith and much prayer. Through sacrificial giving, the church was purchased in 1925. The blessing of God continued, and the church grew under Pastor Stryfeller's strong leadership.

## LET LIGHT SHINE OUT

In 1930, E.G. Copley assumed the pastorate. This was a golden era for the church. It was during these depression years that it had some of its strongest growth. It was not without its pain, however, and on January 1, 1942, tragedy struck as the church went up in flames a few hours after a glorious watchnight service. The congregation rebuilt with much sacrifice and dedication.

Over the years, many people went from that congregation out into the gospel work. The list includes: Harold and Jean Bradfield, John and Avanelle Jorgenson, Clay and Helen Cooper, Arne Vick, John McAteer, Laura and Hazel Loree, Alvin Martin, and Mamie Kunkel. Tillie Paulson went to Brazil as the first missionary representing Calvary Temple, Bellingham.

## SEATTLE

Evangelist Frank Lindblad conducted a series of meetings in the Elim Baptist and Bethany Baptist churches. Heaven opened with scores of people being saved and filled with the Spirit.

The crowds grew until it was necessary to provide a more adequate facility to accommodate the people. A large wooden tabernacle was erected at Northwest 65th Street and 23rd Avenue Northwest (where Trinity Methodist Church is now located), and the revival continued for several weeks. Many more people were converted and literally hundreds were baptized in the Holy Spirit.

After the building permit for the wooden tabernacle lapsed, Ballard Hall on Market Street was rented, and regular services were begun. It was at this time that the thought of a permanent church was discussed. Finally, the group of worshipers incorporated on June 18, 1925, under the name Pacific Northwest Evangelistic Association.

In the Spring of 1926, construction of the Stoneway Tabernacle at 3825 Woodland Park Avenue began. The building was occupied in August of that year and had, in addition to a full basement, an auditorium with a seating capacity of 750.

In 1931, the city purchased the church property, and the congregation moved to the Odd Fellows Hall while a new building was being erected. The new church became known as Fremont Pentecostal Tabernacle and opened for services on Christmas Day, 1931. In 1941, the name was changed to Fremont Tabernacle Assemblies of God.

Reverend Lindblad served the congregation until May of 1929. Succeeding him have been: Samuel Swanson, J.L. Isaacs, T.A. Sandall, P.S. Jones, Willis E. Smith, John J. Clement, Ralph W. Harris, Milton Barfoot and a number of other servants of the Lord.

Under the leadership of Reverend J. Phillip Johnson, the old tabernacle was sold to the Central Church of Christ, and the congregation moved to a beautiful, fir-tree shaded, three-acre lot on Westminster Way North. It was at that point the church became known as Westminster Assembly of God. As did many other churches in those days, Fremont spread its ministry throughout the area and was instrumental in the

founding of the Richmond Assembly and also the Fairmont Church near Silver Lake that later associated with the Open Bible Standard churches.

It is worthy to note that two of its pastors, Samuel Swanson and T.A. Sandall, subsequently were elected to the office of Northwest District superintendent. P.S. Jones later became the district superintendent of British Columbia. John Clement became the chairman of the Field Council for Missions in the Country of Japan. Ralph Harris subsequently served the Assemblies of God headquarters in Springfield, Missouri, as editor of Sunday school publications for many years. These men and others truly provided the church with strong Biblical leadership.

#### AUBURN

A young man by the name of Grantham brought the Pentecostal message to the City of Auburn in 1923. He formed a church of about six families in a rented hall above a restaurant on First and Main Southwest.

The young man did not stay long, and there followed a continued succession of preachers who came and went. Finally, Reverend Percy Wills arrived and remained for a five-year period. It was during this time that the church became established as a known body of believers in the community.

The Reverend Percy Jones followed Reverend Wills in ministry and led the church into its initial building program. A lot on the corner of Fourth and "E" Northeast was obtained from its owner, and the church incorporated with about \$300 in its treasury. Reverend Herbert Crowder continued to lead the ministry of the congregation to its community and was followed by Reverend Winston Nelson. Pastor Ed Southard gave nine years of solid pastoral ministry to the congregation in Auburn, and the church grew with new converts and many people filled with the Holy Spirit. In more recent years, Calvary Temple has constructed a beautiful new facility on the outskirts of the city with full capabilities to expand its outreach to the Auburn area.

#### TOPPENISH

Also in 1923, Bob Smith came to Toppenish to hold an extended revival campaign in a small church located just one-half block east of the present Assembly of God.

Cecil Ahalt, a local resident, became the first pastor of this newly-formed group of believers in the early part of 1925. For about a year, services were held in a garage building across the street from the present police station. A tabernacle was erected in 1926 and served the congregation until 1942 when, under the leadership of Ray Murphy, they moved into a block building on the corner adjacent to the present facility. The auditorium was dedicated August 8, 1954.

As is true of almost any church in the Northwest, missionaries and pastors emerged from the life of the congregation. Vera Potter went to Alaska. Her brother, Richard, also joined her there. Perry Dymond gave his life in ministry in Central America. Esther



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Hanson Nelson worked among the American Indians. Reverend and Mrs. H.E. Simmons, who pastored in Toppenish from 1932 to 1935, continued their ministry in French West Africa. Louise Colley Lujan worked among the Spanish people with her husband. Donelda Buell Frye ministered with her husband in the mountains of Kentucky. Kenneth Oldham pastored in the Northwest. Dorothy Buell De Groat pastored in the mid-United States. Morton Hanson pastored in the Northwest while Lynn and Nila Wellman Nichols pastored several churches in Nebraska.

## KELSO

During this same year (1923), Edwin Swanson went to the City of Kelso and began ministry in what latter came to be known as First Assembly of God.

## ELLENSBURG

At the same time, three or four families gathered in a home in West Ellensburg to begin what later was known as First Assembly. They soon moved to the old Lincoln School and conducted Sunday school and prayer meetings there. For several months, the lay people conducted their own services without a pastor. When they moved to an old store building on Third and Pearl, Reverend Green became the first pastor. After a few months, they moved again — this time to an old lodge hall on Pine Street where services were conducted until 1931.

Several ministers served this congregation for short periods as was often the custom at that time. Terms of ministry in the early days seem very short by modern standards. But if something hadn't happened within a few months or a year, it was often felt that it was time to move on and let someone else come whose ministry might be more effective. Wesley Fleming, James O. McGahey, and J.W. Long had ministries that provided strong leadership during the growth of this congregation. Under the leadership of B.P. Birkeland, who began his pastoral ministry in September 1952, the congregation built a beautiful edifice with a total seating capacity of about 400 plus a full educational wing.

## HOQUIAM

Church expansion slowed temporarily as the year 1924 progressed. Only two new churches were opened. Pentecostal Tabernacle began under the ministry of Eliza E. Chase at Fifth and "J" Streets in Hoquiam. The name was changed in 1928 to Pentecostal Assembly of God, and about a year later to Bethel Temple. The Reverend Ernest Parfitt purchased lots and directed construction of the present church building in 1928 and 1929.

## SEDRO WOOLLEY

The full gospel message was introduced to Sedro Woolley in 1924 when Evangelist Parrott held a revival campaign in the old Moose Hall. Following the Parrott meeting, Reverend Farmann, who pastored in Mount Vernon, held weekly Bible studies and

prayer meetings in the area.

Later, Reverend Bogart, a missionary to Tibet, held meetings until 1926 when Evangelists Cecil and Mollie Perks took over the work. The congregation continued to grow until it was deemed necessary to set the church in order and call a pastor.

Reverend and Mrs. Willis became the first pastors in 1926. Upon their return to Canada in 1927, Mrs. Peggy Riediger (Bolan) consented to shepherd the flock. Because the group was rapidly outgrowing its cramped quarters, Mrs. Riediger presented the need to the congregation for a new building. By faith, the dedication was set for Easter Sunday of 1927. Reverend Parrott was present to dedicate the new Bethel Tabernacle on Easter of that year. Years later, under Reverend W.V. Kononen's able leadership, property for a new and larger church was purchased. Under the direction of Reverend Carl O. Gunderson, the facility was dedicated on March 17, 1963, with special services conducted by Evangelist Jerry Roberts.

#### DISTRICT COUNCIL - 1924

At the Sixth Annual Northwest District Council held in Yakima in June 1924, the first ministerial tithing resolution was passed. It was determined that \$5.00 annually should be the tithe given in support of district ministries. Evening speakers at the council included Evangelist Mae Frey, Frank Lindblad, and W.H. Offiler.<sup>1</sup>

1925

*On May 13, the Florida legislature passes a measure requiring daily readings from the Bible in all public schools.*

*In July, John T. Scopes, arrested in Dayton, Tennessee, is tried on charges of teaching the theory of evolution, contrary to state law. He is defended by Clarence Darrow and Dudley Field Malone. William Jennings Bryan is a member of the prosecution. Millions of newspaper readers in the United States and Europe follow the arguments in the small-town courtroom. Scopes is convicted and fined \$100.*

*A few days later, William Jennings Bryan, sixty-five, dies.*

#### CENTRALIA

An unusual work of the Lord began in 1925 when Reverend Guy DeVries, then pastor of the Church of God in Centralia, called Evangelist William Booth-Clibborn to conduct a revival in the community. Many people were filled with the Holy Spirit, and there was a great manifestation of speaking in tongues. Persons who received this experience included the pastor and most of the deacon board. The revival continued every night for six weeks. In spite of the great blessing, however, the majority of the church members

## LET LIGHT SHINE OUT

took a strong stand against the new infusion of Pentecostal truth and brought a lawsuit against Pastor DeVries and the board. They were put out of the church with the church doors literally being locked against them.

Desiring to meet somewhere, the group received permission to use the old Dunkard Church at the corner of Gold and Main. This building was renovated and prepared for services.

On February 17, 1927, the congregation bought property from the district mission board of the Church of the Brethren. This is still the church site today. About 1929 or 1930 when Sister A.W. Holmes was serving as pastor, the church divided over a disagreement about the scriptural validity of women pastors. Persons who left the church over this issue formed another congregation which came to be known as First Assembly of God in Centralia. Then again, in 1956 when Wilburn Duncan was pastor, over half of the congregation left the church with Pastor Duncan and formed the First Church of the Open Bible at 902 Alder Street in Centralia.

Calvary Tabernacle had originally incorporated as Full Gospel Church of Centralia. In 1928, it became affiliated with the Foursquare Church. It withdrew from this movement continuing as an independent body until affiliating with the Calvary Pentecostal Church in 1937. At this point, it came to be known as Calvary Tabernacle. On August 19, 1958, the congregation voted to affiliate with the General Council of the Assemblies of God. It was in this manner that Calvary Tabernacle Assembly of God became the mother church for the Pentecostal movement in the Centralia-Chehalis area.

### DISTRICT COUNCIL - 1925

On June 16-19, the Seventh Annual Northwest District Council was held in the City of Tacoma. It was determined during the business sessions that the voting constituency should be limited to recognized ministers and one lay delegate from each assembly. A second tithing resolution was introduced (the first one was in Yakima in 1924) and passed that would require \$1.00 each month from ministers and two offerings each year from churches to defray the expenses of the chairman and other expenses of the district.<sup>2</sup>

In an effort to deal with some early problems having to do with questionable and divisive doctrines, it was determined that the district officials would ask individuals who had previously taught non-acceptable doctrines to "state definitely what their present stand is on these doctrines, and if they have changed their opinion, publicly and openly renounce their former stands and teachings."<sup>3</sup>

Reverend Frank Gray was reelected to the post of chairman by a large majority vote. He accepted the chairmanship on the condition that he be partially supported by the district in order to financially relieve the local assembly and that the district presbyters, in their respective areas of ministry, assist the chairman in carrying on district work.

Services in this council were held in a gospel tent and speakers included: Frank

Lindblad, George Steiglitz, Everett Wilson, and William Booth-Clibborn.

The business sessions in these early councils consisted largely of stirring reports from the field as men and women shared what God had done over the past year in their respective areas of labor.

"TO THE HIGHWAYS AND BYWAYS . . ."

The work which was begun as a cottage prayer meeting in 1916 in the community of Leavenworth organized as a local church in 1925. From 1916 to 1919, there had been no resident pastor. There followed a succession of several men until Fred Houghton came from 1923 to 1926.

In West Seattle, a group of believers met as early as 1925. By 1931, Reverend Freeborn and Reverend Dull secured an empty theater building on California Avenue. They formed the West Seattle Full Gospel Mission. This congregation later became known as the West Seattle Assembly of God.

Near Yakima, in the small community of Selah, another Pentecostal church was formed. The First Pentecostal Church of Yakima (The Stone Church) had been functioning for some time. The Selah Pentecostal Church was an independent work that enjoyed the ministries of such men as Henry Larsen, Kenneth Woll, Robert Griffin, Wayne Barker, and others. In 1952, it became affiliated with the Assemblies of God.

Over on the south side of Yakima in the community of Wapato, the Lord began doing a unique work.

Some of the people holding staunchly to the new Pentecostal doctrine began conducting prayer meetings in their homes. The crowds quickly grew too large for homes and moved to the old Home Laundry Building on East Third Street. This is the present site of the American Legion Building.

Reverend Mark Wireman began holding meetings. The crowds kept growing, both in number and in the desire to receive more of God. Finally, they moved to the Duffy Building on South Wapato Avenue. But it was not long until the crowds were too large for this building as well. A move was made to the Naggs Building (now the site of the Oregon-Washington Telephone Company) and then to the Reliable Garage Building (now the site of Tilton's Wapato Lockers). From there, they made the congregation's final move to the present location of the Assembly of God.

On March 28, 1927, the church was officially incorporated. The Reverend C.D. Waters of Des Moines, Iowa, was elected pastor. He served the church in this capacity for eleven years. As he began his ministry, crowds packed out nearly every building they could obtain for their meetings. While gathering in the Reliable Garage Building, which was the largest location available, there was "standing-room only" night after night in both the main structure and its lean-to addition.

Wapato's theaters closed down during the meeting. The theater owners said, "No one

## LET LIGHT SHINE OUT

comes so there is no use to stay open as long as the revival meetings are on.”

Reverend Waters contacted Reverend Gray in Tacoma, who came to help organize the church at its present site on Fifth and Simcoe. At Reverend Water’s first baptismal service in the Yakima River, eighty-nine new converts were baptized. A short time later, there were an additional sixty people baptized. The church grew strong in those days and made a significant impact long to be remembered upon its community.

The *Wapato Independent* in one of its regular issues during this time of the outpouring of the Holy Spirit presented an interesting community comment on the “goings on.” An editor wrote:

I have been requested in the last 10 days to write poems on everything from the new depot to my well-known cow, but more numerous requests were for a poem on the revival meetings. About 25 citizens have asked for a poem on these meetings.

I could easily have turned down the men but when the women get after you — that’s different — my one weakness — I just can’t refuse the women.

I didn’t want to write this poem as it is a very delicate subject, and entirely out of my line, but I couldn’t resist the incessant requests and my desire to cater to the public demand and so here you are.

### ROLL ON

The Pentecostal meetings are the gossip of the town,  
Lots of folks uphold them, while others run them down,  
Some folks think their worship is over emphasized.  
While others tell you they are hypnotized.  
The people seem to go there just to look on at the show.  
But the more they see and hear, the less they seem to know.  
They just can’t seem to understand what makes them act so queer,  
But they are in dead earnest, I believe they are sincere.  
They think the way they worship is the right and proper way,  
And whether they are right or wrong is not for me to say.  
The preacher should not be condemned, he’s surely done his part.  
The knockers are a singing their little knocking song,  
They prophesy the converts won’t keep faith very long,  
They may be right for all I know, but I think they’re off a mile,  
If a man resolves that he’ll be good, he’s done a thing worth while.  
I think the man is better off who hits the sawdust trail  
Than getting into mischief and doing time in jail.  
And I’d say that they were doing good if they never saved a soul,  
A man is better off in church than out a stealing coal.  
I stopped in at the church one night and got a great surprise,  
As I looked at the congregation, I could hardly believe my eyes.  
There was Hank and Sam and young kid Oakes

And lots and lots of other folks, that hadn't been to church, I know  
For 10 or 20 years or so.  
And long and far you'd have to search  
To find a whole town in a church.  
So I guess it's clearly understood  
That I think this church is doing good.

Thus, God's blessing continued to be poured out.

LET THE CHURCH ROLL ON!

1926

1926

*On March 7, the first trans-Atlantic radio-telephone conversation links  
London and New York.*

In the Eighth Annual Northwest District Council, held at Bethany Temple in Everett, a "first" was witnessed as the council was followed by the first youth convention ever held in the Northwest District. The speaker was Elder W.T. Gaston. The young people's convention began Friday morning and continued through Sunday night. Throughout the convention excitement was high, and crowds packed the church to the doors. (The practice of conducting a young people's convention on the concluding weekend of the district council was continued thereafter for several years.)

In 1926, a store front housed a small group who wanted to start gospel meetings in the City of Arlington. They continued in these rented facilities as well as meeting in homes for some time.

A young, newly-wed couple, Reverend and Mrs. Allan Ellis, came to Arlington and enjoyed a very fruitful evangelistic ministry. The Pentecostal experience was being introduced to a hungry and desirous people. Numerous evangelists and ministering laymen continued to work among the growing congregation. Believers in neighboring churches came to Arlington periodically to assist in whatever way needed.

The Reverend Alex Adamson, who was a pastor/deacon, assisted in bringing the church into the General Council of the Assemblies of God. A little building was erected on Division Street with the help of a brother to the pastor, Fred Rensink. The congregation worshiped there until a new building was constructed in which many pastors labored, rebuilt, and remodeled until finally the need came for another new church. Reverend Cornelius Rientjes led the congregation in a major building program in 1962, developing beautiful facilities at Second and Stillaguamish. On November 7, 1973, an early-morning fire struck the facilities with over \$100,000 damage estimated. Four days later, fire again struck with napalm in one of the church buses and three separate locations within the building. After a period of three years in restoring the

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destruction and developing a new facility, Reverend Rollin Carlson led in the dedication of the beautiful new project.

Churches were also begun in 1926 in the communities of Burlington and Mossyrock.

On September 26, 1926, Mr. and Mrs. Fred Hansen opened the doors of the small bicycle shop on Walla Walla Avenue in Renton to a congregation of a few people who were brought in from a street service. Edith and Ellen Brandt, Mrs. Thompson, and Lydia Hewie worked faithfully for a number of years holding this small group together. Finally, under the direction of William Caddy, the enlarged congregation moved to a store building at Second and Burnett. In 1940, attendance had grown to 91 in Sunday school. William McNutt and the congregation felt the time had come for construction of a church building of their own. The church was built at 65 Williams Street by volunteer labor and supervised by C.C. Marr, father of one of the former pastors, Orland E. Marr. In December 1959, ground was broken at the present site located at 221 Hardie Avenue Northwest. On November 6, 1960, the first service was held in the new building. Pastors who served this congregation over the years include: Reverends J.J. Clement, E.J. Morgan, Lincoln Wyman, O.E. Marr, and John Tappero.

The Ninth Annual Northwest District Council once again featured W.T. Gaston as guest speaker. The conference was held at Stoneway Tabernacle in Seattle.

Three significant resolutions were passed with long-lasting implications upon the life of the Northwest District constituency. It was determined, first of all, that the Northwest District Council should publish a district paper. After a lengthy discussion, the matter was referred to committee for further study. This was, however, the beginning of a series of steps that led to the ultimate development of the *Northwest District Messenger*.

It was determined that sectional fellowship meetings should be held throughout the district to promote cooperation and fellowship. It was also determined that the Territory of Alaska should be included as part of the geographic area encompassed by the Northwest District.

1927

1927

*On April 7, the first public demonstration of television takes place.*

*In May, Captain Charles A. Lindbergh, an unknown airmail pilot, takes off from Roosevelt Field near New York City in the Spirit of Saint Louis, a single-engine monoplane. He flies 3,600 miles for thirty-three hours, thirty-nine minutes at altitudes limited by the weather to 10,000 feet, and finds a throng of 100,000 awaiting him when he lands at LeBourget Field near Paris.*

Bethel Church in Bridgeport was formed in 1927 with about ten families. A former saloon-showhall was converted into a church meeting place. This building held the congregation for a number of years until fire destroyed the facility. The group then moved to the local city library while their new building was being erected. The original families came together out of a desire to protect themselves from false doctrine as well as a need to share their faith with the community. While the church was never large, it enjoyed a steady growth for a number of years and proved to be a great blessing to many families.

During the Chief Joseph Dam construction, attendance increased significantly. After this government construction project was completed, several of the families moved but the church continued to enjoy God's presence. Several people from this congregation went out into the ministry. Lois Edgemon married Evangelist Cecil Grice. Frank Edgemon answered a call to the ministry and pastored a number of churches in the Northwest. Genevieve Alexander Wheeler also went into the ministry. Paris Miller Shane became a pastor's wife. Arthur Greyell answered his call to the mission field and has served the Lord for many years. Lloyd Smith was the first pastor in the local church.

The message came to Pomeroy as a result of the revival in Wapato. In late 1926 and early 1927, Reverend and Mrs. Hubbard rented a store building and began holding services. Reverend Curtis Waters came from the East to assist the Hubbards. During these meetings, about 300 people received the baptism in the Holy Spirit.

Some of the people who attended the revival began to share the wonderful experiences in the Holy Spirit that they had received with relatives who were living north of Pomeroy. Several cottage prayer meetings sprang up. In the old Scoggin School, there were four people baptized in the Holy Spirit. The issues surrounding the Person and work of the Holy Spirit became somewhat divisive, however, and because of little Biblical understanding of the experience, some people made it to appear as the work of Satan. However, Reverend and Mrs. Hubbard proved to be a spiritual catalyst and counseling resource to many people as these enthusiastic believers began to understand what was happening in their lives.

The first preaching service of a Pentecostal nature that was held in Pomeroy was conducted by Reverend Hubbard and his wife. The service was held in the old Congregational Church on Tenth and Arlington Streets where the Assembly of God now stands. The initial organization of the Pomeroy church was under Reverend Curtis Waters on May 17, 1927. When first organized, it was called Ecclesia. After a few months, the name was changed to Bible Standard Church. The church services continued in what is now the American Legion Hall. Miss Dora Baker, who was ordained with the Bible Standard Fellowship, was called to serve as pastor. In 1929, Reverend Burt and Lydia Snederly came and remained for about two years. While they were there, the church moved from the hall to a brick building that was at the time a Baptist church.



LET LIGHT SHINE OUT

Elsie Johnson returned to Lake Stevens to become the first pastor. Meetings were held in homes, the K.P. Hall, and a local theater. In 1928, the Magnuson Hall was rented, and the church was set in order. Here, many conversions took place under the ministry of Miss Johnson and her co-worker, Mona Fenster. By late 1931, Reverend and Mrs. Kunkel moved to Lake Stevens to accept the pastorate of the Hartford Pentecostal Church. Shortly after, he became ill with tuberculosis. His wife cared for him for some months and pastored the church during his illness. Finally, circumstances necessitated their resignation in 1934. Just prior to their leaving, a young lady evangelist on her way to Vancouver, B.C., from meetings in California stopped to visit friends in Bellingham. These friends asked her to go to Lake Stevens to hold some meetings for the Kunkels.

Miss Nellie Williams was very hesitant to come at first as she had never heard of such a place. Finally, she came, and after several weeks was asked if she would pastor the congregation.

A young man in the church who was strongly opposed to women pastors soon changed his mind and asked the young lady to marry him. On September 28, 1934, Nellie Williams and Carl Posey were married and together pastored the congregation which by this time was meeting in the "Upper Room," an upstairs auditorium in an old store building in Hartford.

Street meetings were held each Sunday evening across from the tavern. The bartender would get all of the men in the tavern to come out and listen. Then with his large black hat, he would take an offering from the men and give it to the church!

And so it continued — this great wave after wave of spiritual blessing. Churches were founded. Dark places became light. The powerful impact of the gospel was clearly being felt throughout the land.

During the month of June, the Tenth Annual Northwest District Council was conducted at the Assembly of God in Portland, Oregon. Frank Lindblad, W.T. Gaston, and Frank Boyd were the featured guest speakers.

The first published annual financial report of the Northwest District Council was presented to those in attendance by District Treasurer J.E. Rasmussen.<sup>4</sup>

Balance brought forth	
June 20, 1927	\$ 52.01
Total offerings for year	<u>427.93</u>
Total	\$479.94

# ASSEMBLIES OF GOD 1919-1931

<u>Expenditures</u>		
Postage	14.50	
Stationery	29.00	
Traveling expenses	54.50	
Allowances for superintendent	65.50	
Camp meeting advertisement	47.25	
Minutes	38.00	
Miscellaneous	6.95	
Total expenditures		\$255.70
Excess of income over expenditures		\$224.24

Another interesting resolution that took place in that formative year was one made by Elder J.S. Secrist that "the establishing of a Bible school in the Northwest be discussed." After the extended discussion, the following committee was selected to further investigate and report to the District Presbytery: Elder Frank Lindblad, J.S. Secrist, R.D. Streyfeller, Frank Gray, and Irl J. Walker.<sup>5</sup>

It was in 1928 that the title district chairman was changed to district superintendent. There was a great deal of discussion about making the superintendent a full time office; however, no conclusion was reached. It was further determined that the observance of the ordinance of the Lord's Supper should become a regular part of each annual meeting of the district council. It has been so from that day until this present time.

During this same year, two new works began on the Olympic Peninsula. In the Port Orchard area, a small group of people commenced prayer meetings alternating between the homes of some of the participants. Finally, a Sunday school was organized and held in various homes.

Opportunity arose to purchase the old abandoned Grange Hall in Waterman. On April 29, 1928, the first Sunday school session was conducted there. Arthur Segerquist was the pastor of the congregation during this period.

Hugh Cantelon came as pastor in January 1945. He built a sizeable addition to the church, and in 1946, he led the church into affiliation with the Assemblies of God. Hard work and sacrifice has always been the byword with this group of people as they continue to present the Lord Jesus to their generation.

The first services of the Port Angeles Assembly of God were also held in 1928. At that time, the congregation was located on West Seventh between "C" and "D" Streets. It was called The Full Gospel Pentecostal Church, and many people referred to it as The Little Church on the Hill.

It was started by H.B. Iler and a small group of people who had discovered that the experiences of the Early Church, as recorded in the Book of Acts and in the Epistles,

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were still valid experiences for this present day. Emphasis was given to the new birth experience of salvation, the baptism of the Holy Spirit with speaking in other tongues, divine healing, and the Second Coming of Jesus Christ to the earth.

The church was renamed Assembly of God in 1933 and affiliated with the district council that same year. Reverend Wiley Kress was the pastor.

Permission was granted by the chief of police to conduct street meetings on the northwest corner of Laurel and Front Streets on Saturday night of each week. Beginning in August 1934, the little congregation faithfully ministered for some time at this corner. (To the best of our knowledge, the police permit to conduct street meetings on this site is still in force, having never been revoked.)

1929

1929

*Shortly after the New York Stock Exchange opens on the morning of October 24, stock prices begin to drop dramatically and the volume of trading breaks all previous records. By 11:30 a.m., panic selling prevails as more and larger blocks of stock are thrown on the market.*

*Activity on the exchange is relatively stable the next day, but on October 28, prices again go down. On October 29, panic-selling increases. Thousands of investors see their fortunes wiped out overnight. Economists, bankers, and politicians grope to find an explanation. Increasing unemployment rises during the year. The situation defies explanation. Still, most industry continues to prosper throughout the year and automobile companies produce a record three million cars.*

The year 1929 saw the Holy Spirit continuing to do His fascinating work throughout the Northwest.

A.C. Steller was led of the Lord to begin the Assembly of God work in Montesano.

In Mukilteo, a small group from the Christian and Missionary Alliance organization had been introduced to the full gospel message. Under the leadership of Edward Simmons, the congregation began to conduct services providing the embryo beginning of Glad Tidings Chapel.

In Yakima, the Undenominational Full Gospel Tabernacle was organized on February 23. Property was purchased at 810 Summitview Avenue from the First Methodist Episcopal Church. The H.L. Stenbergs were called to pastor. The site was obtained and a building erected by some Christians who had formed the original nucleus of The Stone Church. Because of some dissension over the purchase of the Old Methodist Church, a

few chose not to make the move but rather rented a lodge hall for private services. After a short time, they raised funds to purchase their old former meeting place (The Tabernacle) which had since been sold to a mattress factory company.

In Enumclaw, the Assembly of God became an outgrowth of prayer meetings held by Jack Nelson of Seattle and a tent meeting conducted by O.R. Grant. It was in this little church that Kay Nicodemus found Jesus Christ as her personal Lord and Saviour and together with her husband, Waldo, continued on to serve the Lord on the mission field.

First Assembly of God in Centralia began its infant period as some members from the nearby Calvary Tabernacle determined to form a new congregation.

The Gospel Mission (Assembly of God) in Marblemount was the first full gospel work in the Upper Skagit Valley. This mission followed a period of time in which meetings were held in school buildings in Rockport and Marblemount as well as in various homes.

George Bell came in 1929 to conduct a revival meeting in the Rockport gym and also in the gym at Marblemount. As a result nineteen persons were baptized in the river connecting these two communities. A crowd of about 500 attended the two services.

George Bell then contacted Lola Moshier who had just completed training in the Foursquare Bible School of Los Angeles. She was visiting in Burlington. Feeling God's opportunity for service, she continued the ministry for four years while living in various homes and commuting to and from Rockport. In those days, automobiles were very scarce but she always found a way to maintain her circuit-riding ministry. (There will always be a warm spot in the author's heart for this little church at the end of the road because it was here in Marblemount that he formally began his ministry while conducting a three-week evangelistic meeting.)

In the Eleventh Annual Northwest District Council, held in Yakima, a committee recommended that rather than publish a separate district paper, an arrangement be made with Elder Robert J. Craig of San Francisco to be included in a section of the existing magazine known as *Glad Tidings*. The subscription price would be fifty cents annually, and between 1200 to 1500 new subscribers from the Northwest District would be necessary to make it financially feasible.

Frank Gray and J.E. Rasmussen were returned to their respective offices of district superintendent and secretary-treasurer by unanimous votes.

A new office of assistant superintendent and field evangelist was created by the council. Three names were presented to be voted upon, and Reverend Ferris A. Dodd of Falls City, Oregon, was elected. The council was conducted in conjunction with a Charles S. Price evangelistic campaign that was being carried on in the city at the same time.

It was also during this Yakima council that the executive committee of the district was charged with arranging conferences and meetings for recognized missionaries who

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were on furlough. This would be the first effort toward coordinating missionary itineraries which has become a major task as the mission enterprise has expanded through the years.<sup>6</sup>

### FIRST SECTIONAL YOUTH RALLY

Wesley W. Fleming, himself a graduate of the Southern California Bible School in Los Angeles, was serving as an assistant pastor at the First Pentecostal Church in Yakima when he launched what had been on his heart for some time. The ministry that he began in a small way continued to become one of the major thrusts of the Assemblies of God throughout the Northwest:

Yakima, Washington  
October 15, 1929

Dear Miss Lapp:

This is to announce the first monthly rally of the "Christ's Ambassadors" of the Yakima valley, which is to be held in the First Pentecostal Church at Yakima on Monday evening *October 28* at 7:30 p.m. sharp.

This is just the beginning of these times of fellowship which we hope will prove a real blessing to all the assemblies in the valley. The idea is to hold one of these rallies every month and to have them at a different assembly each time.

Each president will be expected to give a report of their young peoples' work and to render one musical number.

Let's get behind it and push and pray that it will be a real time of blessing for all and that it will be the starting time for a real revival among the young people of the Yakima valley. Everyone is invited and urged to come.

Remember the time and the date.

Sincerely yours,

(signed) Wesley W. Fleming

This marked the first official gathering of young people on an inter-church basis within the Assemblies of God fellowship in the Northwest. Such meetings were very controversial in those days and, in fact, were not looked upon too favorably by many of the denominational leaders. When the general headquarters announced that it would begin publishing a special magazine for Assemblies of God youth (the *C.A. Herald*), Reverend Gray and the district presbytery filed an official protest indicating that two papers (the *C.A. Herald* and the *Pentecostal Evangel*) were unnecessary and might cause serious problems in the movement. The rally was, however, an instant success and further meetings were conducted until it became a regular part of the Assemblies of

God activity calendar. Young people everywhere are indebted to this man of vision who had a dream and found a way to make it a reality!

It took a great deal of dedication and tenacity for those early pioneer ministers as they struggled to spread the gospel and make ends meet for their own family needs. Even those who pastored in the major cities struggled financially.

For example, the Reverend Rasmussen of Spokane's First Assembly received in 1921 a total pastoral allowance of \$207.30; in 1922, \$676.39; in 1923, \$783.34. By 1926, he received a total annual allowance of \$1,749.52. His average salary per month for that six-year period came to \$93.85. His expenditures during that same period included a tithe of \$9.38; house rent, \$30; car expense, \$30; telephone, \$4.00; fuel, \$7.00; and the \$13.47 remaining for lights, water, keeping up the home, clothing, groceries, etc. But finance was not the motivating force behind these great men of God. No, indeed. Instead, it was the fervor of their hearts set aflame in the firm belief that God was doing a great thing in their generation and that they were a part of it!

1930

At the Twelfth Annual Northwest District Council held in the Pentecostal Tabernacle, Tacoma, Elder M.T. Draper, then superintendent of the Northern California-Nevada District, J.L. Isaacs, R.J. Craig, J.W. Welch, and E.O. Robeck were the featured evening speakers. At this council, it was determined that the office of district superintendent would be full time. Following this determination, Superintendent Frank Gray, together with J.E. Rasmussen, stated their desire to retire from their respective offices and asked that their names not be considered in the nominating ballot. Elder Samuel Swanson was subsequently elected as new superintendent, and Thomas A. Sandall was elected secretary-treasurer.

Chester V. Adams, a civil engineer, together with his wife, moved to Colfax in 1929. They contacted the Mader families about a need for a Pentecostal church in the area. Together, they planned an evangelistic tent meeting. For six weeks, Evangelist and Mrs. Raymond Spencer ministered to the community. Several people were saved and filled with the Holy Spirit. Reverend Roy Smuland assisted in organizing the group and led them in choosing a name for the church. Meetings were held in a lodge hall. Then, an old vacant church on Main Street was purchased for \$1,800. Several families joined the church, and others accepted Jesus Christ during those early months. In 1938, under the supervision of Ralph E. Mader, a new church was built on the same location.

The Deer Park Assembly of God had its beginnings in March 1930 under the leadership of H.W. Crowder.

A true Holy Spirit revival stirred the community surrounding Coulee City when C.W. Hart held evangelistic meetings at the Mold School and later in the Presbyterian Church in Coulee City.

In 1931, Mrs. B.M. Reems and Edna Ahren held meetings in the Hartline School and

## LET LIGHT SHINE OUT

later in the building on Main and Second Streets in Coulee City which now houses the Lutheran Church. The Presbyterian Church in Hartline had burned down, and some of the people from that church and from the Methodist Church came with the two lady evangelists to Coulee City.

The ladies desired to have a water baptismal service, and since Frank Edgemon, who was reared on a farm near Mold, had just received a call to the ministry, he conducted the service at Blue Lake in the Summer of 1931. Forty-five people were immersed in the waters at that time.

People met in private homes for a while. Finally, the new Pentecostal Church, holding services in the building on Second and Main, took shape on December 31, 1931. Frank Edgemon moved to the community to become its first pastor. Soon after, Lloyd and Johnnie Smith held evangelistic meetings with as many as fifty people receiving the baptism in the Holy Spirit. In November 1932, the first deacons were appointed. They were: W.L. Gardner, Fred Scheibner, M.A. Bogart, Clarence Edgemon, Frank Blain, W.D. Bogart, and Willis Jolly (the author's grandfather). The treasury showed a balance of \$8.18.

About this time, the Lord moved upon the hearts of Boyd and Martha Stone to come to Goldendale to start a Pentecostal work because there was none in the entire county at the time.

Special meetings were held for three weeks in the Grange Hall. The Lord blessed with several people accepting Jesus Christ. As time went on, various other places were used for the services, including a hall above where later the J.C. Penney store located and a funeral home where, for eighteen months while listening to the sermons being preached, the congregation could look through French doors at new caskets lined up side by side.

One of Coulee City Assembly's charter members, Eva Radanovsky, together with Genevieve Alexander, pastored the little church in Goldendale for a time before Eva went on to serve her Lord in the needy African mission field.

While much of the activity in establishing new works in 1930 seems to have been on the east side of the Cascades, Seattle also felt the impact of an important new work. A small mission was begun in the Chinatown district of the city by a man named William Whiteside. The work was known simply as the Gospel Mission. In 1931, Paulene Peterson took charge of the mission and Hollywood Temple assisted her. Soon, many of the students at Northwest College found this to be a place where they could express their testimonies and gain practical ministerial experience while continuing their education.

During these early years, many Filipinos were won to Christ. Miss Peterson provided a home for some of them not far from the mission and encouraged them in their walk with the Lord and in furthering their Christian education.

Upon graduation from Northwest College, two of these mission converts, Brothers Servillano Obaldo and Rudy S. Esperanza, returned to their homeland for ministry. Rudy started many churches and also a Bible school in Manila. He later became superintendent of the Assemblies of God in the Philippines and continued in that role until his death in 1971.

Each Sunday afternoon at the Gospel Mission, Sunday school was conducted with services also being held each night of the week. In 1944, it became known as Weller Gospel Mission. Norwin Hutchcroft began working at the mission in 1943 after graduating from Northwest College. Following Miss Peterson's death in 1948, the work was assigned to him by Calvary Temple since the mission was one of its branch outreaches. In October 1956, the mission congregation officially organized and incorporated as Eastside Assembly of God. That same year, the congregation moved from Chinatown to a temporary location and finally to Pastor Hutchcroft's own home in the Central District. For years, the congregation has had a vital impact in various ethnic groups within the inner city, proving itself to be a wonderful lighthouse for the Lord.

1931

The Thirteenth Annual Northwest District Council was held in Olympia with E.S. Williams as the guest speaker. A third tithing resolution was introduced in this council but was essentially a reiteration of the previous one. Ministers were encouraged to send \$1.00 each month and churches to send two annual offerings to defray district expenses. It was also during this council that a change in the method of selecting presbyters was instituted. The selection of presbyters was to be done by elected ballot rather than by appointment as had been previously done under the direction of district officers.

In 1931, a new work was begun in the community of Bothell. This work continued with slow but steady growth for a number of years.

In nearby Marysville on March 9, Reverend and Mrs. C. Muirhead founded the Marysville Assembly of God. Members initially met in a storefront building on First Street (then known as Front Street). The congregation grew into a fine, strong church under the able leadership of many of the finest ministers in the Northwest.

Several Swedish families had moved into the Ridgefield area in the late twenties and early thirties. They had come from the Midwest, and after settling, their families felt the need for a place to worship. After casting about for a time looking for a location, they finally purchased an old schoolhouse and moved it to a parcel of land donated by one of the church founders. The present church building as it stands today has been built around that old schoolhouse.

Services were initially conducted in Swedish. There was no pastor until Paul Trulin came in about 1940, approximately nine years after the founding of the congregation. During the late thirties, some of the members attended Pentecostal meetings and



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received the baptism in the Holy Spirit. This in turn brought a spiritual renewal within the church that resulted in most of the congregation receiving this experience. The members then affiliated themselves with the Assemblies of God, and the church became known as Pioneer Assembly of God. (Originally, it was known as the Swedish Evangelical Church.)

Bethel Tabernacle of Toledo began in a community hall under the leadership of Mrs. Jessie Cole and Miss Sara Bangs. Toledo had the reputation of being the impossible place in terms of Christian ministry. However, under the leadership of these two ladies, many lives were won to Christ and a Bible school was even started under Mrs. Cole's direction.<sup>8</sup> (Further details of the Bethel Bible School will be found in the chapter, "Establish A Bible School!")

It was autumn and harvest time was over when the Reverend Wilbur J. Johnson came to town and started a work for God in what had been a vacated bank building on Main Street in Waterville. This church continued for a number of years as an independent work until affiliation with the Assemblies of God in 1948. For a while in 1948, the church and Sunday school grew to be the largest Protestant church in the community. However, some unresolved problems for a time caused the church to suffer in its spiritual impact. Now, under strong and faithful leadership, the gospel message continues to go forth with ever-increasing blessing.

During this period of time from the inception of the Northwest District in 1919 until the end of 1931, these churches were begun within the present geographic area of the Northwest District of the Assemblies of God. In addition, numbers of other churches were begun in Oregon, southern Idaho and western Montana. In Alaska, there was still basically only one organized Assemblies of God work, that being the church of Juneau.

## CHAPTER SIX

### ESTABLISH A BIBLE SCHOOL!

Northwest College was founded in 1934 as Northwest Bible Institute. The school began meeting in rooms provided by Hollywood Temple in north Seattle. There was no prepared budget, no promise of support from its constituency, and no housing provided for students. The school was begun at a time when the nation was in the depths of financial depression. There was still little money, even less work, and people were finding it extremely difficult to make ends meet. God seems to often pick such unlikely times to inspire people with visions of greatness. In the tradition of Jesus Christ, Northwest Bible Institute was established. It was born in the vision of the great need for adequate training for church leaders, pastors, and teachers.

The Pentecostal testimony had spread widely across the northwestern United States. Churches were springing up everywhere, and there was a great need for trained leadership. In more than a few of the churches, there was not anyone who had any theological training at all. The leadership were simply men who had been saved and filled with the Holy Spirit, who felt the call of God on their hearts to tell others in their communities about their glorious experience in Christ.

As the years went by, there was some tendency for splits to occur in churches. Partially, this was due to a weakness in leadership. Many of the leaders were not well-grounded in the Word of God. They had not been indoctrinated in Scriptures to the point that they were able to keep the Body free from error.

#### CENTRALIA, NORTHWEST BIBLE SCHOOL

There had been a good deal of discussion over the years about the need of a Bible institute. One such attempt was a short-lived Bible school at Centralia, Washington.

The Reverend A. Earl Lee, then pastor of the Centralia Assembly of God, had opened a Bible school in an old boarding house in 1932. Within weeks after the opening of the school, Pastor Lee was dismissed from his church. The pastorate and duties of the

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school were assumed by the Reverend C.T. (Kelly) Wahlberg. There were sixteen students in the school at the time. After praying much about it, he decided to continue the program.

He asked the Reverend W.R. Munger to come to Centralia and assume leadership for the school. The school was called Northwest Bible School. Reverend Munger had just resigned his pastorate. He determined that the school would go forward only if God provided for their needs. There were no set salaries, and there was no financial backing even though the district board of presbytery assumed jurisdiction over the little school. Fifteen dollars per month for board, room, and tuition was charged. Textbooks and personal expenses were not included in that amount. The school continued under the contingency that it be approved by the district council. There was no desire on the part of anyone to operate an independent college.

However, there was no next year for the school, and there is no record as to why the school was not continued.

## TOLEDO, BETHEL BIBLE SCHOOL

Jessie Cole, pastor of the new congregation in Toledo, had just completed leading in the building of a new tabernacle when she felt the Lord's leading to begin a Bible school. She spoke of it to the congregation in a Sunday morning service. They were very enthusiastic and ready to do everything they could to see that it would come to pass.

Only one building in town was at all suitable for the school, but upon inquiring about it, everything seemed to be closed. They waited and prayed several days, and when they went back, the Lord had opened the way for them to utilize the facility and had given them two weeks' rent. Jessie Cole believed that this was to be a faith school in which both students and administrators would put their trust in God to supply all financial needs. As soon as people began to hear about their plans, fruit, vegetables, and food of all sorts began to be sent in.

Teachers came next when the Reverend and Mrs. F.A. Sturgeon, well-known evangelists, volunteered their services. On October 3, 1932, the school opened with a day set aside for prayer. Eighteen young men and women were enrolled. By the end of the school year, twenty-seven were attending.

The school became known as Bethel Bible School. Some of the students had come anticipating the missing of meals occasionally when there would be no food and did not expect a comfortable place in which to live. But the Lord provided in every way.

On November 15, 1932, the students of Bethel Bible School began a revival in Vader that continued until the Christmas holidays, at which time Kenneth Hughes took charge of the meeting, holding services on Tuesday and Sunday evenings. In March, Mark Ruth became the pastor of this new work.

In January 1933, Reverend and Mrs. Sturgeon began a revival in Ryderwood which

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continued for three weeks. On Friday evenings during the revival, all of the students would go to Ryderwood in a borrowed school bus. On other nights of the week, various students would go with the Sturgeons and provide musical numbers.

Students also participated in the fellowship meetings which were held within driving distance. Such trips were made to Tacoma, Longview, Onalaska, and Chehalis.

These young people were enrolled from all parts of the Northwest and came from geographic areas as far away as California and Pennsylvania.

The purpose of the school, according to Jessie Cole, was:

. . . not to give a theological course of the Scripture, but simply to give to the student a thorough working knowledge of it. What more do we need when Jesus, urging the disciples in telling them to go into all the world, added, 'Teaching them to observe whatsoever I have commanded you.' Paul tells Timothy, 'Preach the Word.' It is the Word of God that is quick and powerful and will move sinners to repentance.

Our course of study consists of the Pentateuch (a study of types and shadows of the first five books of the Bible), Epistles (analytical verse by verse, study of Romans, I Corinthians and Hebrews), Life of Christ, Church History, Homiletics, Prophecy (including Judgment, Resurrections, Millennium, Kingdom of Heaven parables, two stages of Second Coming, Post-Millenarianism, Pre-Millenarianism, Daniel and Revelation), Doctrines (including God the Father, Jesus Christ and Holy Spirit and the Devil), Divine Healing and English.<sup>1</sup>

Students who were enrolled in the Class of 1933-34 chose the class name "Soldiers of the Cross" and declared a motto, "We will fight a good fight of faith." Students enrolled that year included: Neva Blair, Toledo; Martha Corwin, Bremerton; Ethel Hayman, Seattle; Lloyd Hansen, Vashon Island; Betty Hewitt, Sunnyside; James Kennerly, Klamath Falls, Oregon; Arthur Laws, Olympia; Margaret Long, Centralia; Edythe Matson, Centralia; Winifred McAleny, Toledo; Harry Miner, Centralia; Howard Mitchell, Galvin; May Nass, Auburn; Ben Norman, Napavine; Ethel Smith, Ryderwood; Velma Sturgeon, Hanford, California; and Jewell Tombleson, Rainier, Oregon.

The school which operated for two years in the community of Toledo did not continue beyond the end of the 1934 school term.

The following year, however, in the Sixteenth Annual Northwest District Council, the issue of a Bible school was revived, and it was resolved that a school should be established under the direction of the Northwest District. At that time, no Assemblies of God institution of higher learning was closer than San Francisco or Minneapolis.

### SEATTLE, NORTHWEST BIBLE INSTITUTE

In December 1933, the Reverend Henry H. Ness came to Seattle from Fargo, North Dakota, to assume the pastorate of Hollywood Temple. Pastor Ness had previously served on the board of directors of North Central Bible Institute in Minneapolis,

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Minnesota, a school founded in 1930 by his good friend, the Reverend Frank J. Lindquist. After much prayer, Pastor Ness felt that the Lord was leading him to make church facilities available for such a school to be operated during the week. The board of Hollywood Temple approved the plan of housing the school in the church facilities and agreed to do so at no cost to the school until such time as it would be financially able to pay rent.

Superintendent Swanson agreed that such an institution was vital but reminded Pastor Ness that no monies were available to underwrite such a project. With assurance from Pastor Ness and the church board that the school would be established and housed without assistance from the district, the district council voted its approval.

Because of his vision for the school and due to the fact that he was pastor of the church in which the school would convene, the district council appointed Pastor Ness to be the principal of the new Northwest Bible Institute. (It was not until 1948 that the head of N.B.I. was bestowed the title of president.)

This was a real venture of pioneer faith for Pastor Ness. The Assemblies of God for the most part at that time was constituted of people possessing limited means. Many were often uneducated and had little interest in schools of higher education. They had absolutely no history of supporting such schools financially. Moreover, the custom of giving voluntary offerings rather than underwriting budgets also meant little financial assistance would be forthcoming during the strained circumstances of the depression.

But the school had been conceived and approved; now it was to blossom forth as one of the significant institutions within the Pacific Northwest.

According to Maxine Williams, the school began with three assets: "A man of vision and energy, a roof overhead, and a conviction that this was the will of God." There was no equipment, no faculty, no money, and no experience!

The Northwest District loaned the infant school \$500 to get started. With this money, fifty chairs, some office equipment, and supplies were purchased.

The curriculum of the first year included: Old Testament Synthesis and Atlas, New Testament Synthesis and Atlas, Dispensational Studies, Personal Evangelism, Effective Speaking, Church History, English 1, Music 1, and Practical Work. There was no library but the method of study was not that of research. It was rather listening, studying, and memorizing.

The first student to enroll in the college was Edithorah Owens Glew. Reverend C.C. Beatty of Minneapolis was called to be the first dean and teacher. He served the school faithfully for thirteen years despite frail health. During the first year, Dean Beatty and Pastor Ness taught most of the subject matter. The Reverend C.E. Butterfield, then pastor of Bethany Temple in Everett, and the Reverend T.A. Sandall, then pastor of Fremont Tabernacle, Seattle, came in on a fairly regular basis each week to teach. Miss Ruth Morris doubled as secretary to Pastor Ness and also as English teacher. Mr.

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Delbert Cox, a member of Hollywood Temple and graduate of the University of Washington with a degree in music, gave private music lessons. Mr. Cox served the college for eighteen years. The entire expenditure for salaries during the first year of operation was \$2,398.25.

It was necessary to find someone to serve as Dean of Students so that they could have assistance in finding housing, jobs, and also to give counsel. Mrs. A.B. Christensen and her husband, the custodian of Hollywood Temple, were living in the apartment of the church. Mrs. Christensen became the first matron.

When the college opened its doors for students on October 1, 1934, the enrollment totaled eighteen. Students continued to come throughout the months that followed, and by February 1935, the number had grown to forty-nine — just one short of filling the fifty chairs!

Although they were enrolled in an institution of higher learning, the students really made N.B.I. a school of prayer. Classes were always secondary. Praise and worship to God had precedence. General academics were not held in high regard. It was the Bible training that was wanted.

Tuition was set at \$65 for the entire year with \$35 due and payable upon registration. For thirteen years, this was the tuition fee. In spite of the extremely low cost because of the difficult times in which the school began, many students still found themselves unable to pay even this small amount.

Offerings were taken for the school at monthly fellowship meetings of the churches across the district. During the first year of operation, this produced a little over \$200 income.

In 1937, the school received the endorsement of the United States Department of Labor as an educational institution. Quite a number of Canadian students enrolled due to this because they were able to work for board and room as well as incidental expenses.

The institution also received the endorsement of the General Council of the Assemblies of God.

Each school day either began or ended with a fifty-minute chapel. Students had complete charge of the chapel every day except Monday when faculty members or visiting speakers conducted the service. Students published the NBI *Student's Magazine*, directed the school orchestra, planned and conducted various meetings, prepared meals, and in essence did everything related to the ongoing life of NBI. Male and female students were segregated during the lunch hours as well as in classes and chapel.

On Fridays, classes were concluded by twelve o'clock noon instead of the usual one o'clock. The afternoon became a time of fellowship and rich blessing. Sandwiches and hot soup were provided by the ladies of Hollywood Temple. On Friday evening (Scatter

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Night), the students “piled” into the Hollywood Temple bus to go to the various places of service. It could be a neighboring church, a rescue mission, juvenile hall, a street meeting, or a radio broadcast. During the first year, the entire student body went as a group. However, in the years that followed as enrollment increased, it was necessary to divide the group and send them to several places at once.

Pentecostal people in those days were known for their music, and these young people learned to play musical instruments of every sort. Proficiency was not necessary. Each one played from the depth of his heart, and every person sang “as unto the Lord.” There was no griping about the food served in the cafeteria. Everybody was happy to have any food however it might be prepared!

Mrs. Helen Giles (school nurse and teacher) received \$20 per month but because her husband was working, she felt that she could get along without it. Most of the time, she gave it all back to needy students who did not have adequate clothing or even a second pair of stockings.

There was to be no socializing of men and women students together. Pastor Ness often exhorted them that they were not even supposed to stand around together in the halls. They were not supposed to talk to each other unless they had some specific business. In order to have a date, it was necessary to get permission from either the principal or the dean. If students determined they wished to go steady, the parents of both parties had to write a letter of permission which was kept in the principal's files. A boy was not allowed to walk a girl home from church. (In spite of these stringent rules, however, that special gift of “divine ingenuity” with which most Christian young people have been blessed through the years prevailed, and a number of subsequently happy and divinely-ordered marriages took place.)

Regulations concerning personal appearance required girls during the first year of the school to wear smocks over their dresses during the week and uniforms on Friday. The purpose was to guarantee proper sleeve length and modesty. For many years, navy blue silk, crepe uniforms with stiff white collars and cuffs were worn on Fridays by the ladies. Men wore dark suits and white shirts on Fridays and during all public appearances.

Girls were not allowed to wear anything red, no open-toed shoes, and, of course, no low neckline. Girls were required to wear their hair up. Not everyone was happy with regulations concerning dress and social activities but for the most part in the very earliest years, everyone complied with them.

The church and the school were so interwoven that there was really little separate identity until the church moved into its new quarters in 1951. The friendship of church families extended to the Bible school students was one of the greatest blessings that one experienced.

During those early years, the graduation ceremony was indeed a crowning service. It

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was almost a drama in its total effect. Every student was in his place. There were some years when several mornings were spent learning how to march appropriately with classes being dismissed as this performance was polished.

In the *Student's Magazine*, June 1937, the following report was given:

At 8 o'clock the orchestra began playing, ' 'Neath the Banner of the Cross.' . . . the audience took on an air of expectancy. Down the two center aisles, marching in single file, came the student body . . . there was poise and deliberateness in the way they walked that could be found only in a group with a common but supremely worthwhile goal. They all looked steadily ahead and their countenances showed serenity of soul. On they marched — it was like a reel — the senior class came last. The senior girls were distinguished by their graduation dresses rather than the regular navy blue uniforms . . . I wondered for a moment if I was looking upon a large painting . . . in perfect formation every student was in his place . . . the time passed so quickly. There were no boring speeches . . . it still seemed as though I had been in an art gallery and viewed a painting in which the Master Artist had had a hand.

Such was the emotion and pageantry of those early graduation exercises.

### HENRY H. NESS

The school bore the stamp of Henry H. Ness. He was dynamic, and at the same time, he was inclined not to take credit to himself for his accomplishments. He was a strong disciplinarian. He was enthusiastic, and he stood up for his students. He was a keen, quick, and sensitive person, and the vision that he contained spilled over into the lives of his students. Some of the students felt they learned as much from observing Pastor Ness as they learned from the academic life that was part of the school. He placed a great deal of emphasis upon sacrifice and pioneering. He expected everyone to be a pioneer.

During the Ness administration, four houses were purchased at various times near the church to be used as dormitories. A fifth one was being paid for at the time he left the college.

By the end of the third year, a total of 250 students were registered. From the beginning, women outnumbered men at a ratio of about two to one. That ratio did not change until after World War II when many veterans began attending Bible college on the GI Bill.

The peak enrollment of the Ness administration was reached in 1948 when 376 students enrolled.

The war years took their toll in the local churches from which students came. After the war, there was less interest in education of primarily a spiritual nature. Parents were less demanding in this regard as were the students themselves. Now, there was a



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growing interest in developing Christian laity for service within local congregations and an added undergirding of real collegiate curriculum material. Change from primarily a church service, or spiritual rally atmosphere, to that of an educational institution was quite slow, but it did continue.

One of the primary ingredients producing change was the development of the faculty members themselves. In 1939, the Reverend Eugene V. Bronson, a former Methodist minister and United States Army chaplain, joined the teaching staff. The Reverend Allan Ellis joined the staff in 1944. While he carried no degree, he had a wide range of educational experience and had served as a school teacher in Canada. In 1944, an honorary Doctor of Divinity was conferred on Principal Ness by the Los Angeles Baptist Theological Seminary.

The Reverend Richard E. Bishop and Miss Estelle Criteenden were also well-educated, influential people in properly structuring courses on academic levels and in the strengthening of educational procedures in the classroom.

Continued pressure was always there to upgrade the institution so the students could gain recognition of their collegiate work upon transfer to another school. In 1948, the first degree program was conferred at a four-year level. It was a Bachelor of Arts in Religious Education. A fifth-year program was also available and culminated in the giving of a Bachelor of Theology degree. Fourteen students graduated with a B.A. in Religious Education in 1948.

The addition of the fourth year was accompanied by a name change. The school from that point became known officially as Northwest Bible Institute and Seminary.

Until 1948, the library had consisted of a locked bookcase in the foyer of the lower auditorium. If a student wanted to get a book, he had to go to the main office and request a key. Included in the library was a set of Matthew Henry Commentaries, several fiction books, and a few miscellaneous volumes. A plea went out to the fellowship to provide books on a donated basis. This resulted in many books being received that could not be used. In the 1946-47 academic year, \$100 was spent on the library. This was increased greatly in ensuing years until presently the beautiful and spacious D.V. Hurst Library is located on the campus in Kirkland.

Most of the recreational life was informal. Students made use of the Green Lake play field as well as Lower Woodland Park. Gymnasium facilities of a nearby high school also were utilized.

Until 1948, Dr. Ness was able to report each year at the district council that the school was financially solvent.

In the Summer of 1948, the district presbytery appointed Dr. Ness as full-time administrator, changing his title from that of principal to President.

Academic changes centered around an inclusion of non-Biblical courses such as Pastoral Psychology, Archaeology, and Psychology of the Christian Religion. Modern

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languages were also offered for the first time.

The school calendar changed from a semester to a quarter system so as to correspond more closely with other colleges and universities in the area. The student-faculty ratio that year was sixty-eight to one.

The name "seminary" was dropped at the end of the 1948-49 school year under the encouragement of the accrediting association. They felt that the word "seminary" applied only to graduate level schools. In the district council in June 1949, the school's name was changed to Northwest Bible College. Some people interpreted the new name change as a symbol of moving the college from spiritual values to academic values. The college was really caught between its accrediting association and its constituency.

Many things did not change, however. The strong missionary emphasis continued. Many churches were founded and pastored by graduates of the college. And the school still fulfilled its primary purpose of sending young people into the ministry of the gospel of Jesus Christ.

New problems began to appear on the horizon. In 1948-49 because of the faculty additions, improved salaries, and library upgrading, the institution was for the first time faced with a financial deficit in the amount of over \$4,000.

Dr. Ness's activities increasingly took him away from his responsibilities at the college. This also created some unrest among students, faculty, and constituency. About this time, Reverend Frank Gray, superintendent of the Northwest District, became seriously ill. A committee was appointed to care for his duties. Charles E. Butterfield was appointed the chairman. The district presbytery was still the board of directors of Northwest Bible Institute. So as chairman of the above mentioned committee, Pastor Butterfield was also temporarily designated chairman of the Northwest Bible Institute Board of Directors.

When in January 1949, Governor Langley appointed Dr. Ness as chairman of the State Board of Prison Terms and Paroles, Dr. Ness informed Pastor Butterfield of the fact that he was resigning from the presidency of NBI effective immediately. "I won't be down there tomorrow," he said. "You had better come down and take over."

### THE BUTTERFIELD YEARS BEGIN

Pastor Butterfield was at the institute the next morning. He spoke on the regular radio program that preceded the opening of the school day. He taught Dr. Ness's classes and attempted to keep things going as best he could.

The district presbytery was called into special session on January 25, 1949. Now, the welfare of the school had become the paramount consideration of this esteemed body. Meeting again on January 27, despite his being convalescent, Frank Gray was again acting as superintendent.

The district presbytery voted to appoint Pastor Butterfield as temporary president

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until the annual district council in June. During the interim, they contacted a number of well-known denominational leaders who had experience in school administration to ascertain whether or not they would be available to accept the position of president of Northwest Bible Institute. A special Bible school executive committee was appointed by Superintendent Gray. It included Pastor Butterfield and Pastors Donald Fee, E.R. Scratch, J.O. McGahey, and W.H. Boyles. This group sought to review the curriculum and make recommendations in regard to changes, school personnel, employment contracts, and applications for prospective students.

By February 15, this committee had recommended that the school be departmentalized into Christian education, theological, musical, and missionary departments of training. At this same meeting, the district presbytery voted that C.E. Butterfield be appointed as president. He refused the appointment at that time, encouraging the committee to search for someone else.

The search for a different successor proved fruitless. At the June meeting of the district presbytery during district council, Pastor Butterfield was once again asked to assume the presidency on a permanent basis. This time he accepted.

I was most aware of my incapacilities and my inadequacies for my position in an educational institution, since I had had no theological background myself and had not a college degree. But about all I did possess, I think, was a real burden for this work and a real desire to see it go ahead. So I finally consented that I would take the school . . . It appeared that I was going to have a real problem of reconstruction although I had no experience and little help from within the school or without to do it. I did find tremendous help in the Lord and assurance from Him that He would be with me.<sup>2</sup>

At this same meeting, E.V. Bronson was appointed to take C.C. Beatty's place as dean. Reverend Beatty was named dean emeritus of Northwest Bible College by the district presbytery on June 8. The total assets of the college at this time were four old houses used as dormitories that were in such rundown condition that special permission had to be granted by housing authorities in order to be able to continue using them. And even these old houses were mortgaged. The rest of the equipment belonged to Calvary Temple. A ten-year lease had also been signed in November 1949 that would allow the college to use the old building that the church vacated when they moved to their new facility. There was one other asset that cannot be overlooked.

That asset was God!

Without God, the incredible problems of the school could not possibly have been solved! But it is also true that without God's men, He will not have vessels through which to channel His blessing. Thank God such men made themselves available.

During the next few years, the Lord's blessing continued to rest upon the college.

## ESTABLISH A BIBLE SCHOOL!

Space was desperately needed. Dean Bronson shared his small office with three part-time instructors. Other faculty members had only a drawer in the main office files. They sat where no one else happened to be at the moment. Only the dean of women, Mrs. Molly J. Perks, had a private office. Everyone had to share in whatever business was going on at the moment.

As a continued effort to upgrade the academic life of the institution was made, uneasiness increased among the constituency as they heard such terms as general psychology, philosophy and literature being added to the curriculum. There was a feeling that somehow this kind of academic material would spoil the spiritual man. Students were confused. Churches entered into a period of distrust with regard to the new activities. The college was definitely on the defensive. The sudden change of administration had brought in new instructors who were strangers. Students became distressed, when at times they were required to do things that could not be clothed in a religious atmosphere. A few forfeited their graduation because they did not wish to expose themselves to subjects they thought to be spiritually dangerous. It would be several years before these agitations and anxieties subsided.

One of President Butterfield's immediate priorities was the expansion of the pathetically inadequate library. In his first year of administration, 3,000 volumes were added, and nearly \$1,500 was spent for books. Miss Marian Kirsch was hired as the first full-time librarian. By 1954, 8,170 were catalogued into the library. These had come from a variety of sources including churches, youth groups, and WMC groups, which provided monies, time, and energies for this cause.

### 1950-55 "HARD TIMES . . . AGAIN!"

Due to the problems and uneasiness of the times, student enrollment dropped to only 243 in the 1949-50 year and then to 183 in 1951-52.

In June 1950, the district presbytery recommended the establishment of a regional Bible college that would include the districts of Montana, Idaho, Washington, and Oregon. On July 18, 1952, the college was incorporated in the State of Washington. The Northwest District became a co-owner in conjunction with other districts which might join. The properties of the school were transferred from the name of the Northwest District to that of Northwest Bible College. By 1952, the Montana District Council of the Assemblies of God had joined. The Southern Idaho District became a part of this arrangement in 1957.

There was also an important change in the makeup of the board of directors. In 1953, this board was reorganized and was comprised of three representatives from each of the participating districts together with one alumni association representative, four appointed members from the Assemblies of God laity, and the president of the college.

At the end of 1952, total assets of the college only amounted to \$40,000. Efforts were

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made to secure the support of the alumni. By the Summer of 1956<sup>®</sup>, the Living Endowment Fellowship was formed around the concept that if each person would give a modest amount for the operational budget, it would negate the necessity of having to acquire large sums from generally unavailable sources. Then the large gifts could be set aside for campus expansion. The Reverend Norman Gardner, an alumnus of the college, was charged with the responsibility of selling these memberships. The plan was not received with enthusiasm by the constituency. The first few years showed only about 300 memberships. However, as the years have gone by, the plan has continued to grow until at the present time, there are between one and two thousand memberships with individuals giving \$10 annually to the operational budget of Northwest College.

There were also thousands of dollars that had accumulated over the years in outstanding student obligations. Finally, it was necessary to establish a regulation that no student could be graduated while owing money to the institution.

During these hard times, the faculty and staff, together with President Butterfield, assumed a tremendous dependency upon God. There were days when there was no money at all with which to pay bills or meet teachers' salaries, yet there was no time that teachers went without their pay and not once were they even asked to wait for their checks. God had promised, and He was assuming responsibility.

Many were the stories that were told about God's provision for the needs of the college. President Butterfield recalls one favorite experience when a trying financial need of about \$1,000 was imminent. President Butterfield had been praying, but no answer seemed apparent. He pushed some of his second class mail to one side on his desk and looked through the letters that appeared as though they might have some funds for the school, but to no avail.

Finally, one day in desperation, he was going through the mail he had accumulated on the one side of his desk. There, he found a small envelope addressed to him at Northwest Bible College. It was written in pencil very faintly, and one could hardly make out the address. There was no return address on the envelope but it was thick!

When President Butterfield had first noticed it on his desk, he thought it was "some dear old lady who was interested in sending out tracts since I had received many bundles of tracts that look just like this package." Not only that but the envelope looked as though it was about ready to fall apart. However, when he tore it open, the contents fell out on the desk. It was a handfull of bills that amounted to exactly \$1,000 — *just what was needed!*

In January 1952, Ralph M. Riggs, then national secretary for the Education Department of the General Council, paid a visit to the college. In the course of meeting with the faculty, discussion centered on the tremendous need for a campus. He challenged the faculty to an act of faith. A token offering was received which totaled \$112.41. This was the initial beginning of the Northwest Bible College campus fund.

## ESTABLISH A BIBLE SCHOOL!

There was much interest thereafter but no further money and therefore very little progress. In fact, it was destined to get darker still.

In the Spring of 1955, a report of the projected route for a new proposed freeway through Seattle indicated that it would come through the city and directly across the property of both church and school. Finally, the college received notification that its property would be condemned for a new freeway. Is this the end? The death of a vision? Or is it a new beginning clothed in adversity?

### “FIND A NEW CAMPUS”

In the Summer of 1955, the Reverend Herbert W. Crowder became the college field representative. A year later he was to become the business manager. He had been pastoring in Colfax, Washington, and while praying one day felt impressed to ask the Lord to “open the door that I have nothing to do with, and I will go into it.” Within a week, he received a call from President Butterfield. This sort of ministry was the farthest thing from his mind. But after a period of additional prayer, he felt the Lord’s direction and accepted the position.

District Superintendent Dwight McLaughlin moved into action by appointing a campus planning commission and charging them with the responsibility of locating a suitable new site.

All this while, the school continued on. In the Spring of 1948, application was made for accreditation with the Accrediting Association of Bible Institutes and Bible Colleges. On October 16, 1952, the college was officially accredited by this organization and listed by the United States Department of Education as a school of higher learning.

In 1955-56, a junior college program was created to provide professional subjects for those who were not going into full-time Christian ministry. It also provided a two-year block of credits that could be more easily transferred to a liberal arts school at a later time should the desire be there to do so. Thus, these students would have the benefit of the strong spiritual atmosphere of the Christian college campus along with ministerial trainees.

One of the immediate effects which the junior college program had was the complete phasing out of the old three-year diploma program.

Once again in 1956 the name of the college was officially changed — this time to Northwest Bible College and Junior College. In 1958-59, a short-lived Master of Arts in Theology program was introduced. Those students enrolled continued until the degree had been earned, but it was never offered after that year. A total of three students graduated from that particular program.

The campus planning commission continued to look at many sites — most of them raw acreages that required significant development. They traveled to Vancouver, Spokane, Yakima, Tacoma, and many other places without success.

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In the midst of this extremity, God moved and provided His miracle!

There came to the attention of President Butterfield a piece of property in Houghton (now Kirkland) east of Lake Washington. It had previously been used in wartime as a housing project for workers at the Lake Washington shipyards. There were about thirty-five acres on the site. Streets, sidewalks, lights, and sewers already were installed. It had been vacant for about ten years.

When President Butterfield discovered that this property was here, he made it a matter of definite prayer. One night, he went to the site. It was dark and rainy. He knelt on one of the damp, old concrete slabs that had been used as a foundation for a house in days gone by. There, he asked God for this property. He saw in his mind the great possibilities in this beautiful site overlooking Lake Washington. Then, the Lord spoke to his heart and assured him that in His time He would give it to this cause.

The road was not easy, however. It was a valuable piece of property. It had to pass through a myriad of governmental agencies. The initial application was rejected. This was a personal blow to President Butterfield, but he still stood on the promise that God had given him that cold and rainy night. Finally, he realized that the Lord was telling him, "I will give it to you." He made it clear to President Butterfield that while they had been looking to the government to give it, the Lord had determined that it was He who would provide.

Then, in the Autumn of 1958, a letter was received by President Butterfield indicating that after a series of vital negotiations, the government looked favorably upon the application and was going to award a deed for the property. Here was God's direction! This is what the Lord had meant in the beginning when he had said, "I will give it to you!"

Twenty-three acres were given outright to the college, and an additional twelve acres were purchased for \$30,000.

One of the stipulations placed on the project was that \$100,000 be in the bank within thirty days to insure that building would begin immediately. The Reverend R.J. Carlson, superintendent, spent most of that month traveling throughout the district raising the necessary monies. Some churches loaned their building funds if they were not planning to build within a year or two. Individuals gave from \$1.00 to \$10,000. By the time it was necessary to have it, the local bank was able to affirm to the government that the money was indeed on deposit!

## THE DICKEY GIFT

God had begun to work in behalf of the college and its anticipated new campus in the Summer of 1956, two years before the granting of the property. Then, it was an additional three years before the final culmination of the story. In the Summer of 1956, as President Butterfield was praying about finances, there came before him the name and face of a woman whom he had not seen for a number of years. He felt impressed to

## ESTABLISH A BIBLE SCHOOL!

write her and tell her about the needs of the school. He found out that she was living in Southern California and then wrote to her, telling of the school and the new campus.

Some days later, he received a letter from her. The letter was rather curt and abrupt and stated that she was not at all in sympathy with the Northwest District of the Assemblies of God. Dr. Butterfield put the letter away, feeling somehow he had been mistaken — that God was not speaking to him after all.

Not long after this, he received another letter from the lady and in it was a check for \$6,000 for the college. He called her on the telephone and thanked her for the money. He also asked if it would be all right to use the money for the present need of the campus. She asked him to visit her, and so he flew to southern California. There, Mrs. Dickey informed him that he could use the \$6,000 for any need that the school had right now. At the same time, a thorough interview about the school and its objectives was entered into. She questioned him at length, and he responded graciously. President Butterfield felt that ended the situation and actually believed that he had received perhaps all the money that she had, even as the "widow's mite" had been given to the Lord.

Some time later, however, after she passed away, it was discovered that through her will she made Northwest College the residual heir of her estate. She had not mentioned this to anyone at the college, and it came as a significant surprise. In 1959, her attorney called President Butterfield and indicated to him that the estate would be in the amount of approximately \$450,000. Actually, during the two or three years it required for all of the estate to be settled, the entire benefit to the college was between \$600,000 and \$700,000.

Now with property in hand and the promise of miraculous funding, on October 5, 1958, a ground-breaking ceremony on the new campus was conducted. Construction work began immediately. That winter, the one usable building on the property was renovated and became the student union building. NC students themselves had already raised \$5,000 for a lounge in a hoped-for student union building. Work also began on four one-story buildings which would comprise the main educational unit of the college.

During the Summer of 1959, four new buildings were constructed on the Houghton campus. The opening of school was postponed until the end of September to allow time for all to be made ready. On September 28, the new campus opened, and in spite of the fact that student housing was not available, many new students joined Northwest College that year. Since that year, a number of new buildings have been erected — the most recent being the D.V. Hurst Library.

After much deliberation regarding the name of the school, it was determined to officially change the name to Northwest College of the Assemblies of God. There was a reaction in the constituency, however, and once again, this was reflected in a drop in enrollment. There was uneasiness at the omission of the word "Bible" because many



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people felt the basic character of the college might somehow mysteriously change. This, however, was not the case, and as time went on, people began to recognize that there was never a time in which the Word of God received greater concentration and more thorough exegesis in the minds and hearts of the student body than in the more recent years under the capable teaching of a dedicated and qualified faculty and staff.

The office of public relations director had been in existence intermittently since the beginning of the Butterfield administration. It received its greatest thrust forward, however, in 1963 when B.P. Birkeland assumed that responsibility. He, together with the college president and Reverend Crowder, formed an effective team going across the Pacific Northwest raising funds and recruiting new students to attend the expanding Northwest College.

In May 1965, a laymen's council and a women's auxiliary was formed under the direction of Reverend Crowder. This lay council has proved to be an advisory resource to the board of directors. Its study committees make recommendations regularly and have provided significant valuable academic contributions. Another primary function it has served is that of financial benefit. Over the years since its inception, thousands of dollars have been given by members and friends of the lay council.

In January 1966, H.W. Crowder was given a new portfolio, that of director of development. Under his leadership, long-range planning for the financial stability of the school has been initiated and implemented. Reverend Crowder has made a significant contribution during his years of service to the college and has proven beyond a shadow of doubt that he indeed was called by God to this task many years before in the little town of Colfax while at prayer one day.

### D.V. HURST BECOMES THIRD PRESIDENT

The board of directors in February 1966, selected as successor to C.E. Butterfield, the Reverend Duane V. Hurst. President-elect Hurst was to be the first president of the college with graduate training, having earned his Master's degree in education with emphasis on college administration at Drury College, Springfield, Missouri. President Hurst later received an honorary Doctor of Divinity degree from Southwestern Assemblies of God College, Waxahachie, Texas.

Student life on the campus is different today than it was in days gone by. The college has endeavored to keep rules at a minimum. Those who remember the earlier days when there was hardly freedom to converse with the opposite sex find present regulations rather relaxed. Men and women are no longer separated in their chapels or classes. Many restrictions regarding dress and hairstyle have disappeared.

Certain regulations do remain: smoking, drinking, dancing, and other such related matters are discouraged. Students may not marry during the school year.

The student life activities include banquets, picnics, sports, and musical groups. There are numerous opportunities for ministry and experience in almost every area of

## ESTABLISH A BIBLE SCHOOL!

Christian service. Throughout its history, the major contribution of Northwest College has been to challenge its youth to Christian commitment, whether that commitment is ultimately expressed in pastoral ministry, in missionary service, or as a dedicated lay minister in one's own community and congregation. Recently, under Dr. Hurst's administration, accreditation recognition from the Northwest Association of Schools and Colleges was achieved.

Both academically and spiritually, the original distinctives of the college continue to shine forth like great rays of Divine Light. Its graduates are encompassing the world with the good news of Jesus Christ!

Born in the depths of the Great Depression, it has continued through years of struggle and war to the years of great prosperity in our nation. It has seen its supporting constituency change from little or no interest in higher education to a great demand, not only for religious training, but for liberal arts and professional training other than that required by the pastoral ministry.

It has grown from its humble beginnings in the rundown dormitories and borrowed facilities to a beautiful modern campus. It has progressed from a curriculum that was basically high school in level of academic proficiency to that of an accredited college.

It was begun by faithful men and women who were willing to consecrate themselves to this cause for little or no financial consideration. It continues to be served by a faculty and administration who accept much less remuneration than they could receive elsewhere because they believe in what God is doing in the lives of young people today. These men and women want to be a part of the work of the kingdom of God in these final days.

The college still has no large endowment, no continuing source of income, and no wealthy alumni to underwrite it.

*But it has a great God!*

LET LIGHT SHINE OUT

# CHAPTER SEVEN

## ASSEMBLIES OF GOD 1932-1941

1932

1932

*On March 1, Charles Lindbergh, Jr., twenty months, is kidnapped from his home at Hopewell, New Jersey.*

*The Winter Olympic Games are held at Lake Placid, New York, and the Summer Olympic Games are conducted in Los Angeles.*

*On November 8, Franklin Delano Roosevelt is elected president of the United States, defeating Herbert Hoover by a margin of over seven million votes and winning 472 of 531 electoral votes. Congress is heavily Democratic.*

In 1931, the Northwest District (still comprising Washington, Oregon, Idaho, western Montana, and Alaska) was divided into eight fellowship sections. Monthly fellowship meetings among the existing churches were conducted and proved to be a real spiritual uplift to everyone. In November of that year, a three-day Bible conference was conducted in Spokane, and a similar conference was held in Corvallis, Oregon, in March 1932. Superintendent Samuel Swanson and others of the brethren led in these conferences. Even though this was during the heart of the Depression Era, a great sacrificing spirit was manifested in the home missions aspect of gospel work as new churches continued to open in communities throughout the Northwest.

By 1932, the General Council of the Assemblies of God had 300 missionaries on the foreign field. The total world missions enterprise required \$25,000 per month for its support.<sup>1</sup>

## LET LIGHT SHINE OUT

In spite of the tremendous growth, however, districts still continued to operate on a “shoestring” budget. Total Northwest District receipts from June 1931 through June 1932 reached \$3,344.73. Of this amount, a grand total of \$1,016.57 came from ministers’ offerings. The superintendent’s salary during that same time period totaled \$2,100. With a total of \$3,255.35 expenses incurred in the year’s ministry, the balance in the treasury on June 14, 1932, came to \$89.38.

During the year, \$474.50 was distributed for home missions work among the cities of Astoria, Oregon; Vancouver, Washington; Hepner, Oregon; Edmonds, Washington; Ellensburg, Washington; Missoula, Montana; Freewater, Oregon; Granite Falls, Washington; Albany, Oregon; Drain, Oregon; Ronan, Montana; Bosco, Idaho; and Weiser, Idaho. When one divides \$474.50 among thirteen churches, it gives an indication as to the financial difficulty that the district and the churches faced.

The special speaker at the district council was Elder J.W. Welch. (R.J. Craig of San Francisco was also a regular visitor during those early years of the Northwest District.) Among those people who received license to preach at the 1932 council are these familiar names: Arthur and Edna Ahlberg, Archie and Eleanor Bursch, David Carlson, Homer F. Rugwell, Ted J. Silva, Charles M. Slaughter, and Lyle B. Spradley.

On Friday, June 17, 1932, the district council took a major step forward financially by resolving that “each minister of this district make a practice of sending to the district treasurer for the general fund of the district approximately one-half of the tithes of his or her income.”<sup>2</sup>

In 1932, missionaries from the Northwest District labored in three major foreign lands. In Africa, the Alva Walkers and Miss Agnes Hammarburg served in the Belgian Congo. In China, the Harold Hansons ministered in Peking; the Martin Kvammes and the A.W. Wingards ministered in Manchuria, and Miss Rhoda Fowler served in Kansu, West China. Mildred Ginn served at the Hebron Missionary Home in South India, and the Murrell Coughrans served in Cawnpore, India. Several others had served earlier on the mission field.

By 1932, there were sixty-seven churches in Washington, forty-one churches in Oregon; seven churches in Idaho; five churches in Montana; and one in Alaska. There were 102 ordained ministers and 92 licensed ministers listed in the district that year.

On February 19, 1932, Reverend H. Warwick began the work at Glad Tidings Church in Vancouver.

In the eastern part of the state, the Assembly of God in Pasco was begun, and Reverend C.C. Douglas pioneered the Pentecostal Tabernacle (now Assembly of God) in Dayton.

Evangelist Lloyd Smith started a church with twelve members in the community of Brewster. It was originally known as the Full Gospel Mission. From 1932 to 1939,

various buildings in the community were rented. Finally in 1939, the congregation moved to their present location. A schoolhouse was divided into sections and moved from the Watson School District to the site at a total cost of \$85. Further remodeling cost \$750, and in the year of 1939, a work for God which had been established years previously finally had a home!

1933

Between the 1932 and 1933 district councils, District Superintendent Samuel Swanson was involved in the dedication of twelve new places of worship. These churches included: Goldendale, Washington; Astoria, Oregon; Hood River, Oregon; Yoncalla, Oregon; The Dalles, Oregon; Ronan, Montana; Missoula, Montana; Ellensburg, Washington; Yaquina Bay, Oregon; Bellevue, Washington; Zion Mission, Seattle, Washington; and Evangel Tabernacle, Everett, Washington. The work of the Lord continued to expand across the Northwest as churches became more established and new works continued to open their doors to the communities surrounding them.

On Wednesday, June 7, 1933, at the Fifteenth Annual Northwest District Council, the members and delegates in session passed a resolution that "the Northwest District establish a district Bible school and that details concerning said Bible school, such as location, equipment, facility, and policies of administration be placed in the hands of the district officary."<sup>3</sup> This resolution set in motion the planning and study that led to the formation of the now well-known and respected Northwest College of the Assemblies of God.

In 1933, Mr. Patterson founded the work at Rosalia. A.E. Adams became the first pastor.

E.B. Cross and George Lathim pooled their spiritual resources together to begin the Neppel Assembly of God which later became known as Moses Lake Assembly of God. At the time, there were about 200 people living in the Neppel (now Moses Lake) area. A theater was rented each night except "show night" which was Thursday. Music consisted of a banjo and guitar on which the Crosses had learned to chord. Many young people were saved and filled with the Spirit. After the group moved to a storeroom to conduct services, the Weller Sisters came to the community. During their ministry, a revival broke out to such a degree that a solid church was established.

1934

1934

*This is notably a year in which crime ceases to pay as the nation views the end of the careers of Bonnie Parker and Clyde Barrow, John Dillinger, Charles Arthur [Pretty Boy] Floyd, and of George [Baby Face] Nelson.*

## LET LIGHT SHINE OUT

By 1934, the efforts of the members of the Northwest District Council to become a cohesive spiritual entity were very evident. It was also evident that the brethren felt a need to bind themselves together in a more closely-knit working relationship.

For some time it had been the practice of the district council to screen all new applicants for credentials. They had to appear in person before the ministerial relations committee. Ordination services from the very outset were always held in conjunction with the annual district council. It had also been officially resolved that all evangelists and traveling workers coming into a field where there was already a recognized Assemblies of God work should seek to work in cooperation with those places of fellowship in order to maintain unity and harmony. Whenever persons sought recommendation for council fellowship through individuals or assemblies, a report of such a request had to be sent to either the district superintendent or the district secretary. This brought about a greater control and understanding of what was going on across the broad expanse of geography then known as the Northwest District Council.

The executive committee of the district continued to arrange for conferences and meetings for the Assemblies of God missionaries on furlough who needed to itinerate for their support and special ministry projects.

The question of establishing a Bible school in the district was discussed further at the district council in 1934. There was a reaffirmation of the intent to establish such a school.

It was also determined that a committee of three persons would be appointed for the purpose of locating a suitable, permanent camp meeting site for the Northwest District so that the popular summer camp meeting program could be expanded.

It is also worthy to note that by this time the district superintendent was receiving the outstanding salary of \$175 per month!

In 1934, an independent group formed the Glad Tidings Mission at 5601 North Pearl in Tacoma. A.J. Ahlberg was the first pastor. This church continued to grow, and in 1934, it affiliated with the Assemblies of God.

A great deal of new church activity continued in the eastern part of the state throughout the remainder of this year. The Full Gospel Church was opened by Archie F. Bursch in Lind. The church affiliated with the council in 1945.

Cashmere also felt the impact of the gospel message as their new church affiliated with the council.

Russell Eylander, W.H. "Bill" Gobiet, and Richard Philp came to the little mountain community of Republic in August of 1934 with the purpose of starting a full gospel church. Mr. Eylander left in about six months leaving Bill Gobiet and Richard Philp in charge as co-pastors. These two men worked together for about two years before Richard Philp left.

Meetings were held for a time in the J.B. Linquist Building on Eighth Street. Later,

they moved to the old Liberty Theater. Many of the early ministers in this little assembly were forced to find employment outside the church because the small congregation could not support a pastor and family. Many times, jobs were unavailable or of short duration, and so there was a high turnover in the pastoral leadership of the church until Leonard Ford arrived with his family in July of 1945. He remained until 1954 and brought solidarity to the small congregation as well as leading them in their first building project.

In 1934, the Naches Assembly of God was organized by Reverend L.R. Silvers. Reverend Silvers was a former Calvary Pentecostal minister who later in his activities for the Lord became affiliated with the Assemblies of God. He, together with others, purchased a lot on which the church building stands today.

This is also the year that Reverend A.B. Crabb founded a work for the Lord in Coeur d'Alene. The Seattle Glad Tidings Assembly of God began in January of that year. They had no pastor at the time, but as did so many new works in those days, it simply came forth out of the desire of lay leadership.

On September 13, 1934, church services were held in the upstairs of a building on the corner of Emerson and Wapato in Chelan. This building later burned, and the property was obtained by the local congregation. A frame building was erected and later relocated to its present site on Emerson and Okanogan Streets. Reverend L.E. Davis was the first pastor.

Works were also begun in Kittitas by Tom Overland and at Saint John by Gladys Duty.

1935

Samuel Swanson's untimely death in 1935 came as a shock to those who constituted the fellowship. Reverend Frank Gray was asked to once again serve as acting district superintendent. This was a key period for the Assemblies of God and marked the year that the Northwest District Council formally incorporated as a non-profit religious organization. The date was June 25, 1935. Those who signed the articles of incorporation included: Charles E. Butterfield, Frank Gray, Edwin G. Lawrence, Cecil W. Ahalt, Charles G. Weston, Donald H. Fee, Werner Uhlman (whose son later became one of Seattle's mayors), C.C. Douglas, Dwight H. McLaughlin, J.E. Rasmussen, Allen J. Brown, Luther M. Powell, Thomas A. Sandall, J.A. Bogue, and Percy S. Jones.

T.A. Sandall of Seattle was elected district superintendent at the 1935 district council. Thomas A. Sandall was saved in pentecostal meetings in a little school house in northern Saskatchewan in 1919. He received his baptism in the Holy Spirit a year after and then a call of the Lord upon his life into the ministry.<sup>4</sup> Reverend J.A. Bogue of Portland was elected district secretary-treasurer. Reverend Bogue went on the payroll at a remuneration of \$10 per month for his official services.

The council also passed a resolution recommending that pastors encourage young people's activities in their local assemblies and stated that the different sections of the



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district would be officially permitted to have occasional young people's fellowship meetings under the supervision of the local presbyter.<sup>5</sup>

In 1935, new churches were begun in Ahsahka and in PeEll. The PeEll Assembly was set in order by William A. Senior.

Reverend and Mrs. Perry Dymond began a Sunday school in the community of Belfair at the Belfair School gymnasium. By 1938, the Sunday school had grown into the Church in the Wildwood. In 1940, the name was changed to Belfair Full Gospel Church, and the congregation affiliated with the council in 1942. In 1945, the church withdrew from the fellowship and did not reestablish affiliation with the council until 1954.

In nearby Olympia, E.G. Lawrence was establishing the work in that city.

Near the City of Tacoma in the community of Spanaway, prayer meetings were held late in the fall. During these meetings, a number of persons accepted Jesus Christ and together desired to do a work for the Lord. In the spring, a tent was purchased and set up at the junction of Pole Line Road and Mountain Highway. Reverend Walter R. McDonald conducted special services. Then, a succession of ministers followed him until the Summer of 1937 when the tent was moved near the site of the present church. During the Winter of 1937, services were held in a portable tabernacle owned by Earl Wilkie.

After graduating from Northwest Bible College, Eugene Born served as pastor of the Spanaway church, and under his leadership, a frame building was finished and dedicated in June 1938.

R.J. Carlson opened still another work in the Okanogan Valley in 1935. It was located in Peshastin. It was begun as a mission out-station by the Leavenworth congregation. The group disbanded for a while and later opened again under the leadership of E.E. Hendall as a non-denominational church. The congregation ultimately became affiliated with the Assemblies of God in 1945.

This was also a big year for Spokane and the surrounding area. A group of believers gathered together to form the Glad Tidings Assembly of God under the leadership of Reverend Kristian Nielsen who served as interim pastor from March to August 1934. Reverend Roy Smuland was subsequently elected pastor, and on September 26, 1935, the church affiliated with the district council.

Iver H. and Gustav M. Sanceno moved to the Newport area in 1932. It was their desire to see a church in this community. Through the help of Reverend B.P. Nordby, they contacted the proper authorities while attending the Centralia camp meetings in 1934 and 1935. It was through this effort that a pioneer work was begun. Reverend Burl Crabb was extended an invitation to hold revival services. These services constituted the beginning of the church.

Reverend Archie Bursch also had held revival meetings prior to 1935, introducing the Pentecostal message to the Newport area. After these meetings, it was some time

before the actual establishing of the church.

During this period, A.O. "Bud" Graham contributed much to the early inception of the church. He operated sawmills in the surrounding area, and his employees were Christian men. They held Christian services within their mill camps and also donated lumber for the building of churches throughout the area. He donated the basic materials for the new church building in Newport.

The Assembly of God in Oroville was founded in 1935 by Frank Edgemon.

And in the farming community of Ritzville, R. Russel Eylander conducted meetings that led to the forming of the Assemblies of God church there. It was simply the logical conclusion to a local outpouring of the Holy Spirit that had preceded the meetings. The church was built during the depression years through the dedicated efforts of local lay people, having begun with only twelve charter members.

Although there is some memory of meetings held in private homes, there is no history of a concerted effort by anyone to open a work in Kennewick before the year of 1935. It was in that year that Claude E. Chattuck surveyed the community which then boasted a population of 1,520. He felt that the Lord was leading him to begin a work, and so he rented an empty store building at the corner of Kennewick Avenue and Washington. A revival campaign was begun. At the close of the meeting, a little group was banded together around the Person of Jesus Christ. They moved around to several different locations, periodically being served eviction notices which required them to secure new facilities in order to continue the congregation.

Dorothy Sieg and Gertrude DeBoer came to Kennewick in 1941 and continued as leaders of the little flock. While they were there, with the help of a small loan from the district home missions fund, two lots were purchased and a tent was secured in which services could be held while plans for a new building were drawn. God's continued blessings were upon them even during the war years and after. Finally, the Kennewick First Assembly of God grew to be a strong and viril congregation that is a focal point for the gospel ministry in the Tri-Cities area.

1936

The year 1936 was another period of significant change as events moved once again toward the necessity of having Frank Gray's steady hand at the helm of district leadership. On Thursday, June 25, 1937, Reverend Gray was declared elected to the office of district superintendent. He continued to retain his pastorate at First Assembly of God, Tacoma, while conducting his official work in the district.

Earlier that week, the ministers of western Montana met with the district presbytery late into Monday evening to discuss the prospects of withdrawing from the Northwest District in order to join their eastern Montana brethren in forming the new Montana District Council. After much prayerful discussion, they were advised to proceed, and plans for formal withdrawal were set in motion.

LET LIGHT SHINE OUT

The Northwest District moved forward toward the establishment of a ministry to the prison institutions within its boundaries. Arvid Ohrnell, formerly the pastor of the Scandanavian Pentecostal Church in Seattle, was granted credentials with the Assemblies of God and began his ministry to persons incarcerated in prisons throughout the Northwest. The district gave formal approval to his prison work and suggested that churches take an offering once a month to assist in his support. This began a beautiful long-standing ministry that culminated later in the Reverend Ohrnell being appointed national prison chaplain of the Assemblies of God.

In 1936, Reverend A.S. Teuber began the Assembly of God in Tonasket.

In the western Washington community of Packwood, the Full Gospel Church was begun on Easter Sunday. Orville Danielson visited from the Centralia area on Sundays. Soon after, John Turner came to pastor the church. Services were held in a hall as there was no church building. From there, they moved to an old CCC camp and then to an elderly lady's house. This church really was founded because two sixteen-year-old boys, Orville Danielson and Walter Prindle, wanted to win souls for Christ!

And in Monroe, Evangel Tabernacle was founded in 1936 by the Reverend James O. McGahey.

Reverend Carl W. Greenwood felt the call of God to open a mission in a location in the City of Spokane where lost men might hear the gospel and have an opportunity to accept Christ. He began his mission work on the Main Street of Hillyard. From 1936 to 1939, the mission moved from one location to another until a bakery building was rented at 4915 North Market. This was the permanent home of the Gospel Hall Mission until September 1952. This mission affiliated with the Assemblies of God in 1953 and came to be known as the Hillyard Assembly of God.

1937

1937

*On May 6, the German dirigible, Hindenburg, is destroyed by fire and explosion as it is landing at Lakehurst, New Jersey. Thrity-six of ninety-seven on board are lost.*

*In June, Joe Louis becomes heavyweight champion, knocking out Jim Braddock in the eleventh round.*

*On July 2, aviator Amelia Earhart vanishes on an around-the-world flight with a companion soon after their plane leaves New Guinea.*

During the Summer of 1937, the ministers and brethren from the State of Oregon formally withdrew from the Northwest District to form the Oregon District Council.

With this move, the geographic size of the Northwest District was reduced to include Idaho, Washington, and Alaska.

On January 26, 1937, C.O. Farmer began the Assembly of God in Tenino.

By March of that year, a Sunday school had been organized in the community of Shelton. The original Pentecostal work in that community dates back to 1926 and was known as the Full Gospel Tabernacle. In 1937, this congregation elected to join the Calvary Pentecostal movement.

The Calvary Pentecostal organization was first superintended by a man named Kulhne. E.G. Copley became his successor. With headquarters in Bellingham, this group reached out into a variety of communities and formed congregations that later have become part of the Assemblies of God. Some of these works include: Calvary Temple, Bellingham; Bethel Temple, Tacoma; Colville; Lapwai; the Lewiston Prayer League Tabernacle (now Mountain View Assembly); Orofino, Idaho; Centralia Calvary Tabernacle. (The movement deteriorated primarily due to leadership problems.)

Some people were dissatisfied with that particular organization and asked Ida Strankman to start an Assemblies of God work in Shelton. This she did with the beginning of Sunday school classes. By February 1938, church services were also being conducted under the Strankman leadership.

By July, the Assembly of God at Buckley, was also officially underway.

In Camas, the Assembly of God Tabernacle became affiliated with the General Council.

In the City of Seattle, the John Simpson and Robert Nelson families, members of Fremont Tabernacle, moved into an area then known as Northend Garden Tracts. This was a new unimproved real estate venture bringing many new families with children to the community. It was subsequently learned that two other Pentecostal families, the Bartlows and the Wrights, also lived in this section of the city. These four families began to gather weekly for prayer seeking God's guidance in establishing a Sunday school. Finally, a lot was purchased on the corner of East 185th Street and Second Avenue Northeast.

Through the personal efforts of J.E. Johnson and financial assistance from Fremont Tabernacle, a building was erected and dedicated to the Lord on Easter Sunday, March 24, 1940. Fremont Tabernacle played an important role in establishing this outreach into what is now Richmond Assembly. It was operated as one of its branch Sunday schools for a number of years. (The name "Richmont" resulted in combining the "Rich" in Richmond Highlands with the "mont" in Fremont.)

In June 1937, the district presbytery requested the General Council of the Assemblies of God to turn Alaska back to the supervision of the Foreign Missions Department. The size of the Northwest District was thus further reduced to include only the States of Idaho and Washington.

LET LIGHT SHINE OUT

1938

1938

*The recession that began in mid-1937 continues to worsen.*

*In Europe, the German regime of Chancellor Adolf Hitler is active. Austria is annexed in March, and the Sudetenland in Czechoslovakia is occupied in September.*

*President Franklin Roosevelt states that America is deeply shocked by the increase of anti-Semitic activity in Germany and that he cannot "believe such things could occur in a twentieth century civilization."*

*A radio adaptation of H.G. Wells's War of the Worlds about an invasion from Mars is narrated by Orson Welles so compellingly that thousands of frantic listeners called the station, the police, and the newspapers in a state of hysteria.*

By 1938, there were 133 ordained ministers and eighty-six licensed ministers in fellowship in the Northwest District.

During this year, several new works were begun throughout the state.

Beginning in 1936 in Port Townsend, cottage prayer meetings were conducted in the homes of Mr. and Mrs. Kenney and others. A building at 1401 Sheridan was rented and some remodeling done. In 1938, the new work was turned over to Vivian Mattson and LaVerne Johnson who were assisted to some extent by Arthur Burg.

R.J. McDonald opened a work in the small community of Lone in the month of January. Under the leadership of Joe Bushnell, the Raymond church affiliated with the Assemblies of God in June of that year.

A sincere group of born-again Christians, desiring fellowship with one another and a place where the message of Christ might be preached, organized the Assembly of God work in Cathlamet. Their first pastor was Oliver Bacon.

In Grandview, Maurene Moss and Grace Fisher began services in a tent. A nucleus of Christian people banded together for worship. Later, this small congregation moved to a rented double garage where services were held for about eighteen months. After this, an old house was purchased in downtown Grandview and used as a church building. Through the ministries of such individuals as Elmer Tigner, W.V. Kononen, Alvin Isaak, F.R. Schneider, and others, a solid work for God was continued.

An old building was purchased in the community of Harrington and was torn down and moved to Davenport. Roy Warwick pastored the little congregation, then known as Davenport Gospel Tabernacle. Its name was changed to Assembly of God in 1969.

In Seattle, Dr. Henry H. Ness guided Calvary Temple in purchasing a church building from a Lutheran denomination in order to start a branch Sunday school. The new work was called Northeast Gospel Chapel. Numerous supply and interim pastors served the church over a number of years. As the congregation began to grow, there were gradual additions to the church schedule until a full-time pastor was needed. Reverend Edwin Jorstad did much to solidify the young church from 1945 to 1949. The church continued to grow, and it affiliated in 1954 with the Assemblies of God. In 1960, Reverend James Hamann assumed the pastorate, and Faith Temple, now known as Christ Church of Northgate, came into its own as a significant outreach for Christ on the north side of Seattle.

In Onalaska, the Assembly of God work was begun by Reverend C. Ansley, and affiliated with the Assemblies of God on March 15.

A small community church located in Malone enjoyed the ministry of a Methodist minister who came from Elma to hold services each Sunday. It was nothing more than a Sunday school when Mary Carnes became the first Assemblies of God worker in the area. A succession of ministers followed here, beginning in 1942 until this present day.

It was during this year that the district council resolved to have regional camp meetings in various parts of the district where a need was being expressed. These camp meetings were to be under the supervision of the district superintendent.

It was also resolved to favorably encourage daily vacation Bible schools in the local churches in order that children might be reached with the gospel message of Jesus Christ. A request was also made to the general headquarters to begin preparing daily vacation Bible school courses suitable for use in the Assemblies of God fellowship. Up until this time, such material was not available.

For a period of several years, the district owned and operated several evangelistic tents. These tents went to such communities as Moscow, Idaho; Pasco, and Kirkland, Washington, and many other communities for the purpose of establishing an evangelistic outreach that would result in a broader base and/or the establishment of a local church.

(Wednesday, January 12, 1938, was a rather sad day for historians in that it was determined by the district presbytery that everything in the district files and records that is "of no vital importance and is over two years old be destroyed.")<sup>6</sup>

1939

1939

*Isolationist sentiment begins to disintegrate as Americans watch in dismay the spread of Fascism across Europe.*

*President Roosevelt begins to mobilize a war economy in America.  
With no fanfare, scientists begin to develop new weapons, including a  
new type of bomb.*

In January 1939, the district presbytery authorized the district officary to publish a quarterly paper of its own containing eight pages that would be approximately the same size and appearance as *The Pentecostal Evangel*. The pastors and churches were urged to purchase this district paper in bundle form for distribution to local church members so that all the constituency could be apprised of activities in the district. The subscription price of the forerunner to the present *Northwest Messenger* was three cents per copy. The district superintendent was named editor.

In the 1939 district council held in Centralia, a building fund from which affiliated Assemblies of God churches could borrow was established. This fund was to help in erecting places of worship. Loans and payments were to be arranged at the discretion of the district presbytery. Every effort was being made in those days to provide means and ability for the establishment and expansion of the church work throughout the district.

Also, because there seemed to be a feeling of confusion in the public's mind as to the identity of local churches due to a lack of uniformity in name, the district council adopted a resolution encouraging churches throughout the district to use the name Assemblies of God.

It was in 1939 that the new designation of Christian Worker's Certificate was instituted for ministerial recognition in the fellowship.

In nearby Chehalis, a church was begun through the vision and effort of Reverend C.T. Wahlberg who was at the time pastor of Centralia's First Assembly of God. Pastor Wahlberg was able to get some evangelists to conduct tent meetings as well as meetings in rented halls in the community. Mrs. Lillian Holmes, Christian Hild, and A.C. Valdez were included in this outreach which covered a period of nearly nine years. Finally in 1939 and 1940, Reverend Wahlberg conducted Sunday afternoon services in the Moose Lodge Hall. That summer, he encouraged his assistant pastor, Reverend Phil Gibson, to conduct tent meetings on the corner of Main and Cascade. These three weeks of meetings resulted in the genuine conversion of a mother and her very young daughter. Reverend Gibson then rented the Moose Hall for the purpose of starting a permanent work for God. After a few weeks, he left the area and was succeeded by Reverend Albert Knudson of Pasadena. Reverend Knudson had been involved for some time in ministry with the Charles Price Evangelistic Party. Feeling it was God's will for his life, Reverend Knudson agreed to assume the responsibility of further establishing the church. Over the years this congregation continued until the vision C.T. Wahlberg possessed regarding a strong work for God has become a reality at Bethel Temple.

Gordon C. Hadley began the Copalis Crossing Assembly of God, while in Electric City, a new church was struggling to gain existence under the leadership of Carl G. Carlson. The Assembly of God work in Granger affiliated with the council under the leadership of Roland Buck. H.N. Murphy affiliated the Assembly of God in Prosser that same year.

In February 1939 with five people attending, Reverend A.R. Mattson conducted his first service in the community of Sequim. Services were held in the WRC Hall. As the congregation grew, Pastor Mattson designed and supervised construction of a sanctuary located at the corner of Sequim Avenue and Spruce Street.

On the northeastern shore of beautiful Lake Washington, the Kirkland Tabernacle was first organized in that same year.

Gus and Marie Hime, together with Mrs. Ethel Hazen, moved to Milton from the Tacoma area. Upon arriving there, they felt the need for a Pentecostal witness in the community. With help from First Assembly in Tacoma, meetings were started in the Hime home in August 1939. A portable tabernacle was purchased with help from First Assembly in Tacoma, and services were started on a regular basis. William Pointen served as the minister until L.A. Steller was called as the first pastor in September of 1940. From this church have gone several fine workers to the harvest field including: Marie Johnsrud, missionary to Africa; Lester Flick, pastor; Jesse Modahl, pastor; Dwayne Rupp, pastor; Mrs. Fulton Hime Buntain, pastor's wife; Mrs. Betty Flick Maser, missionary.

It was this year that Reverend and Mrs. Ragnar E. Udd received a missionary appointment for the Belgian Congo; R.C. Esperanza sailed to the Philippine Islands to work among his own people; Gail Winters of Gooding, Idaho, received approval for missionary work in the Congo.

1940

1940

*On November 7, the Tacoma Narrows Bridge, the third-longest single-span bridge in the world [2,800 feet], falls into Puget Sound in Washington, four months after its completion.*

By 1940, there were 100 affiliated and seventy-eight cooperative Assemblies of God churches in the Northwest District. This was the year that the first Sunday school conventions were authorized by the district, bringing about a long-ranged Christian education emphasis that has proven to be a significant blessing to the churches of the Northwest.



LET LIGHT SHINE OUT

In Naselle, a work that had begun with a strong Finnish heritage affiliated with the Assemblies of God.

As early as 1919, weekly services were held in a home in the Wollochet-Gig Harbor area. Frank Gray brought a group from Tacoma First Assembly across by ferry boat for these services. Around 1934-35, meetings were held in an old unused two-room school building. Finally in 1938, the little group purchased an abandoned Methodist church building in the Artondale area for \$50. The work continued and brings the gospel message to this little harbor community to this day.

A church paper called, *The Evangel*, dated 1940, recalls the formation of a church that was to be known as Evangel Temple in Seattle:

The beginning of Evangel Temple was a very humble one. A group of about 30 Christian men and women gathered together. Their decision was to put forth a united effort for God. The sole motive and ambition to be the winning of others to Jesus. Rev. M.J. Hagli was called to be the first pastor. The newly found church met in different homes while they prayed in regard to a site for a permanent location. Lots were purchased at the corner of West 80th and Eighth Avenue Northwest.

The original church edifice was dedicated in May 1940.

Robert and Mildred Tangen left on January 22 for Manchuria to labor with Rev. Martin Kvamme. Hollywood Temple provided their full financial support (\$100 per month).

In the late 1930s, two families began meeting in homes for prayer in the Brighton Hill-Rainier Valley section of Seattle. Soon, a branch Sunday school was begun under the auspices of Hollywood Temple (Calvary Temple). Attendance increased so rapidly that the small rented building they had acquired became inadequate. So many children were enrolled before there were enough qualified teachers in the congregation, that students from Northwest College became the mainstay of the teaching staff. Eugene V. Bronson became the first pastor of the fledgling congregation.

There were at one point three Assemblies of God works in the same general area including Rainier Valley Assembly, Beacon Hill Assembly, and Brighton Gospel Chapel. Rainier Valley and Beacon Hill Assembly amalgamated and became Beacon-Rainier Assembly of God. Still later, these two churches merged with Brighton Chapel, now Brighton Assembly of God. After their new building was completed, the church became known as Trinity Temple.

1941

<p>1941</p> <p>March 22, the Grand Coulee Dam on the Columbia River begins to</p>
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*produce electricity. The installation, with a potential capacity of 1,974,000 kilowatts, could become the largest hydro-electric plant in the world.*

*On December 7, at about 6:00 a.m., 129 Japanese war planes take off from six aircraft carriers stationed miles north of the Hawaiian island of Oahu, the site of Pearl Harbor, and the home of the U.S. Pacific Fleet. By 7:50 a.m., they arrive at Pearl Harbor, and within two hours, five of eight battleships are in ruins, others are badly damaged, and about 200 aircraft are destroyed. More than 2,300 soldiers, sailors, and civilians are killed. The Japanese lose twenty-nine of their aircraft and five midget submarines which were on hand to attack any U.S. battleship that might try to escape.*

*On December 8, the United States declares war on Japan. By December 11, Germany and Italy declare war on the United States.*

Mr. and Mrs. Thomas Callas who were holding Sunday school in a Baptist church in Wickersham; Mrs. Kenny Howell and Mr. and Mrs. Joe Galbraith, Pentecostals but attending a Nazarene church; and Mrs. Fred Zabrist, also a Spirit-baptized believer, were the individuals who joined a very young Lewie Spencer, who came from Texas to Acme to start a work for God. Later, the Spencer family felt God's call to the mission field and for many years have labored in Central America.

In February, the Napavine Church affiliated with the Assemblies of God under the leadership of Ralph M. Phillips. In July under John M. Tappero's leadership, the Kingston Assembly of God (now Bayside Community Church of the Assemblies of God) was formally affiliated with the council.

In Bonners Ferry, Idaho, the Assembly of God began in September under the leadership of William O. Ziegler. A.N. Lathim, his son, Arthur, and Reverend A.B. Turner of Pasco were responsible for beginning the Assembly of God in Kahlottus in the month of September.

A tent revival held by Magnus Udd and Roy Dalton was the beginning of the Assembly of God work in Chinook. Reverend Dalton returned in 1942 to become the first pastor. After holding cottage prayer meetings for several months, an old deserted saloon was remodeled and became the first church building. It was used until 1959 when the present church building was completed.

From 1932 until the end of 1941, a total of sixty-two new churches were opened or became affiliated with the Assemblies of God in Washington and northern Idaho.



# CHAPTER EIGHT

## ASSEMBLIES OF GOD 1942-1951

1942

Prayer meetings had been held in the David Whitener home, Kamilche Valley, from 1937 until around 1942. Now, during the war years, the small group decided that a local church was needed due to gas rationing, etc. Elvin Strankman started with five families. The church was first known as Kamilche Full Gospel Church. The name was then changed to Kamilche Community Church and finally in 1966 to Kamilche Valley Assembly of God.

In Bucoda, John Friesen opened a church in March in a rented building. After this, an old tavern on Sixth and Main Streets was purchased by Reverend Shamp and remodeled to make it suitable for church use.

In April, R.J. Carlson led in the formal affiliation of First Assembly in Wenatchee with the General Council, while in November, Charles F. Waters led the church at Harrah into affiliated status.

At the district council that year, a resolution was introduced by the Idaho ministers requesting the formation of a new district. It was resolved that “the request of the brethren from southern Idaho to form a new district be granted. The territory to include all of Idaho south of a line running directly east and west from the point where the States of Washington and Oregon intersect . . . This action shall become effective June 1, 1943.” This historic resolution took place in Walla Walla, Washington.<sup>1</sup>

1943

In 1943, the Yakima Valley saw three new churches open their doors to spiritually hungry people.

J.W. Long opened the Assembly of God work in Mabton.

In a house owned by Mr. Swift, a church was begun in Ahtanum Valley near Yakima.

## LET LIGHT SHINE OUT

Mrs. Oris Aston and Mrs. Eva Worman had each unknowingly to the other been praying for a church to open in their community. When the Reverend Thomas Overland opened a Sunday school in the Swift house, it was looked upon by the two ladies as a direct answer to their prayer. Under the name of Full Gospel Church, the congregation continued to grow until they were able to develop modern facilities that included a 200-seat auditorium with a complete educational wing. In 1955, the church changed its name to Ahtanum Valley Assembly of God.

The Assembly of God in Richland, strangely enough, had its beginning in another city. It was at the Hanford Atomic Project in the bustling city of Hanford that this church was born. In November 1943, Reverend Wesley H. Banta, Sr. of Yakima, felt led of the Lord to establish a church in the then large and booming construction city which at its peak was one of Washington's largest population centers. From the very start, there were many obstacles as this was a secret war project. Many things could not be done as in other normal cities due to the extreme secrecy of the project around which the city functioned.

Meetings were held in the Henry Hunter tent house. The Hunter's would move their furnishings around in the little available space so as to accommodate those who came. Soon, this location became too small. After much conferring with government officials, the Hanford Grange Hall was assigned to the Assemblies of God congregation. Interest grew and often the grange hall was filled to capacity as many people found the Lord.

It was a labor of love for the pastor, Reverend Banta, who could not live on the project but had to come in for each service, eat with workers in the mess hall, rest in his car between services, and commute between Yakima and the project to visit his growing flock.

In February 1945, the government decreed that due to the windup of the major construction work on the Hanford Project, all businesses and churches must immediately move. Thousands of trailer houses began to move away to other war jobs throughout the United States.

Reverend Banta, not to be defeated in his effort, immediately applied to the government officials in Richland for the privilege of holding meetings in that brand new city. After some opposition, permission was finally granted, and several weeks after leaving Hanford, a meeting was held in the home of Art Hildebrandt, a local employee. With sixteen charter members, the Assembly of God in Richland was organized. After further investigation of the sixteen members by the United States government, permission was granted to hold meetings in the Lewis and Clark School in Richland. This, too, had its limitations, but God was on the side of His people, and the work went on prospering and flourishing for His glory. Unusual obstacles faced the little congregation including a ten o'clock curfew imposed upon the church. However, the Lord blessed Reverend Banta and his flock and continued to do so after Reverend W.A.

Buck came to Richland from Havre, Montana, to assume pastoral duties. Under his leadership, a new church building was constructed. The Lord continues to make this a lighthouse of the gospel in the City of Richland.

In the little community of Fruitland, Edwin J. Torgerson founded the Enterprise Assembly of God, and it also became the home of the Fruitland Camp Meeting which for many years blessed the lives and hearts of hundreds of eastern Washington families.

In Wallace, Idaho, the Assembly of God Mission began holding meetings in the Wilma Theater under the leadership of Chuck Waters.

Andrew Teuber began an Assembly of God church in Omak, while D.F. Platz opened a work in nearby Winthrop in the community building.

In western Washington during the Summer of 1943, after two weeks of revival campaign by the Reverend John Douglas, the Benston church was begun with a membership of eighteen adults. It was originally affiliated with the Church of God. However, as more of the members who began attending the church were found to have Assemblies of God backgrounds, the congregation finally voted to affiliate with the Assemblies of God instead. While the church was originally known as Benston Assembly, new people moving into the area knew nothing of Benston or its location. The members of the church felt it should correspond to a larger area with a more familiar name, and thus the name was changed to Graham Assembly of God.

Under Pastor Carl Leonard's leadership at Evangel Temple in Bremerton, the Silverdale Highway Tabernacle (now Assembly of God) was begun. Henry Bridgman was the first pastor.

At the Twenty-fifth Annual Northwest District Council, considerable business was transacted with reference to dividing the funds and assets between the new Southern Idaho District and the parent, Northwest District. The first officials selected to serve the Southern Idaho District were: Superintendent W.F. Morton of Boise, Idaho; Secretary Homer F. Doyle of Napa; Treasurer John Shaw of Weiser; Western Sectional Presbyter J.O. Ekstedt, of Boise; Southern Sectional Presbyter Earl R. Radford of Buhl; Southeastern Sectional Presbyter L.C. Hodges of Blackfoot, Idaho; General Presbyters G.L. Coleman of Gooding and O.C. Arneson of Sweet, Idaho. The date of the formal beginning of the Southern Idaho District was June 1, 1943. It was at this time that the geographic area of the present Northwest District was finalized to include all of Washington State and northern Idaho.<sup>2</sup>

In 1943, Frank Gray, J.A. Bogue, A.B. Crabb, K.F. Leonard, C.E. Butterfield, and H.H. Ness were charged with the responsibility of purchasing a residence in the City of Seattle for the district superintendent. It was to be a "district parsonage."

In those days, the railroad was also one of the primary ways of getting around in the district. The Great Northern Railroad began issuing clergy passes for the district officers, enabling them to travel very economically. Airline travel was still more of a

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special event than a normal routine.

1944

New churches were functioning in Neah Bay and Vader by 1944.

E. Glenn Snook began the Assemblies of God church in Bingen while Werner Uhlman opened the Moscow Gospel Tabernacle in Moscow, Idaho. He continued in ministry there until 1951.

Seattle's White Center Assembly of God was begun through the efforts of Reverend Ralph Devin who conducted tent meetings on the present site in 1944. With the nucleus of people who had been saved or attracted to this new work, a new permanent building was erected. Feeling the call to return to foreign missionary service, Pastor Devin resigned in 1945 to return to Indonesia. Ralph M. Phillips became the church's second pastor and served for about two years. He was succeeded by Reverend Merle Glew. In 1954, Reverend Robert B. Tangen began a long and fruitful pastorate with this solid congregation.

In and around Tacoma, three new works were started. Reverend Daniel Young canvassed Eatonville house-by-house to come up with the initial group of people who first met in an old theater building on Main Street. This building was remodeled and provided both an apartment as well as a meeting place until a permanent church could be built.

Harold Skoog went to South Prairie in 1944 to begin Evangel Temple's ministry to that community.

Evangelistic Tabernacle was originally a tavern called Whitey's Round Up. In 1944, the tavern was purchased and became a "round up" center in winning men and women to Jesus Christ. From that day, it has been an aggressive congregation that has of necessity had to enlarge its building facilities in order to accommodate the many men, women, and young people who have found Jesus Christ.

In 1944, the secretary-treasurer's office became full time on June 1. Remuneration was in the amount of \$250 per month plus the expenses that pertained to his office.

In May, funds were designated by the district presbytery through the Home Missions Department for the evangelization of Mexican people now locating in the Northwest.

It was also in 1944 that Karl F. Leonard was appointed to promote gospel work among the American Indians. He represented the district in this project for some time.

The geographic territory of the Northwest District had been greatly reduced when the district council convened on May 25, 1944. Still, there were 350 credentialed ministers, and thirty-five missionaries affiliated with the Northwest District, together with 199 Assemblies of God churches. In the original area of Oregon, Idaho, western Montana, Washington, and Alaska that had comprised the Northwest District Council in 1919, there were in 1944, 644 ministers, fifty missionaries, and 361 churches!

And by this time, Northwest Bible Institute had grown to be the second largest Bible institute in the General Council fellowship.

1945

1945

*In February, the Big Three - Roosevelt, Churchill, and Stalin - meet at Yalta to discuss the problems of the world.*

*On April 12, President Roosevelt dies at Warm Springs, Georgia, at the age of sixty-three. Harry S. Truman becomes president.*

*May 7, at a ceremony at General Eisenhower's headquarters in Reims, General Alfred Jodl signs Germany's unconditional surrender to the Allied Forces.*

*On August 6, a B-29 flies over Hiroshima and releases an atomic bomb on the city five miles below. With a destructive capacity equal to 20,000 tons of TNT, the bomb levels about four square miles of the city, killing about 80,000 persons and injuring many more. Three days later, another bomb is dropped on Nagasaki, causing less destruction because the city is more spread out.*

*On September 2, General Douglas MacArthur and Admiral Nimitz receive the formal surrender of Japan aboard the battleship, Missouri, in Tokyo Bay.*

January 3, 1945, the district presbytery authorized the purchase of property on Lake Sammamish for a permanent camp meeting site for the Northwest District. This property included forty acres of land for the price of \$45,000. The plan was to use \$7,000 of present district funds and then raise as much money as possible by donations as well as issuing bonds and selling lots for cabin sites. The offer for this property was ultimately rejected by the owner and never was completed.

In June of that year, Paul Trulin became the first individual ever appointed to the office of Christ's Ambassadors' president for the Northwest District. This began what has become a significant departmental ministry to the youth of the local churches within the district.

It was determined that the young people of the Assemblies of God in the Northwest would be known as Christ's Ambassadors, and their motto would be "Christ for all and all for Christ." The purpose of the department was to foster and promote the work of God among young people and to cooperate with the district council and local assemblies in every way possible. Youth rallies were to be conducted, and organizing



## LET LIGHT SHINE OUT

youth departments within local churches was to be one of the primary duties of the district Christ's Ambassadors' President. A mission program to be known as Speed-the-Light would be funded by young people and provide special equipment needed by missionaries as they went to the foreign field.

In 1945, Assemblies of God ministries were being conducted in Maple Falls, Little Boston, and in Kendrick, Idaho. The Kendrick Assembly became affiliated with the General Council under Lester Damron's leadership. Longview's Fellowship Assembly of God was started as an independent church on March 4 by Reverend Roy Nigh. The congregation affiliated with the Assemblies of God in May 1968.

Delbert Gribbling began the Assembly of God in Mineral. The first meetings were held in the local grade school until the little congregation could move to its present location. Sallie Clevenger was the only person in the community with any Pentecostal background. The first prayer meetings were held in her home until the school facility became available.

Evangel Temple in Bremerton began the Winslow Assembly of God with young people from their church ministering in the community. A.J. Herren became the first pastor.

In the 1945 district council, Frank Gray, J.A. Bogue, and E.E. Krogstad were appointed and authorized to supervise the development of Northwest Gospel Publishing House and Northwest Bible and Book Store.

A printing plant was purchased on November 1 of that year. Rolland McMaster became the first manager. Others involved in the project included Cornelius Askren, Clarence Johnson, and Henning Olson. Amos Millard, then a student at N.B.I., worked there full-time during the summer and part-time during the school year.

On November 15, the Northwest Bible and Book Store opened its doors to the public. It was conveniently situated at the intersection of Northeast 72nd and Fifth Avenue Northeast in the Greenlake business district. Mrs. Marguerite Kelso was employed as saleslady and bookkeeper while supervision of the store continued under the district council-appointed committee.

1946

In April 1946, Joe H. Harper began ministering in the community of Colville. Within a month of this eastern Washington work, Elmer H. Tigner started a new church in Tacoma, now known as University Place.

In April, Sister Ray Norris came to Gleeed in the Yakima Valley. The Lord had spoken to her about beginning a church in this small community. In a borrowed tent and with borrowed chairs, a work for God was begun. On the first Sunday in which services were held in the tent, it was so hot that all suffered from the heat, and many of the children became ill. This caused plans to be changed, and the little group moved into a house for another three months until the summer heat became more temperate.

A little twelve foot by thirty foot cabin was purchased and erected with the help of neighbors. God's work in this little valley has been continued faithfully with the Sunday school reaching as many as 185 people at one time.

Two churches that had already been functioning for some time determined to affiliate with the Assemblies of God. In June, E.A. Welk led the Forks Assembly of God into fellowship. Harold M. Skoog was pastor when the Morton church affiliated.

This year, it was also determined that a district camp ground somewhere on the east side of the Cascades should be purchased and developed.

W.A. Kirschke was appointed to the office of district Sunday school representative and began a ministry in this aspect of church work that ultimately led him to become the national Sunday school secretary for the General Council of the Assemblies of God.

1947

1947

*On April 11, Jackie Robinson becomes the first black man to sign with a major league baseball team, the Brooklyn Dodgers.*

By January of 1947, R.A. McNeran was ministering in the community of McCleary. Clyde King led the church in Latah into affiliated status with the council. A new work that came to be known as Seattle's Lake City Tabernacle was underway.

The Gus Olsons pioneered an Assembly of God in Kettle Falls, while Glenn Snook founded the Cle Elum church. Known originally as Revival Tabernacle, the name was changed to Assembly of God in 1952. A work was also begun in this year in the community of Skokomish.

Bethel Assembly of God in the Alderwood Manor section of Seattle had its beginning in April 1947. Reverend and Mrs. Ray Weaver began holding services in the Martha Lake Community Hall shortly before his graduation from Bible college. Nine people were present for the first Sunday school meeting. At a later time, the church was built on the corner of Martha Lake Road and Ash Way. In 1966, services were held in a completely new sanctuary constructed under the leadership of Reverend and Mrs. Ted Arneson.

In 1945, Robert Smyth made an attempt to establish a church in Kent. It was undertaken on an independent basis, however, and did not succeed. There are no records, and the charter members who spoke of it are deceased. However, with the growth of the Kent community following the war years, the need became increasingly obvious.

Reverend Ralph Phillips felt strongly impressed by the Lord to establish a new church in the area. Assisted by Reverend Lloyd Stormoen, who was at the time a recent

LET LIGHT SHINE OUT

graduate of Northwest Bible College, the church was begun in 1947.

A step of faith was taken and a small building was purchased at 517 West Meeker. Pastor Phillips ministered to the small congregation for two years. After he left, Lloyd Stormoen continued to lead the church for another two years. In 1951, Reverend Alfred A. Dobson was called as the pastor, and under his leadership, the congregation grew to the point of needing and developing a beautiful facility to serve the community.

In February of that year, the district superintendent together with William Kirschke and Paul Trulin were authorized to develop the first district Youth/Sunday School Department bylaws. On June 6, William Kirschke became the first full-time Sunday school representative in the Northwest.

1948

1948

*Secretary of Defense, James T. Forrestal, announces that the United States is engaged in an "earth satellite vehicle program."*

*On May 14, the independent State of Israel is proclaimed in Tel Aviv. David Ben-Gurion becomes premier of the provisional government. The British mandate in Palestine ends at midnight, May 14-15, and is followed by the invasion of Palestine by the armies of Egypt, Iraq, Lebanon, Syria, and Transjordan.*

By February 1948, Edward J. Klinsky was pastoring a new church in Sandpoint. Not too far away, in the community of Kellogg, Willis E. Shane was beginning the Assemblies of God work there. The church in Winlock, under the leadership of Myrtle Hansen, and the church in Doty with Frank Turner, pastor, affiliated with the council. By November, a third church had affiliated under the leadership of Bert Ammons in the community of Kalama.

The district council opened the way for the appointment of a "qualified individual who shall be able to furnish advice and organize Women's Missionary Council groups in local churches."<sup>3</sup> (The appointee was Mrs. Vernon Skaggs.)

The post-war church boom continued in 1948 as Walter A. Wheeler began the church in Twisp. Anna DeBoer established the church in the small farming community of Wilson Creek although Carl G. Carlson had been there in 1946 attempting to accomplish this same task.

Jeremiah Wilcox, an employee at the Hanford Project, together with Claude Bowers decided to begin a church in Benton City. They held their first services in the local community hall. During the Wilcox's ministry, property was donated to the church, and

later on through a succession of pastors, church facilities continued to be developed and expanded.

In Seattle, the Lago Vista Community Church was begun in a community club house. Facilities were later purchased, and the church's name changed to Ballinger Way Tabernacle. Still later, its name was changed to Assembly Community Church. Edward W. Anderson was the founding pastor.

On June 8, Henry H. Ness was appointed full-time president of Northwest Bible Institute and Seminary.

The Dan Masers pioneered a new church in the Spokane Valley. Moving to Spokane from Waterville, they were able to borrow enough finances to buy a piece of property at the corner of Bates Road and Broadway. Construction was begun even before establishing a congregation. However, winter weather quickly set in, and the Masers did not wish to wait until spring to begin services. The Odd Fellows Hall was rented on Sprague Avenue, and first services were held November 14. Through the winter, a nucleus of about twenty people was gathered, enabling them to proceed with construction the following spring. Spokane Valley Assembly has grown to be one of the area's finest congregations.

1949

On January 25, Henry Ness submitted his letter of resignation to the board of directors at Northwest Bible Institute. He accepted an appointment by Governor Arthur B. Langlie to the office of chairman of the State Board of Prison Terms and Paroles. C.E. Butterfield was appointed the new president of N.B.I.

In February 1949, a pioneer work in a rented hall near the railroad tracks of Redmond was begun. A small group of believers gathered, led by Richard Govier, Jr., and Reverend and Mrs. Clarence Gossage, together with students from Northwest Bible College. They adopted the name of Redmond Evangelistic Center. It was not until 1953 that the Redmond Assembly of God was officially set in order. After meeting a short while in an upstairs hall, they rented an old Grange store building. This was purchased and remodeled a year later. Then, in 1959, it was sold and a log cabin church was purchased. In 1963, under the sponsorship of Evangel Temple, Seattle, the struggling work then pastored by Robert Smyth, received financial assistance. Reverend Richard Strum was called to pastor the church. New property was acquired, and today Redmond Assembly is one of the finest eastside churches in the Greater Seattle area.

The Westside Assembly of God in Yakima had its inception in 1949. The congregation for a time worshiped in the Teamsters' Union Hall on North Third Avenue. It was here that the church became affiliated with the Assemblies of God, and it was here they worshiped for over four years. In 1952, the church was able to move, and as time went

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by, new facilities were built and expanded. The church came to be known as Central Assembly of God and has enjoyed a rich harvest of souls throughout its years of ministry.

In the farming community of Quincy, a new work was started in the Women's Club and continued there until the Spring of 1951. By this time, sufficient money was raised to purchase property. Reverend Earl W. Kalles was the founding pastor.

At the district council that year, it was agreed that each minister would pay seventy-five percent of his tithe to the district on an annual basis. This was deemed necessary to provide vital support to the ongoing movement.<sup>4</sup>

Other departments in the district by 1949 included the Oriental Relief Agency, located at 5754 East Greenlake Way in Seattle. B. Martin Kvamme, former missionary to the Orient, was the representative. C.A. Ohrnell was the district prison evangelist. Three camp locations were recognized in the Northwest District; namely, Silver Lake Bible Camp near Seattle, Yakima Valley Camp, and Fruitland Camp — both in eastern Washington.

1950

1950

*On April 1, Dr. Charles Richard Drew, forty-five, originator of a method to store large amounts of blood plasma in "blood banks," dies as a result of a car accident in North Carolina. In need of blood, he is denied admission to a white-only hospital.*

*On June 25, North Korean forces cross the Thirty-eighth Parallel launching a huge attack against South Korea. On June 27, the United Nations Security Council votes to call upon U.N. members to provide military support to South Korea. President Harry Truman, without consulting Congress, authorizes the use of U.S. ground troops and the launching of air attacks against the North Korean targets. A naval blockade of the Korean coast is also ordered.*

*On November 29, the National Council of the Churches of Christ is formed, combining twenty-nine denominations with a membership of about thirty-two million.*

By 1950, Alfred J. Hanson was pastoring in Blaine, and Joseph Barrett was opening a work in Loon Lake. This church became affiliated with the Assemblies of God in 1961 under the leadership of Lawrence Meier.

It was in 1950 that Tom Hepworth organized the Full Gospel Assembly in Elma.

Harold M. Skoog led the Mount Vernon church into affiliated status with the General Council.

In the Spring of 1950, thirty Assemblies of God believers congregated in the East Lewiston Community Hall and formed the Lewiston First Assembly of God. They worshiped in the hall for a short time and later in the Christian Advent Church. This building was purchased by the congregation. Reverend John Morgan who was at that time pastoring in Troy, Idaho, acted as supply pastor until the Reverend B.P. Birkeland assumed the pastorate of the church in June.

It was not long until the church was filled to capacity, and a new addition was added under the supervision of Pastor Birkeland. This too soon filled to overflowing. Pastor Birkeland tendered his resignation in 1951 and was followed by Norman L. Gardner. Under his capable leadership, land was purchased and new facilities were constructed. God's continued blessing has rested upon this strong congregation as they have served the Lord throughout these many years.

In the 1950 district council in Spokane, it was resolved that the Northwest District officary appoint a missionary secretary whose duty it would be to arrange missionary conventions and itineraries in cooperation with the district presbytery and district office. Wesley W. Fleming of Sunnyside was appointed to this project.

It was also in 1950 that the elective office of Christ's Ambassadors' president and district Sunday school representative were combined into one office. Reverend Vernon W. Skaggs became the director of both departments.

1951

Clayton A. Nash began the Ephrata church in 1951, while not far away in Othello, a church was finally being organized in a community that had over the years received the Pentecostal message many times.

The first Pentecostal services known to have been held in Othello were in October 1937. Thomas Overland and Leslie Davis conducted a series of meetings. Reverend Overland was living in Warden, and Pastor Davis was located at Neppel (Moses Lake). Three weeks of services were held in the Christian Church which was not in present use. At a later time, Reverend Overland moved to Othello and held services for about two years in a store building. C.C. Douglas and A.B. Crabb were among those who came to hold revival services during this period. These efforts failed, however, to establish a church.

The Columbia Basin Irrigation Project, sponsored by the United States Bureau of Reclamation, opened the door to ministry in Othello again in the boom that came to the area because of the construction project. The Northwest District Home Missions Department moved forward to establish a church in the community, and by 1955, Oscar M. Lindseth moved his family to the community to begin a term of pastoring which continued for nine years.

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# CHAPTER NINE

## ASSEMBLIES OF GOD 1952-1961

1952

1952

*The nation elects its first Republican president since 1928 as General Dwight D. Eisenhower sweeps to victory in November.*

In 1952, Ralph and Vera Mader moved to the community of Pullman and purchased property across from the home of the Washington State University president. The Maders had married in Japan in 1920 while on the mission field. After about a year there, they returned to Seattle to attend school and to work as youth leaders in a local church. Vera had ordination papers from W.H. Offiler's Bethel Pentecostal Temple. Ralph was ordained July 9, 1919, with the Assemblies of God. After pastoral ministry for a number of years, they now began a new work in an effort to reach both the local community and the college campus of Washington State University. Through the years, their home and chapel has been the source of blessing to both young and old people. The faithful ministry of the Maders has proven itself over and over in the hearts and lives of the people whom they have reached in this eastern Washington community.

In Hartline, a group of believers who had been attending services in other communities felt the need of a church in their own vicinity. H.G. Sandeno of Spokane was obtained as the contractor, and work was begun in the Spring of 1952. The dedication service was held in December of that year with Reverend Dwight McLaughlin presiding at the dedication service. At this time, the group still had not obtained a minister. Shortly after this, William J. Malvaney came and remained as pastor until about 1955.

The South Tacoma Assembly of God was founded by three families, all members of



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First Assembly of God. Although they continued to worship in their home church, they held Sunday school and a weekly prayer meeting in the home of Julius and Grace Rody. Services were started in conjunction with the Sunday school in the Rody home from December 1954 until November 1955. The preaching was done by ministers who were part of the First Assembly's staff.

The first pastor called by the little congregation was Reverend and Mrs. Paul Greisen. It was under their leadership that the first permanent unit housing the new congregation was completed.

Alfred R. Womack was opening the North Hill Assembly of God work in Spokane, and C.R. Chittim led the congregation in Sumner into affiliated status with the council.

On February 1, 1952, the Northwest Gospel Publishing House and its equipment were sold to Henning Olson. For many years following that, the Olsons continued to do the work of printing functions for the Northwest District Council on a contractual basis.

1953

1953

*Just six months after he takes office, President Eisenhower fulfills his campaign promise to bring the Korean War to an end. President Eisenhower is cautious about the chances for lasting peace, but most Americans, while not rejoicing as enthusiastically as they did at the end of World War II, are glad that the fighting is over.*

A massive Oral Roberts tent campaign was conducted in Seattle under the auspices of the Greater Seattle Full Gospel Fellowship in August 1952. The equipment was set up at the corner of East Marginal Way and Corson Avenue. Services were held in a tent 330 feet by 210 feet, seating 12,500.

Over the years, several mission boats were sponsored out of the Northwest District to the State of Alaska and one to the Islands of Indonesia. These mission boats spread the gospel to previously untouched regions and were often manned by laity from the Northwest, in conjunction with the resident missionary.

On April 17, 1953, a new congregation was founded under the name of West Bremerton Assembly of God. Reverend Mason Youngland was called to be the first pastor. Services were held in rented quarters for a period of time. Finally, the congregation determined to build on the east side of Bremerton because of the growing population in that area. The name of their church was subsequently changed to Eastgate Assembly of God.

Because of some doctrinal problems and inner-church difficulties, it was determined that District Superintendent Dwight McLaughlin come to Darrington to establish an

Assembly of God in that community. At first, there were just a very few people but in a short time the Lord multiplied the number, and the meetings moved from the R. Green home into a new church facility in February 1954.

Another church was opened in June in the community of Warden.

The Burien Gospel Temple was founded by a well-known missionary family, the Morris Devins, Sr.

One of the most unique ministries to open in the Northwest District was under the auspices of Paul and Kathern Carlstrom. The Carlstroms commenced their ministry in Tacoma in August 1953. Three months later, they also began a new work in Seattle. The uniqueness of the ministry centered around the fact that it was a Church for the Deaf. It had a full program of its own, including Sunday school, a Wednesday night prayer meeting, Friday night Bible class, and an active women's group. The church also developed a deaf choir — all singing being done in sign language. The singing as well as preaching was interpreted for hearing people who attended the deaf service.

The group became a very missions-oriented body with financial giving for missions increasing each year. The primary area of interest centered around reaching destitute deaf Koreans as well as the deaf in the Philippine Islands.

During the summer months, when students of local families who attended the State School for the Deaf in Vancouver, Washington, returned to their homes, summer activities were provided to keep them as close to the church as possible. On occasion, deaf camps have been conducted for these children.

The office of assistant superintendent was recreated in 1953. The board of presbytery appointed R.J. Carlson to the office, and this appointment was ratified by the district council in session.

1954

In January 1954, Nils W. Satterlund began the Queen Anne Assembly high atop Queen Anne Hill near the downtown section of Seattle. Leonard Emory was busy with the new work in Nooksack Valley. E.D. Greeley was shepherding a little flock in Union Gap near Yakima, while Ernest L. Moore was preaching the gospel in Castle Rock.

C.C. Peters was busy for the Lord in Soap Lake, and Philip Wayman was opening a fine new church in the community of Kenmore, a Seattle suburb.

Claude Crawford was building a new work for God in south Everett, now known as New Hope Assembly. This church affiliated with the council in 1961. Clossie McKinney was ministering in the community of Rochester, and Delmar J. Hagglund was busy for the Lord in Craigmont Prairie.

In June, a permanent eastern Washington camp site was approved on 220 acres bordering Silver Lake, near the community of Medical Lake. It was five years from the time a resolution had been passed by the district council permitting a permanent camp

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location in that part of the district.

At the same time, a tabernacle seating over 2,000 was being built on the Silver Lake campgrounds north of Seattle.

Gordon and Ruby Meador had been assisting in the White Center Assembly of God but felt the Lord tugging at their hearts to pioneer a new work. Finally, they rented the Berean Log Hall at 15403 Ambaum Road, and without money or equipment, but with a great deal of faith, they opened the new Southgate Assembly of God. Within five months, attendance hovered around thirty, and by the end of the first year, it had risen to sixty-five. Again, they took another step of faith and purchased two and one-half acres of land with a large residence at 16525 First Avenue South. Gradually over the years, the large residential building was turned into a very attractive church. The Meadors pastored for seven years with this flock before moving to other fields of endeavor. They were succeeded by J.F. Lunde.

Meanwhile, the young people of the Malone Assembly were feeling a desire in their hearts to conduct prayer meetings in Oakville. Along with their pastor, they started cottage prayer meetings which later resulted in the local church being organized under Pastor Hansen. Out of these cottage prayer meetings, a store building was rented and renovated where a Sunday school was started. A small Seventh-Day Adventist School was purchased for the present-day location of the church. Sunday school facilities were added later.

In the Lake Quinault area, the Amanda Park Chapel was affiliated with the Assemblies of God under the leadership of Daniel Sinner in November.

Reverend Paul Trulin, then pastor at Sunnyside, realized the need for a full gospel church in the Village of Zillah. He, together with his brother, examined the possibilities of renting the new American Legion Hall for Sunday services. Backed by the Sunnyside Assembly, meetings began in September of 1954. By November, the first Sunday school session was started with eleven students attending. The church grew until finally an edifice was built with the backing of the Northwest District Home Missions Department. Duane Trulin became pastor of this Village Church. His untiring efforts, together with hours of dedicated work and skillful leadership, resulted in the completion of the building and the formation of the new, young congregation.

The district council established a Men's Fellowship Department in 1954.

1955

In 1955, Reverend E.D. Greeley was establishing the Assemblies of God Church in Union Gap. Ernest L. Moore was in Castle Rock and C.C. Peters was in Soap Lake helping the church in that small community get underway.

1956

1956

*On May 21, the first known airborne hydrogen bomb is dropped from a B-52 over Bikini Atoll in the Pacific Proving Grounds.*

*The U.S. Supreme Court rules unconstitutional a state law of Alabama that requires Negroes to sit in the rear of public transportation vehicles. This event marks the first skirmish in a movement for black civil rights that is in large part under the leadership of the Reverend Martin Luther King, Jr.*

In 1956, Clarence D. Brown was pastoring the Full Gospel Assembly in Lyle, while Gordon Weden opened the Eastmont Assembly in Wenatchee.

Harold Gragert began what is now known as Lake Boren Christian Center in Renton. Jim Jones was pastor in Post Falls, Idaho, when that congregation affiliated with the Assemblies of God. It had formerly been associated with the Open Bible Standard movement. In Pinehurst, Idaho, the Valley Gospel Assembly (now Assembly of God) was begun by Clinton Callapps. He labored for several years with little or no financial assistance. A basement was constructed, and services were held there until 1969 when a beautiful main floor sanctuary was completed. The little church, beginning with about nine people including children, has grown to be a fine congregation today.

In the Hazel Dell section of Vancouver, the Northwest District Home Missions Department sponsored the beginning of a new church. First services were held in the Community Hall on October 14. There were twenty-one people who attended. The church was set in order in August 1957, with twenty-one charter members. Reverend J.O. Jorgensen was the first pastor.

1957

1957

*The population of the United States is now over 170 million.*

*All of these people are stunned at the news on October 5, that the Soviet Union has launched the first artificial earth satellite, known as Sputnik.*

The year 1957 marked the first year that no new Assemblies of God church was begun in the present geographical area of the Northwest District (Washington and northern Idaho). While it did not mark the end of new church development, it did inaugurate a period in which church development began to slow down. (There have, however, been

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only four years since 1919 in which no new church has been opened. This in itself is a remarkable testimony!)

Dwight H. McLaughlin was reelected in 1957. Lyle B. Spradley was elected secretary-treasurer. When R.J. Carlson accepted the pastorate of Seattle's Calvary Temple, Ralph M. Phillips assumed the office of assistant superintendent.

1958

Howard Sowards was developing a new work in Snoqualmie in the Summer of 1958, while at the same time, Gordon Fee pioneered the Des Moines Assembly of God in south Seattle.

In a special service on Thursday afternoon April 24, 1958, farewell tributes were paid to Reverend and Mrs. McLaughlin by former District Superintendent Frank Gray, Assistant Superintendent Ralph M. Phillips, Assistant General Superintendent Bert Webb, and others. Reverend McLaughlin was preparing to leave the district to assume pastoral duties elsewhere. On the fourth election ballot, Reverend R.J. Carlson was elected to succeed Reverend McLaughlin in the office of district superintendent. Ralph M. Phillips indicated that he would not be a candidate for further duties as assistant superintendent. However, after several ballots had been cast with no one else being elected, Reverend Phillips received the necessary number of votes and determined to continue on in this role.

1959

1959

*Alaska and Hawaii join the Union as the forty-ninth and the fiftieth states.*

*D.H. Lawrence's novel Lady Chatterley's Lover, is barred from the mails by Postmaster General Arthur E. Summerfield. The ruling is overturned, however, by a federal court.*

*On August 8, the first picture of the world from outer space is transmitted from Explorer VI and broadcast on television.*

In 1959, Warren Carlson began pastoring Bethel Assembly of God in Walla Walla. Further up the Yakima Valley, L.R. Brasier began a church in Basin City.

In Tacoma, services began being held in September in a basement called the Fireside Room at 89th and Bridgeport Way. The call to worship was given by the pioneer pastor, Reverend John E. Butterfield. The response was small but most gratifying as non-churched people attended from various denominational backgrounds. With assistance from the Northwest District Home Missions Department, the little

congregation broke ground in 1963 and completed a church in the Fall of 1964. Full of zeal and faith in the Living Christ and with willingness to allow the Holy Spirit to be the guide and power of the people, Lakewood Assembly continued to grow and spread the good news of our Lord.

In Longview, the Columbia Heights Assembly of God had its beginnings as a church under the leadership of Reverend Calvin Guier. The church was the result of a branch Sunday school ministry conducted under the leadership of Burton Pearce of Kelso. It is a thriving congregation and continues to enjoy God's blessing.

That same year, a small group of people started to meet in various places in the City of Oak Harbor. In June, Reverend and Mrs. L. Ford were called as first pastors of the Oak Harbor Assembly of God. The following year, the old town hall was purchased for \$1.00 and moved to property that had been acquired by the congregation. Finally in 1961, the church was formally organized with fourteen charter members. The church continues to be blessed of the Lord and looks toward the potential of an increasing and expanding ministry in the future.

During the 1959 district council, Evangelist Dale Carpenter was elected to the office of district C.A. director, succeeding Harris Lidstrand.

1960

1960

*In the closest election since 1884, John F. Kennedy wins 303 electoral votes to 210 for Richard Nixon, but the difference in popular vote represents only a 0.2 percent margin for Kennedy. At age forty-three, President Kennedy is the youngest man ever elected to this office and the first Roman Catholic to serve in this capacity.*

In 1960, James W. Nicholson began shepherding a group of believers in Stanwood, Washington.

By 1960, the office of assistant superintendent had been eliminated once again, and Reverend Dale Carpenter assumed the added responsibility of the Sunday School Department.

1961

1961

*R. Sargent Shriver is appointed director of the newly-formed Peace Corps. Its purpose is to train U.S. volunteers to supply badly needed skills*

*to underdeveloped nations. By the end of the year, about 500 volunteers are overseas.*

*In April and early May, about fifteen hundred CIA trained Cuban exiles invade Cuba's south coast at the Bay of Pigs.*

*On May 5, Alan B. Shepard, Jr. is the first American in space during a fifteen-minute suborbital flight launched from Cape Canaveral by a Redstone Rocket.*

*On July 2, Ernest Hemingway, sixty-one, commits suicide in his home in Ketchum, Idaho.*

*On September 1, the Soviet Union explodes a nuclear bomb in the atmosphere, ending a thirty-four month interruption of atomic weapons tests by all nuclear powers.*

In 1961, Kenneth Woll was appointed by the Northwest District Home Missions Department to begin a new church on the south side of Spokane (now known as Southside Church of the Assemblies of God). Kenneth D. Tayler began a ministry at the Warm Beach Community Church located in the Stanwood area.

A few people living around the deactivated chapel in the Avondale area were encouraged by the district office to see what could be done toward beginning another work. The first service held was in October 1961 in the Mountain View Club House in Woodinville. An evangelistic campaign was held there during the first year in which a number of people accepted Christ including the pastor's father, Edwin Anderson, Sr. Reverend B.P. Birkeland was the evangelist. A building program was launched in 1964, and the new church facility was completed early in 1965. Because of relocation, the name was changed from the original Wayside Chapel to Cottage Brook Assembly. While the church has a history that goes back to the 1930s under the leadership of such people as William Wright and Lillian Bach, it is basically an entirely new congregation since 1961.

March 14, 1961, marked the formal dedication of the new district office building located at 5710 108th Avenue Northeast, in Houghton (now Kirkland) and near the new Northwest College campus. The act of dedication was consummated at 10:30 a.m. by Superintendent R.J. Carlson.

From 1952 through 1961, forty new churches were opened. God's blessings continue to be poured out upon this aspect of Assemblies of God life. Now, it could be said that in almost every village, town, and hamlet there was a voice for Christ preaching the full gospel message.

CHAPTER TEN

ASSEMBLIES OF GOD 1962-1976

1962-64

1962

*On February 20, Astronaut John H. Glenn, Jr. becomes the first American to orbit the earth.*

*From April 21 - October 21, the Century 21 World's Fair is held in Seattle. It is the first fair of its kind in the United States in twenty-two years. The theme is "Man in the Space Age."*

*Israel Supreme court rules [in a four to one decision] that a Jew who becomes a convert to Christianity cannot claim to be of Jewish nationality [December 6].*

1963

*Racial riots punctuate the mood of the nation. Then comes the shocking proof that violence is no respecter of persons.*

*On a sunny street in Dallas, President Kennedy is struck by an assassin's bullet, and dies soon thereafter.*

A new period of solidification, organization, and expansion of ministries was now upon the fledgling movement. New church activity decelerated significantly from 1962 through 1967. In 1962, no new church was begun. L.B. Dickson pioneered the Edmonds Grace Assembly of God in 1963.

In 1963, the district council studied the need for a central Washington campsite and indicated a willingness to set aside some funds from the sale of the Silver Lake camp north of Seattle to develop such a site that would serve the entire district. A location at



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Sky Meadows Ranch was considered but rejected. (The Silver Lake Bible Camp site was sold to the Strathy Brothers for development as a resort area.)

On March 18, 1964, a delegation from the Yakima Valley area presented to the district presbytery a proposal for the purchase of property to be used for boys, girls, and youth camping, to be known as the Singing Hills Camp. Singing Hills was ranch property located sixteen miles west of Ellensburg on the Thorpe Prairie. The purchase price for the 575 acres was \$180,000.<sup>1</sup> Of this, \$15,000 was to be received from the district's sale of the Silver Lake property, and an additional \$35,000 was to be borrowed. The balance was to be received from churches in pledges or cash.

The project seemed ill-fated from the very onset because monies were late in coming from the sale of the Silver Lake land, and there was a significant overriding division of feeling that generally existed throughout the district relative to the development of this particular site.

In 1963, Mrs. Ruth Crawford succeeded Mrs. Vernon Skaggs in the office of Women's Missionary Council president.

In 1964, on land purchased by the Kenmore Assembly of God, a new home missions work was opened in Issaquah. Five members were sent from the Kenmore church to Issaquah, and together with Reverend Wayne Guge, a new church was begun. First services were held in a small shop and then moved to the upstairs of the Odd Fellows Hall before the new facility was completed.

It was in April 1964, that the district presbytery considered a possible tendency within the Assemblies of God movement that indicated important truths might become a mere doctrine instead of a practice in the churches. A study committee on church ordinances recommended that:

. . . opportunities be given to believers in our churches to participate in the ordinances of the Church, particularly baptism in water and holy communion with reasonable frequency. Concerning holy communion, the Scriptures say in I Corinthians 11:28, 'But let a man examine himself, and so let him eat of that bread, and drink of that cup.' This scripture becomes a basis of personal participation. The holy communion is a practice to be continued until the coming of our Lord.

Divine healing should be reemphasized in our churches, and we recommend that we follow the scriptural pattern in praying for the sick as outlined in our Statement of Faith. We further recommend that our ministers make frequent opportunity for praying for the sick in our churches.<sup>2</sup>

*On November 25, forty-nine-year-old veteran Assemblies of God missionary Joseph W. Tucker, a familiar face in the Northwest District where he itinerated together with his wife for many years, was brutally beaten to death by Congo rebels.*

1965-66

1965

*Early Bird, the world's first communication satellite capable of being used in commercial operations, is launched from Cape Kennedy.*

In 1965, Carl Henderson went to the eastern Washington community of George to start a new church, and in 1966, the Lord laid upon the heart of Owen R. Wilkie to start a church in the little town of Fall City. There was only one other church in the town, and it did not preach the message of salvation. So Reverend Wilkie recognized that over 1,000 people did not really have a Christian witness. Through years of faithful service, the gospel is now available to the community through the vision of one man.

In late 1964, Reverend Dale Carpenter had assumed pastoral duties at The Stone Church in Yakima. Norman Gardner of Seattle was appointed interim district C.A./Sunday school director. In April 1965, Ward M. Tanneberg was elected to succeed him. In that same year, the office of assistant superintendent was recreated and Reverend Frank McAllister, pastor at First Assembly of God, Lewiston, Idaho, was elected. The portfolio of the Sunday School Department was placed under the office of assistant superintendent. The Department of Men's Fellowship, the district camping program and youth ministry became the portfolios of Reverend Tanneberg.

(In 1967, the Department of Men's Fellowship was separated from that of the district Youth Department. Reverend Philip Wayman, pastor in Kenmore, became the new Men's Fellowship director.)

1967-69

1967

*On June 5, full scale war breaks out between Israel and its Arab neighbors: the U.A.R., Jordan, and Syria. Israel claims that its air force has destroyed over 400 U.A.R., Jordanian, and Syrian planes; therefore eliminating most of the Arab air force.*

*June 7 - Chief of Staff Major General Itzhak Rabin announces Israeli victory, claiming that the Gaza Strip and most of the Sinai Peninsula are in Israeli hands.*

*June 8 - U.A.R. and Syria accept U.N. ceasefire.*

1968

*On April 4, the Reverend Martin Luther King, Jr., thirty-nine, is shot and killed while standing on a motel balcony in Memphis, Tennessee, where he has gone to assist a strike by black sanitation workers.*

*In the next three days, riots break out in more than 100 cities as a result of the King assassination. In Chicago, Mayor Richard J. Daley tells his police to "shoot to kill any arsonist — shoot to cripple or maim anyone looting." In Oakland, a young black named Eldridge Cleaver is involved in a shoot-out between the police and the Black Panthers.*

*On June 5, Senator Robert F. Kennedy is shot after making a victory speech to fellow Democrats in a Los Angeles hotel. Kennedy dies twenty-five hours later.*

1969

*One of mankind's apparently impossible dreams comes true: Astronaut Neil Armstrong plants his boot on the soil of the moon and tells 500 million listeners a quarter of a million miles away, "That's one small step for a man, one giant leap for mankind." Now, 1969 ranks with 1492 and 1776 as one of three dates every school child must remember.*

*Meanwhile, back on earth, more than 300 thousand young people rendezvous at the Catskill Mountain Village of Bethel, New York, for the Woodstock Music and Art Fair. With inadequate facilities and inclement weather, they spend a memorable four days in the free life-style they admire. They listen to music, dance, smoke marijuana, and dress or undress as they please in a blatant hedonistic fashion.*

In 1967, no new churches were opened, but in 1968, two new works began. Before being affiliated with the Assemblies of God, the church in Sultan, was known as the Family Bible Church. Meetings were held in Cameron Sharp's home in which several Methodist people had accepted Christ and had been filled with the Holy Spirit. This group called Pastor Silas Chidester and then moved into the Grange building.

In the community of Entiat, an Assembly of God work was begun by Raymond Schwilke.

On March 2, 1969, Woodrow J. Fletcher and M.B. Delgatty co-pioneered the Federal Way Christian Life Assembly. That same year near the town of Sequim, the Gardiner Country Chapel was founded by David A. Nix, a Sequim layman who had felt the call of God to enter the ministry.

In 1969, Ward Tanneberg completed four years of ministry in the district office. He then assumed new duties as director of public relations at Northwest College. He was succeeded by Allen L. Baunsgard. That same year, the portfolio of Sunday school was taken from the assistant superintendent. Reverend Philip Wayman became the director. The office of camping commission chairman became the responsibility of the assistant superintendent, together with the portfolio of home missions.

1970

1970

*The New American Bible, translated into English from the original sources by Roman Catholic scholars, is published in Paterson, New Jersey, after twenty-five years of work. It is intended to take the place held by the Douay Version for more than two centuries.*

At the beginning of the 1970s, church development once more took an upswing. In Kirkland, George Johnson opened the Cedar Park Assembly of God at the Helen Keller Elementary School. This is a flourishing congregation today.

In the community of Klickitat, Everett L. Perry began an Assembly of God, while in Vancouver, The Evergreen Church was founded.

1971

*Southern California is rocked by a severe earthquake.*

*The entire nation is rocked with the court marshal of Lieutenant William Calley, Jr., which ends with his conviction on charges of murdering twenty-two civilians during the Mylai massacre in Vietnam during 1968.*

In order to meet a strong ethnic need, Seattle's first Samoan Assembly of God was begun by Talaga Misailegalu with its services located at 4704 South Mead.

1972

*Five burglars are arrested at the Democratic headquarters in the Watergate complex.*

In Kennewick, Central Assembly of God was opened in August 1972 by Lloyd Cook. Earlier that year, Wesley W. Knopp opened the Assembly of God work in Connell on Third Avenue and Adams.

1973

*On October 6, Egyptian ground troops cross the Suez Canal [on Yom Kippur, the Jewish Holy Day of Atonement] and establish strong footholds several miles inside the Israeli-occupied east bank of the canal. At the*

*same time in the north, Syrian armed forces penetrate several miles into Israel-occupied Golan Heights. Prime Minister Golda Meir says [in a nation-wide radio address] that Israel knew of the Egyptian and Syrian build up, but that Israel decided not to make a pre-emptive attack in order to gain political advantage.*

*On October 22, the U.N. Security Council adopts a Soviet-U.S. sponsored ceasefire resolution [the 17th day of the war] under which all forces will stop fighting in their present positions. On the next day [23rd], the U.N. Security Council adopts a resolution calling for U.N. observers to supervise the ceasefire on the Suez front.*

*On October 25, U.N. Security Council adopts a resolution calling for the establishment of a U.N. emergency force, composed of non-permanent members of the Security Council, in an effort to ensure the cease fire in the Middle East. The resolution also demands that immediate and complete cease fire be observed and that the parties return to the positions "occupied by them on . . . October 22, 1973."*

The year 1973 marked the last year in which no new church was opened by the Assemblies of God since 1919 (other years: 1957, 1962, and 1967).

#### 1974

*On August 9, Richard M. Nixon becomes the first president of the United States to resign his office, a step which he has continually declared unthinkable. It follows his release on August 5 of incriminating tapes that proved he tried to obstruct investigation of the Watergate event.*

*Vice-President Gerald R. Ford takes the oath of office as the thirty-eighth president of the United States.*

Peter B. Kasdan opened the Seattle New Life Center at 19th and East Roy in 1974. Gery A. West began the Saint Maries Saint Joe Valley Chapel.

A second church in Chehalis, known as Jackson Prairie Gospel Assembly, was founded by Wilbur Karch, Jr., and located at 4224 Jackson Highway. The Nezperce Assembly of God was founded in June of 1974 by Ernest Plumley. Bruce L. Thomas pioneered the Priest River Assembly of God in Priest River, Idaho.

1975

*On March 1, the Bicentennial celebration, to run through December 31, 1976, officially opens.*

In March of 1975, the Fairhaven Assembly of God and Hillcrest Chapel merged to form the Bellingham Hillcrest Chapel under the leadership of Richard Ellison. Woodrow J. Fletcher, co-founder of the Federal Way church, opened the Mercer Island Assembly of God at 72nd Southeast and East Mercer Way in one of Seattle's beautifully established areas. Neal L. Stenbak opened the Wanapum Village Assembly of God, eight miles south of Vantage. In Yakima, Don Salinas continued the Deliverance Temple at 1422 South Tenth Avenue.

A total of twenty-three churches plus one merger to form a new congregation were opened from 1962 through 1975. Interestingly enough, while there was a period of eight or nine years in which little new church work was completed, in recent years, there has been an increasing emphasis on establishing new congregations throughout the Northwest District.

In 1971 at the district council in Kelso, Reverend Frank N. McAllister succeeded R.J. Carlson, who had indicated his retirement prior to the council meeting. Reverend McAllister was ushered into office on the second election ballot. The office of assistant superintendent had now been reduced to a part-time function. This responsibility was accepted by Marcus T. Gaston, senior pastor at Calvary Temple in Seattle.

In the same year, Lyle B. Spradley went into retirement. His successor was the Reverend Clifford L. Hobson of Richland, Washington. During 1973, Reverend David R. Westerfield was elected Men's Ministries director; Reverend Wesley W. Fleming was elected director of benevolence; and Jimmy C. Burnett was elected chairman of the American Indian Fellowship.

In 1974, the Reverend E.A. Born, senior pastor at Bethany Temple, Everett, was elected assistant superintendent (part-time).

In 1975, Alvin Oya was elected chairman of the American Indian Fellowship; Orland Marr was elected director of benevolence; and Byron Newby was elected youth director, succeeding Al Baunsgard who had assumed pastoral responsibility in the community of Anacortes.

In 1976, the office of assistant superintendent was expanded to full time responsibilities. Reverend Frank E. Cole was elected to serve in this capacity. Philip Wayman again resumed responsibility as director of Men's Ministries; and Reverend Robert Fox succeeded Byron Newby in the Youth Department.

LET LIGHT SHINE OUT

## CHAPTER ELEVEN

### MISSION WORK AMONG THE NORTHWEST INDIANS

At one time, more than fifty bands of Indians making up the coastal tribes lived along the rivers, creeks, bays, and ocean beaches of the Pacific Northwest. They were fishermen and hunters, carving their place out of the woods without iron, axes, or saws and going to the sea in canoes, sometimes sixty feet in length.

It is to these people that the Northwest District of the Assemblies of God has ministered perhaps more significantly than any other denomination. In 1971, there were nine thriving Indian churches and at least one regular outstation ministry. Eight appointed home missionaries and several other workers serve the Indians. These churches include:

#### SKOKOMISH, WASHINGTON

Behind the homes of the Skokomish Indians on the banks of the river is the old Indian Shaker Church. Next to the cemetery surrounded by evergreen trees is the Skokomish Indian Assembly. In the early 1900s, Myron Eells, a Presbyterian missionary, traveled on foot or canoe from Port Angeles to Skokomish visiting each small Indian encampment. He had a burden for the Indian people and dedicated his life to this ministry.

Years passed until finally Clossie McKinney, an Assemblies of God missionary, came and began to minister from home to home. Later, the Northwest District Home Missions department purchased property, and the local people helped build the old log church. Cecil Henderson became pastor of the church which was made up largely of young people. Later, more adults accepted Christ, and the Indian Christians began gathering in their own fellowship and camp meetings. The Fred Schultzes pastored here for ten years. They began a Sunday school annex, and a great revival occurred during their ministry. Alvin Oya, a Chehalis Indian, and his wife, Thelma, a Clallam Indian, followed the Schultzes in ministry. Others have come since that time, and the work of God continues to be blessed in that area.



## LET LIGHT SHINE OUT

### LITTLE BOSTON

Situated on a steep bank overlooking Port Gamble Bay are the homes comprising the Clallam Indian village. The Little Boston Pentecostal Tabernacle is the oldest established Assemblies of God church among the Indians of the Northwest. Strong Bible teaching from the various missionary pastors who served here have provided the little congregation with stability and Biblical strength.

### NEAH BAY

On the most northwestern tip of the continental United States is the fishing village of Neah Bay on the Makah Reservation. This Indian assembly is the result of meetings held by a small group of Pentecostal people from Port Angeles. The meetings were held in the old Indian Shaker Church. Then, the David Pecks came to minister to the congregation in 1944. They repaired the old Presbyterian Church for services, and the Makah Tribal Council granted a lease for \$1.00. The facilities soon became inadequate, but through the generous giving of the congregation and help from other sources, a new church was built. Pastors have included: the Harry Leids, the Dan Sinners, the Strankmans, the Frank Coles, the Lester Birds, the Ronald Almbergs, the Carl Hendersons, the William Ulins, the Donald Braleys.

### NISQUALLY, WASHINGTON

The Nisqually Indians lived along the river, the creeks, and in the forest near Yelm, Washington. The first missionary was Mrs. Charles Smith, a Pentecostal woman, who with her husband operated a mission in Olympia. They came to the reservation and conducted meetings in homes. Soon, permission was granted to build a church on private property, and the missionaries began services in a tent while the log church went up.

### WELLPINIT

In the valley of the Spokane River in eastern Washington is the Spokane Indian tribal village of Wellpinit with a population of 200. Another 1,400 Indian people surround the area on the reservation. Missionary Ella Evans, with the help of her husband, Frank, began the work in 1961 and ministered there until 1966. The Robert Kenneys and others followed them as the ministry continues.

### LaPUSH, WASHINGTON

Along the beach of gray sand, rock, and gigantic drift logs are the homes of the Quileute Indians. Near an old Indian Shaker church, a fishing dock and its many boats, the Quileute Tribe embraced the old Shaker faith. In 1943, George Effman, a young Klamath Indian, introduced the Pentecostal message to LaPush. He had great influence with this tribe together with his co-worker, Robert Kimball, both graduates of Northwest Bible Institute. He remained in that ministry for eight years. They conducted their first Sunday school in the old Indian Shaker Church. The workers soon moved to a

## MISSION WORK AMONG THE NORTHWEST INDIAN

one-room government building for services.

The William Ulins, the Blevins, the Winslow Andersons, the Esko Rentolas, and others served in this area for many years. With assistance from Indians, friends, the Northwest District Home Missions Department, and national home missions funds, a church has been completed.

### LOWER ELWHA, WASHINGTON

David Peck founded the Lower Elwha church in 1943. Leona Seat and Dorma Lee Bunn followed the Pecks as pastors. Paul Seymour, Robert Kimball, William Ulin, B.W. Ellsworth, William Florence, Edward Brothers, George Kallappa, and others have pastored this congregation. They have seen the church through a building program and have completely remodeled the parsonage. The Sunday school has also increased. The church was built entirely with labor donated by men and women from the Olympic Peninsula and the Seattle-Tacoma areas. The auditorium seats 100. The Northwest District and National Home Missions Departments assisted with finances.

### KAMILCHE, WASHINGTON

Kamilche is located south of Shelton in a small village inhabited by the Squaxin Indians. There are approximately 200 children and youth up to eighteen years old. The Pentecostal message was first heard here in the 1930s when services were held in a local home. Many years later, missionaries built a small church, then later a large church. About one-half the congregation is Indian.

### LAPWAI, IDAHO

The Nez Perce Indians inhabit the country east of Lewiston, Idaho. The Lapwai Valley Assembly ministers to these people on a reservation which has a total population of a little over 500 people. The Indian people are active in teaching Sunday school and serve in positions of spiritual leadership. Obert B. Skogstad pastored this church from 1950 to 1962. The T.L. Johnsons followed him, then George Kallappa, Edward Brothers, Alvin Oya, and Jimmy Burnett.

There are twenty-two reservations and twenty-four tribes within the present boundaries of the Northwest District of the Assemblies of God (Washington and northern Idaho). Assemblies of God missionaries are reaching members of nine tribes and eight reservations. The total Indian population of this district is approximately 24,000. The indigenous trend of the Assemblies of God ministry within the Indian populous in the Northwest is strongly evident.

LET LIGHT SHINE OUT

# CHAPTER TWELVE

## DOCTRINAL PROBLEMS

Throughout the history of the Assemblies of God in the Northwest District, an amazing spirit of unity has prevailed in spite of tremendous diversity and a general lack of trained clergy during the early formative years. In looking for a reason why this should be, one must simply say that the strength of several key men who provided spiritual leadership, i.e., Frank Gray, J.E. Rasmussen, C.C. Douglas, and others gave balance and stability. Beyond that, we become aware, with a deep sense of awe, that the Holy Spirit indeed has watched over the embryo Church as it struggled to “find its place in the sun.”

There were some problems that arose from time to time that are worthy of note.

### THE “JESUS ONLY” DOCTRINE

The “Jesus Only” doctrine was one of the major difficulties to be overcome. Those who held to this teaching stressed that in their opinion there was no Trinity. In order to be truly saved, one must be baptized only in the Name of Jesus for the washing away of your sins. Some extremists further indicated that it was essential to speak in tongues in order to be truly saved.

This, in the minds of the leadership of the Assemblies of God, literally set aside the atonement. However, the “Jesus Only” proponents did modify their position to some degree at a later time. This movement apparently had its start in Los Angeles where a woman was supposed to have had a vision and revelation to this end. When proponents of the “Jesus Only” doctrine were challenged on the issue with Bible teaching, the answer was, “This light does not come from the Bible. You must get it by revelation.” The leadership in those days accepted no revelation other than that given by the Word of God. However, the above statement was used so often by its proponents that many began to call them “The New Light.”

### THE DOCTRINE OF THE 144,000

This particular doctrine emphasized Revelation 7:4-8. It was taught that at the end of

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this age, 144,000 young virgins in the Pentecostal movement would become pregnant and bear male children in like manner as Mary in the birth of Jesus Christ. This led to a very serious moral problem in some of the early missions. It was apparently an off-shoot of the "British Israel Doctrine."

## THE BRITISH ISRAEL DOCTRINE

The proponents of this group taught that the Anglo-Saxon people were the ten lost tribes of Israel. This made all of the people of the British Empire and the United States "Israelites." Thus, as Israelites, we were to claim all of God's promises to His chosen people. It caused considerable confusion and dissension, especially among those people who had lesser Biblical knowledge and understanding. When these proponents were defeated by Biblical reasoning and history, they used the same position as the "Jesus Only" proponents affirming that their superior knowledge could not be obtained from Scriptures or reasoning only, but by revelation. A division took place over this doctrinal difference because the brethren leading the Assemblies of God used the Bible as their complete authority and spiritual guide. Some of them came under severe interrogation and even persecution as a result of their stand on this particular issue.

## THE DOCTRINE OF PREDESTINATION AND ANNIHILATION

A teaching was taken up by some people who came from strong and excellent Biblical educational backgrounds. The contention became so sharp that several persons were ultimately dropped from the fellowship of ministers. Simply stated, it took the form of "once saved, always saved," and encompassed the belief that those souls consigned to eternal perdition would experience total annihilation in the place of eternal torment.

## INTERDENOMINATIONAL MISUNDERSTANDINGS

This was a continuing source of much publication and persecution. Leading men of various denominations without any serious investigation, accused the Pentecostalists of hypnotism, mesmerism, and indicated that speaking in tongues was of the devil. One proponent of this teaching indicated that the Pentecostal movement was the fulfillment of Revelation 16:13. However, God had His hand on this movement and raised up mighty men with strong educational and Biblical backgrounds from a variety of denominations. He baptized them with the Holy Spirit. Then as time went on, doctors, lawyers, and other laymen of repute came into the movement. These men under the anointing of the Holy Spirit were able to meet the challenges of all opposition "in love and with sound doctrine."

## QUESTIONABLE PRACTICES WITH REFERENCE TO THE HOLY SPIRIT

In the early days, many men and women tried to make themselves popular by teaching people how to talk in tongues. They claimed to have special gifts. They would tell the spiritually hungry and the innocent seeker to repeat certain words that were tongue twisters. This they were to do so fast they they could not pronounce them

## DOCTRINAL PROBLEMS

properly. This then would be called speaking in tongues. Others had a variety of other formulas and methods to produce the desired effect. This led to much confusion and controversy. However, the faithful teaching of the Word of God and the manifestation of the genuine power of the Holy Spirit prevailed, and such practices gradually died out.

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# CHAPTER THIRTEEN

## THE EVANGELIST: DR. CHARLES S. PRICE

It is difficult to tell with great accuracy who were the most significant men in the early beginnings of the Pentecostal movement throughout the Pacific Northwest. There were many. There is no doubt, however, as to who the most outstanding evangelist was during the 1920s and 1930s.

His name was Charles S. Price.

In the great Charles S. Price evangelistic campaigns, it was not an uncommon occurrence for the opening meetings to start with a very small congregation in a building seating 10,000 people. Great sums of money could have been spent in advertising the meetings, but such was not necessary. It seemed that when a small number of God’s people began the “whispering campaign” that the Spirit of God was moving, it did not take very long before every seat was filled, and an atmosphere of expectation permeated the air. Dr. Price often mentioned that “one life touched by the Spirit of God is more valuable in the Kingdom than those who could be attracted by some spectacular advertising.”<sup>1</sup>

The story of the Price family has its beginnings in the shadow of the smoke-begrimed chimneys of old Sheffield. This huge steel metropolis was situated in the midlands of England. It was a busy, wide-awake city full of the bustle of industry. Little Smithy Wood was in the suburbs. There by the side of an old mill pond stood a forge with its anvils and furnaces. Back of it was the home of the family of Price. It was there that four boys were born into a poor but contented home. All of the boys went into the steel business except one. That was the youngest, Charles. All of the men were hard workers and gave their lives in the steel firm in that community. They were also godly men and were very much involved in the church.

The youngest son, Charles, did not have many educational advantages. He left school when he was eleven and went to work for the sum of fifty cents a week. He delivered groceries. Finally, he was promoted from an outside to an inside position in the store.



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At church, he met the daughter of a building contractor, and not long after, they were married.

Young Charles decided to go into business for himself. With little other than a good name, he opened a tiny store of his own. Both he and his wife were hard working. In fact, Mr. Price worked for ten full years without ever taking a holiday from the store - from eight o'clock in the morning until eight o'clock at night. He saved his pennies and hoped and dreamed that the day would come when his son would have the opportunity of education that had escaped him.

Charles, Jr. was born on a quaint little English street in a small brick house that was built right up to the sidewalk. There was no lawn in front nor were there gardens to the rear. There was a small back yard which had to be shared with the neighbors. Two years after Charles' birth, a little sister, Jessie, was born. Deep sorrow prevailed at this moment, however, for during the birth of the child, Charles' mother passed away. Before she went from this life to the next, she took her baby, Charles, into her arms and dedicated him to the service of the Lord. God answered that prayer many years later in a far distant city, 6,000 miles away from his birthplace.

After a few years, Charles, Sr. married again, and the children were given a mother who loved and prayed with them and provided the direction they needed during childhood. Charles first attended the Sharrow Lane Boarding School where he was a very mischievous and sometimes disobedient boy. He studied hard and soon was well ahead of his class. He was promoted two grades at a time until he entered high school at the age of twelve. His tremendous memory enabled him to memorize great quantities of material faster and more accurately than the average person would ever be capable of doing.

When he reached the point of choosing a college, Charles' father took him for a walk one evening and told him the complete story of the sacrifice he had made in order to provide the opportunity of college for his son. This made a profound and lasting impression upon Charles. A few weeks later, he began studying at Wesley College. He spent hard but happy years in this school. He passed the Oxford University entrance exams and later his preliminary law examination. Two years following that came the intermediate law exam which he passed and which brought an end to college days. During this period of his life, Charles began to drift away from the godly background in which he had been reared. He was caught up in a social whirl and was impressed with the many friends he was acquiring who lived in a very different sphere from the simple home surroundings he had known as a child.

He became associated with a well-known Sheffield law firm. But after a period of time, he became more and more restless. Finally, he decided to strike out for some far distant place. Thus it was, he one day found himself in Canada, following all the while the unknown direction of Almighty God. In Canada, he searched in vain for employment as a lawyer. From Quebec to Winnipeg, he visited scores of attorneys' offices, but none

seemed to have any opening for a young fellow just freshly away from England. Down to his last dollar, he left Winnipeg on a cattle train, sleeping in the same car as the bellowing herd. He arrived ultimately at Medicine Hat where he stayed for a time with some old friends of his parents who had immigrated to Canada some years before.

He landed his first job in Canada and worked on repairing tracks of the Canadian Pacific Railway. His pay was twenty-one-and-a-half cents per hour. He worked ten hours each day. During the winter months, it got bitterly cold. There were nights when the thermometer went down to minus thirty degrees Fahrenheit. Life was a hard struggle.

Again, the feeling for change came to this restless young man. One night, he was sitting with an open map before him. He said:

A strange feeling came upon me. I felt impressed to go to Spokane. I did not want to go to the United States. I preferred to stay in the land of the Maple Leaf. I could not get rid of the feeling, however, that I should go to Spokane. Whose was the voice that spoke to me? What power was it that was drawing me over the line? Packing my grip, I left Medicine Hat bound for Vancouver. I stopped off at Nelson, British Columbia, and was so fascinated by the beauty of Kootenay Lake that I decided to stay awhile and thought perhaps I would make that place my future home. It was while there that I awakened in the night, and once again felt that strange and now almost irresistible urge to go to Spokane. In my heart I argued against it, and in my mind I reasoned against it.<sup>2</sup>

During this transition time, Charles met Mr. Winlaw, the owner of a great logging camp about fifty miles from Nelson, British Columbia. He was offered a job and took it. He washed dishes, peeled potatoes, worked with the swamping crew, built roads, handled chains for the donkey engine crew, and learned how to manipulate a cant hook by the side of the narrow gauge railroad. He worked on the log booms where huge timbers rolled into the waters of the lake. It was hard work, but he was fascinated by it. He borrowed a rifle and started to hunt. More than once, he brought in game to be used as food for the camp.

But in his heart, he was lonely. One night sitting by the dying embers of a campfire, someone in the group began singing the strains of "Beulah Land." It was one of Charles' father's favorite songs. A great struggle once again transfixed the heart of this lonely young man, and tearfully he went to his bunk for the night. The following day, he left for Spokane.

A few uneventful months passed. Then, one early autumn evening, Charles found himself leaning against a lamp post listening to the singing of a little band of mission workers. These people gave their testimony and then invited the hearers to the Lifeline Mission just across the street. A tiny white-haired old lady, known as Mother Walker, came to him on the street.

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“Do you believe in the Lord?” she asked.

“Oh, yes,” Price replied. “Of course I do. I come from a real Christian home.”

She looked at him and said, “I thought you did. As a matter of fact, I knew you did. Do you know that God wants you?”

Charles looked at her in amazement.

“God wants me,” he said, “for what purpose, and how do you know that?”

The little old lady replied, “While I was playing the organ tonight, the Lord spoke to my heart by His Spirit and told me that He wanted you. You must come to the mission. You must attend the service tonight. It seems as if I cannot let you go.”

Charles excused himself very quickly and hurried away. He walked as fast as he could across the Monroe Street Bridge. About halfway across, he stopped, turned, and retraced his steps to the mission. He sat in the very back and listened to the preaching of the mission superintendent, Reverend E.H. Stayt. When Reverend Stayt gave his altar call, Charles sprang to his feet and marched down to the front. There, with the smiling face of Mother Walker at his side, he gave himself to God in an earnest and absolutely sincere commitment of his life. He testifies that it was a “quiet, methodical almost businesslike proposition I made to the Lord.” There were no tears nor emotion, but he had given himself to God and determined to live a Christian life from that moment.

The next night, he was on the street giving his testimony. Throughout the winter, he continued to attend the old Lifeline Mission. It was there that he preached his very first sermon on an evening when the Reverend Stayt was unable to make it through the stormy weather. At the end of the message, he gave an altar call, and two men knelt to find their Saviour that evening.

After the benediction of his first sermon was pronounced, a well-dressed gentleman stepped from the back of the building and introduced himself as Henry I. Rasmus. He was the pastor of the First Methodist Church in Spokane. He said to Charles, “My boy, God wants you. I believe He led me into this mission tonight to speak to you. You are going to become a Methodist preacher. I want you tomorrow morning at ten o'clock in my study.”<sup>3</sup>

Charles showed up at the office the next morning, and together, they prayed for God to take charge of his life. The Lifeline Mission was a Free Methodist work and therefore taught and practiced the old fashioned Wesleyan doctrine of scriptural holiness. Very soon after his decision to enter the ministry, he became a paid worker in this mission and for a time assumed the superintendency.

While Charles was in the mission, news came of the falling of the power of the Holy Spirit in the City of Los Angeles. One of the mission workers traveled to Los Angeles and received what she called the baptism of the Holy Spirit. Before her return, a fiery evangelist from California had rented a large building not far from the mission. He

visited Charles and told him the story of the falling of the old-time power. He told of great miracles of healing and spoke in convincing terms of the soon return of the Lord.

Charles promised him that he would go home and pray. As he did, he began to feel a warm conviction come over his heart. Added to this, two of his co-workers in the mission came to see him joyously proclaiming they were different men and that they too had been recipients of this baptism in the Holy Spirit. Charles promised to meet them at a certain time and place the following day so that they could pray together in order that he too might receive this experience.

On the way to the prayer meeting the next day, he met a minister friend who asked him to his home. Charles told him he could not come because of the prayer meeting. He asked what kind of a prayer meeting it was, and Charles explained the whole situation to him. The man spoke out in horror, "Price, I cannot let you go. You will wreck your future — your life. You are young and inexperienced. If you take this step, you will regret it as long as you live."<sup>4</sup> Charles listened to the man and spent the rest of the afternoon with him in his study. He did not go to the prayer meeting. That marked a significant turning point in his life. Charles states:

With all my heart, I believe that God led me to Spokane so that I might step through the open door into the glorious experience I am enjoying today, but I listened to the voice of a modernist and by my own act closed the door. Two roads were open before me, and I took the wrong one. I foolishly turned my back on the cross and started along the trail that led to the labyrinth of modernism.<sup>5</sup>

He went out as a representative of the mission work to many of the nearby cities. His meetings were generally held in the Methodist churches. Doors opened largely through the influence of Dr. Rasmus. He was finally introduced to the superintendent of the Methodist Church who was called in those days the presiding elder. Price was promised a local pastorate. At about the same time, Charles married and moved with his new bride to the City of Seattle. With his Free Methodist background in Spokane, he soon became acquainted with many people in Seattle. Here, the district superintendent promised him a supply pulpit.

While he was waiting, in order to take care of his new responsibilities of married life, he got a job in a large grocery firm in Seattle as a candy maker. He had never made candy before in his life but became quite an expert in the manufacture of creams for chocolate centers. After a period that seemed to Price as though it would never end, his presiding elder finally was able to give him an opening, and he was ready for his first church.

He and his bride moved to Sedro Woolley, Washington. The church building would not hold more than fifty people. They lived in a tiny house a few blocks from the church. His salary was \$25 to \$30 per month, some of which was paid in lettuce, cabbage, and

celery. From there, he went to Anacortes where he was the pastor of the Free Methodist Church for two years. During his stay in Anacortes, he held some fairly large meetings in the Moose Hall. Even the Seattle papers took notice of his area-wide "clean-up crusade." Finally, circumstances took him back to the Inland Empire, and he once again entered Spokane. Dr. Rasmus welcomed him home and arranged for him to meet the local presiding elder who sent him to Athol, Idaho, as a supply pastor.

Events were moving swiftly now. He was admitted to the Methodist Conference and ordained by Bishop Smith. Slowly but surely, he began to receive bigger and bigger appointments from his bishop. He built two parsonages, raised all of his benevolences, and prided himself on the results of his church ministry.

The years passed swiftly. Methodist pastorate followed Methodist pastorate, most of them being in northern Idaho and the eastern part of Washington. In 1907, he pastored the Methodist-Episcopal Church in Latah, Washington. He also served early in his Methodist ministry with Eugene Bronson around 1908 in eastern Washington. He was a member of the Columbia River Conference of the Methodist Church. As time went by, Dr. Price continued into more and more of the modernistic trend of ministry. He never gave an altar call, never led a soul to Jesus, never preached of a born-again experience, but just simply preached for the love of preaching in his own endeavor to influence the lives of his people toward "the right." There was no hypocrisy in his ministry. He preached what he believed and believed what he preached.

However, there came a time when his godly presiding elder began to take him to task for some of his modernistic utterances. He soon began to feel that the Methodist-Episcopal system was binding and restraining. If only he could get a congregation that would not be amenable to any higher authority than himself, he thought he could mold that group into what a congregation should be. After a period of time, he spent a whole afternoon in the office of an official of the Congregational Church. When he left that office, he had made up his mind to sever his connection with Methodism and branch out into the broader field that the Congregational Church afforded him.

Thus it was that he became the pastor of the Congregational Church at Valdez, Alaska, and superintendent of the Congregational missions in that part of the territory. With his family, he moved north to this quaint little mining town situated on the flats of the great Valdez Glacier.

Dr. Price was fascinated with this great land and enjoyed it thoroughly. He hunted for wild game, photographed the magnificent scenery, hunted whale from a whaling vessel, and loved to walk with his snowshoes over the deep Alaskan snows.

While he was there, he was made a member of the United States Alaskan Floating Court. The reason for the floating court was that the distances in Alaska were so vast and transportation so limited that it was impossible for some prisoners to be brought to the court town of Valdez for trial. So the court went annually to them. He was also the

chaplain of the most northerly lodge of the Order of the Eastern Star. He was quite prominent in Masonic work. He also joined the Arctic Brotherhood and the Sourdough Association.

Illness in his family compelled him to leave the north country, and he returned by steamer to the United States, landing in San Francisco. Here, he arranged the thousands of pictures that he had taken of the wildlife of Alaska, and for a number of years following, he was a very popular lecturer with the Ellison-White Chautauqua System. He gave two well-known illustrated lectures, "Hunting Big Game in Alaska" and "With the Floating Court to the Pribilof Islands."

He was a very popular figure in the Bay Area at the close of World War I, and many of the theaters in San Francisco and Oakland solicited his services. For many months, he would be on stage during the week, joking before the audiences, and in the pulpit on Sunday in a Congregational Church. His pulpits in this area included the First Congregational Church of Santa Rosa and the Calvary Church of Oakland. It was indeed a far cry from the Lifeline Mission situated in the City of Spokane. From Oakland, he moved to the First Congregational Church of Lodi. It was during this period of ministry that God again began to deal with His man.

#### THE TRANSFORMATION OF PRICE

It all began when a good brother from his church came running up to Dr. Price saying, "Hallelujah! Hallelujah! Praise the Lord!" Dr. Price looked at him in amazement for this was certainly uncommon language in his rather cold, formal church tradition. When asked where he had been, the man responded, "Hallelujah! I have been to San Jose and I have been saved, saved through the blood. I am so happy that I could just float away."<sup>6</sup>

Dr. Price was amused. He ridiculed the man, but the more he ridiculed him, the more vehement the man became in his testimony. Then Price discovered that a number of his members had been attending that meeting and were ecstatic about their experiences. Slowly, a bitter antagonism entered his heart. He was told of a great campaign where thousands were being saved and healed. Dr. Price believed it was all mob psychology and mental and physical reactions.

Then, one day another man came along named A.B. Forrester. Mr. Forrester got him to change his mind and agree to attend the meetings with him even though Dr. Price had already stated he would never go. However, a new idea had entered his mind.

Before he left for the meeting, he inserted an advertisement in the newspaper that the following Sunday he would preach on the subject "Divine Healing Bubble Explodes." He made his way down to San Jose armed with pen and paper to take notes. He intended to return the following Sunday for his great exposé sermon.

Entering the City of San Jose, he saw across the main street a huge sign in startling flashing letters: "Aimee Semple McPherson; Auspices William Keeny Towner." Dr.

## LET LIGHT SHINE OUT

Price could hardly believe his eyes. Dr. Towner had been pastor of the First Baptist Church in Oakland during the time that Dr. Price was pastor at Calvary Church. They had been good friends. He was a splendid man, well-respected, and certainly not the type of preacher to back such an old-fashioned Holy Ghost revival meeting.

At the very edge of town, Dr. Price found the huge tent seating approximately 6,000 people. To his amazement, it was packed, and a great crowd stood around the outside. As he made his way into the crowd, he saw that the platform was empty. There was no program to hold the people. When he inquired what everyone was waiting for, the person he asked broke into a grin and shouted, "Hallelujah! Praise the Lord! They are waiting for the evening service!"

It was in this meeting that he saw his old friend, Dr. Towner. Dr. Towner began to share with a very skeptical Charles Price.

That evening in the service, it was not the sermon that convinced him so much as it was the altar call. Price saw the altars literally filled with hundreds of people. That night, he was unable to sleep. He tossed restlessly and considered his own lack of spirituality while the Holy Spirit dealt with him. The next night, he was back again, listening to the evangelist puncture his modernistic theology. Later in his hotel room, he threw himself down on his knees and cried out to God, but no answer came.

The third night, he went early to the meeting. The place was crowded, and he could not find a seat. Dr. Towner saw him and invited him to the platform. He listened to the great crowd singing, "There is power, power, wonder-working power in the Blood of the Lamb." Then came the message and the moment of the altar call. When Aimee Semple McPherson asked for sinners to stand, Charles S. Price stood to his feet on the front row of the platform.

A prominent Presbyterian minister touched him and said, "Charles, she's calling for sinners. She's calling for people who need to be saved."

Charles replied, "I know it," and kept on standing.

He walked down the steps and stood at the altar. There for the first time in his life, he felt an ocean of divine love roll across his heart. He threw his hands heavenward and shouted, "Hallelujah!" He was so overcome with joy that he began to run across the altar and then down the aisle to the back of the tent and back to the front again shouting, "I am saved! Hallelujah! I am saved!"

That night God answered the prayers of a mother uttered many, many years before in a little, modest English home.

Late that night after the great tent had emptied, Dr. Price went back and stood for a long time in the dark praying. This was his moment of total dedication. He prayed that God would lead him and committed himself to following Christ wherever his Lord wished him to go. This commitment in a darkened tent had long-standing implications for hundreds of thousands of people who as yet had never heard of Charles S. Price!

Dr. Price then visited Dr. Towner's First Baptist Church in San Jose. They discussed Charles' new commitment to Christ, and Dr. Towner encouraged him to seek for the baptism in the Holy Spirit. There was a prayer meeting in one of the Sunday school rooms. Dr. Price found a little space behind the piano where he thought he would not attract any attention. He got behind the piano, and took the piano stool with him. He knelt and began to pray. About one o'clock in the morning, Dr. Towner came with two deacons and started moving the piano. Dr. Towner urged him to get out in the middle of the room where "the power is falling." Reluctantly, Dr. Price did so, and as he moved to the center of the room, he saw one of his own parishioners receiving the baptism of the Holy Spirit.

There in the center of the room, Dr. Price raised his hands for the very first time in prayer. He lifted his face with eyes closed:

When my hands were up for a little while I felt an electrical feeling starting down my fingers and when it got to my arms, my hands commenced to tingle and I looked at them and there they were shaking. I was surprised. I couldn't have stopped if I had wanted to, and I wouldn't resist the Spirit. I said: 'alright, Lord.' And by the time the glory waves got to my head, my head commenced to shake. Then down it came to my body, glorious, wonderful power; and suddenly I got a real bolt of glory. I felt myself suddenly going up; but I found I wasn't going up. I was going down: Prince Albert coat and everything down on the floor. I commenced to praise God. Did you ever watch the waves of the ocean as they break and roll and break? Just a wave that breaks and then rolls back and then another wave? Dr. Towner who was praying to the Lord, by my side cried unto Him saying, 'Give him more.'

But I said, 'Brother Towner, if I get any more it will kill me.'

He said, 'Amen! Kill him, Lord.'

I didn't understand him then, but I did later. He told me afterwards that was what I needed. The dear old preacher kept praising and praying, and after about twenty minutes of that, I sank into the depths of an infinite peace. I quietly praised the Lord. At that moment a woman put her hand on me and Dr. Towner said, 'don't do that, leave him with God.'

With my eyes closed I seemed to be looking up into the dark. Suddenly like a knife, there appeared in that awful dark a light and it flashed like a lightning flash across the blackness above my head. The heavens were split and they commenced to fold up until I could see the glory of a light through that opening in the sky. As I gazed at that beautiful light, a ball of fire came down towards me; lower and lower it came until it got to the level of the darkness on either side. It began to shoot out darts of fire. Then the ball came down a little lower. It shown so brightly it vanished the darkness. After the darkness had been dispelled, it hung there for about five minutes. I just watched, fascinated and entranced, those tongues of fire. Then the ball started down again and then it got right above my head, I don't know how high,



## LET LIGHT SHINE OUT

I remember the fire kept coming out faster and faster until the ball split and a tongue came straight down at me. Dr. Towner said, and the people around me corroborated, that from my lying position, I jumped instinctively to get out of the way of the fire that was going to strike me. I didn't have time to think what it was. It touched me on the forehead and I felt a quiver go through my body and then my chest began to heave and I started praising God. So great was the heaving of my chest that I actually thought that my skin had been torn - a burning, and yet no pain. Then, suddenly He came. The Comforter arrived. It was so glorious! I knew it the moment He came in. I felt Him come. I started to say: 'Glory,' but my tongue wouldn't form the word. It was wobbling around in my mouth and I was unable to control it, as I was trying to say: 'Glory.'

Dr. Towner said, 'Don't resist. Let Him have His way.'

After a moment I stammered out a few strange mutterings and then — Oh, Glory to God, the Spirit Himself took complete control. I knew every word I said. I was speaking in a language I had never known before. Yet every word was as familiar as my own English. Dr. Towner knelt at my side and interpreted it. They tell me I spoke for thirty minutes, although it seemed but a short space of time. I arose to my feet. I was drunk on the wine of the Holy Ghost. I had lost possession of physical faculties. Down I went! They picked me up again, and I fell the second time. Then they put me in a chair and I sat there preaching Jesus. Then I had a time of weeping. Then I got to my feet again and started around with my hands in the air from two o'clock in the morning until half-past four; up and down the aisles shouting loudly in the Sunday school room and in the church, praising the Lord until the break of day. THE COMFORTER HAD COME!<sup>7</sup>

Back Dr. Price went to his home church at Lodi. The following Sunday morning, the place was packed to the doors. People were anxious to get to his great sermon that would indeed burst the bubble on divine healing.

When Dr. Price ministered that Sunday morning, he shared his testimony with the people and declared that as long as he was pastor, they would hear the burning gospel message of Jesus Christ and Him crucified from this pulpit. At the conclusion of his message, he gave his first altar call since the Lifeline Mission in Spokane. To his amazement, over eighty people knelt at the altar that morning!

They commenced to hold prayer meetings, and the power of God began to fall in Lodi. The prayer meetings grew from an attendance of 100 to 300, then to 500. While climbing still higher, they reached the 1,000 mark with the church auditorium and Sunday school rooms filled with praying people. People came from neighboring cities. Ministers regularly came from as far away as 100 miles to attend those meetings. Among them was the Reverend Eugene Bronson who was at that time pastor of the Methodist Church in San Leandro. Reverend Bronson became one of the leading preacher-educators of the early Assemblies of God movement and was associated with both Southern California Bible College and Northwest College for some time. His life greatly blessed the early

movement of the Pentecostal pioneers.

Dr. Price then organized the Lodi Gospel Team. It soon grew until it had nearly 1,000 members. It was organized for the purpose of holding street meetings. Spiritual enthusiasm ran high, and many of the people to whom Dr. Price had previously ministered stood for God and became living witnesses in the Lodi Bethel Temple.

#### ON THE ROAD

It was at this time and place that Dr. Price felt the call of the Lord to go into evangelistic ministry. As he left the church, his congregation gave him a beautiful testimonial, and the gospel team gave him a huge analytical reference Bible with the following inscription on the flyleaf: "Presented to Charles S. Price by the members of the Lodi Gospel Team in appreciation of his loyalty and faithfulness to Jesus Christ our Lord. Many are called but few are chosen. August 17, 1922." That Bible was always one of his most treasured possessions.

His first meeting was held just across the border in the City of Ashland, Oregon. The Ministerial Union invited him and rented a building that seated more than the population of the town (then about 5,000). On many occasions, the building was filled to overflowing. Thousands of people were deeply moved in this first large meeting. From that meeting, the tide of evangelism rolled over to Klamath Falls about seventy-five miles away. Ashland Pastor Reverend B.C. Miller made sure that the fires were kept burning. It was fitting that at a later time, the evangelist who had brought the full gospel message to Oregon would dedicate the new wooden structure seating over 2,000 people known as Klamath Temple.<sup>8</sup>

From this area, Dr. Price went to Albany. One of his closest friends, Reverend Thomas J. McCrossan, was pastor of the United Presbyterian Church there. Pastor McCrossan had been in the Ashland meeting and returned with glowing reports of what God had done. Five churches backed the meeting as they engaged the armory in Albany. From the very first service, it was packed to the doors. Dr. Price states:

We had to beg people who were Christians to stay away in order to allow the unsaved to find room. Practically the entire high school class gave their hearts to Jesus; and it has been reported that it was impossible to hold a public dance in town for one year after the campaign, because there were not unconverted girls enough with whom to dance. It was a mighty revival.<sup>9</sup>

Dr. McCrossan expressed himself in this fashion and shares with us much of the feeling that existed with reference to Dr. Price in those early days:

Dr. Price came to Albany with five churches behind him. At the very first service, Sunday afternoon, scores came to Christ. At each service, to the very close of the campaign, the altars were crowded with seekers. Many nights we had to vacate two, three, and even four rows of chairs on the wide platform to accommodate the

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great overflow of seekers. Some of us ministers had been through campaigns with Moody, Torrey, Gypsy Smith, Wilbur Chapman, Biederwolf, F.B. Smith, French Oliver, Billy Sunday, and other really great evangelists; but it was the unanimous opinion that we had never before found men and women under such conviction of sin as in this campaign. Very frequently from fifteen to twenty-six persons over sixty-five years of age were at the altar weeping their way through to God. Here they found such a depth of conviction, the deepest by far they had ever experienced, that they knew for a surety that this was the work of the Holy Spirit.

At the first healing service in Albany, I was fully convinced that God did heal the sick through prayer. The second person to be prayed for had a very large goitre. Dr. Price touched her forehead with oil, and then placing his hand upon her head offered a simple prayer that the Lord would then and there give her faith to accept. She is well today. We ministers felt withered hands and arms time and again, which were cold and useless. Within an hour after being prayed for, those same hands and arms would be as warm as our own. Is it any wonder that we believe in divine healing? . . . as a result of our meetings, hundreds were saved. One church received over one hundred members, another seventy-five, another sixty and another fifty, but most of the converts were outside of this city.<sup>10</sup>

From Albany, Dr. Price went to the First Methodist Church of Eugene where once again revival was experienced in remarkable ways. Of necessity, they were forced to move to the armory and that, too, became crowded. Out of that meeting Lighthouse Temple was built with one of the most spacious auditoriums in the entire full gospel movement up to that time. Lighthouse Temple was dedicated by Dr. Price on Sunday afternoon in 1926.

Twenty-two ministers were on the platform when the services commenced and 3,000 were in the audience. Lighthouse Temple, of which Reverend Fred Hornshuh is the pastor, is probably the second largest Full Gospel structure in the United States. It has a beautiful interior, a full-sized basement, Sunday school rooms, offices, etc., and is built of reinforced concrete and stucco. There is a spacious platform, a splendid orchestra, and a fine choir. The Dedicatory sermon on 'The Torch of Evangelism' will never be forgotten by the great crowd present.<sup>11</sup>

Next came the City of Roseberg and there another great meeting was preached in the local armory. At a later time, the Price Evangelistic Party dedicated Full Gospel Temple which was a product of the original campaign. It was another concrete and stucco building with a seating capacity of over 800. Three years before, Dr. Price had conducted a meeting that had stirred the whole town, and many had come into the fullness of the truth of the gospel of Jesus Christ. The Reverend L.F. Buror was the pastor of Full Gospel Temple at the time of dedication.<sup>12</sup> It was from Roseberg that the Lord opened the doors of Canada to Dr. Price's ministry.

Dr. W.J. Sipprell, pastor of the Metropolitan Methodist Church of Victoria, had personally investigated the Oregon meetings. Following the Roseberg meeting, he invited Dr. Price to conduct a campaign in Victoria. The Metropolitan Methodist Church had a seating capacity of approximately 3,000 people. A series of miraculous healings took place in that city, and they were of such nature that newspapers all over Canada and the United States printed the story of the meeting.

From there, he went to Vancouver, British Columbia. The campaign was conducted in the great ice arena. Frank Patrick, owner of the arena, kept record of the crowds. In three weeks, 250,000 people attended in order to hear Dr. Price preach. Each night, four to five thousand people would gather outside, unable to gain admittance. Automobiles were packed for over a mile in every direction. Firemen vainly strove to keep the aisles clear. Many people brought camp chairs and found sitting room wherever they could. People from all walks of life packed into the arena to watch the evangelist work.

From Vancouver, Dr. Price and his evangelistic party conducted meetings in Calgary, Edmonton, Brandon, and Winnipeg. In some of those large arena campaigns, it was a common sight to see from one to four hundred people kneeling at the altar for salvation in a single meeting. His life became just one evangelistic meeting after another. For a long period of time, Dr. Price refused to take pledges in his meetings, either for himself or for expenses due to his fear that someone would think that the campaigns were nothing but a commercial enterprise. He would sometimes preach until he would collapse at the close of the service from sheer fatigue and exhaustion.

Church systems began to organize against the Price movement and circulated negative reports about him and his ministry. His ministry took him to every part of the United States and around the world. But the key to the early growth and development of the Assemblies of God in the Pacific Northwest were the meetings that he conducted in this area.

Dr. Price determined that it was important to begin to publish a periodical that would get into the hands of many of those people attending the meetings as well as others in order for an adequate follow-up with regard to the hearing of the full gospel message. Thus, in 1926, the Charles S. Price Publishing Company came to be located at 71 Columbia Street in Seattle, Washington. In the same year, Dr. Price accepted an invitation to conduct his first Seattle campaign. It opened on September 26, 1926. It was billed as a "Great Holy Ghost Campaign" and was held at the Hallelujah Tabernacle, a specially-constructed wooden edifice that became a hallmark of the Price Crusades for many years, on Fourth and Mercer in the downtown area. These meetings continued until November 14. They were punctuated by hundreds of healings and countless hundreds of people who came to know Jesus Christ as their personal Lord and Saviour. Reverend Karl Leonard reportedly was one of the converts in this early crusade. It was indeed a high point in the early days of the spreading of the full gospel message to the Northwest.

## LET LIGHT SHINE OUT

On June 9, 1929, Dr. Price returned to the City of Yakima for his first great campaign on the eastern side of the Cascades. Reverend Oscar Lewis was Dr. Price's advance man and came some weeks before the scheduled date of the meeting to direct the big undertaking of erecting the spacious wooden tabernacle which was to house the campaign.

According to the Reverend O.E. Robeck, the large tabernacle was nearly filled on the very first service. The campaign resulted in a vital awakening of that fledgling young city to the fact that the Lord was indeed doing a new thing in the Pacific Northwest.<sup>13</sup>

In November 1929, Dr. Price returned to Seattle and conducted his second city-wide campaign at the Gospel Tabernacle.

On February 23, 1930, the first of Dr. Price's campaigns in the City of Tacoma got underway. In spite of a number of false reports that had been gathered concerning some phases of the Price campaign, the Pentecostal assemblies of the city, jointly with the local Christian and Missionary Alliance, had entered into a cooperative effort to bring the Price campaign to the area.

A tabernacle was erected for the meetings. It was one of the typical wooden structures with approximately 3,000 seating capacity. The campaign was not wanting in opposition. The local ministerial association, almost simultaneously with the report of Dr. Price's engagement, took unanimous action against the meeting and attempted to prevent the attendance of their congregations at the meetings. This, however, did not daunt Dr. Price's courageous capacity for evangelism. The Reverend R.G. Williams, Presbyterian minister in Tacoma, gives us interesting insight into this view of Dr. Price:

For necessary stamina Dr. Price is unexcelled in the evangelistic sphere. He possesses and definitely exercises a most tenacious temperament. He seems not to sense or to attribute any serious significance to opposition....It is this determined force of character that leads his cowardly opponents to throw their poisonous missile from behind well-fortified positions since they know well that the man of God cannot be met with false accusations face to face...He's a man whose dominant nature is reinforced with a spiritual energy such as only a Spirit-filled apostle represents...Dr. Price's messages are strikingly singular, particularly for this day, in that they have a gospel originality. They are stripped from all modern ministerial frills and shorn of the modernistic woe that is so philosophically blinding to the leaders of the present day and the flocks that follow them. Embodied in the evangelist's messages are all the cardinals and tenants of the Christian gospel and excluded from his theology are the philosophies of modern origin.

As striking as Dr. Price's preaching is his force of physical endurance. He is himself the supremest miracle of the campaign. With him there is no let-up. He keeps going with two or more services a day...He is not only a fearless, instructive, interesting and effective preacher, but he matches the best in song leadership. Not

that he is over endowed with vocal talent...but he possesses a marked ability to lead both in chorus and congregational songs.

Dr. Price is a man of unqualified faith in the healing ministry of the gospel...He makes no claim to heal....he holds for the literal interpretations of the Bible...it is to be admitted that the method that the evangelist uses in his healing services is at least somewhat mystifying and totally reflective. But why quibble over a method?

By the standard and test of results, the present Tacoma campaign (1930) ranks superior to all former evangelistic attempts in this city.<sup>14</sup>

The Reverend Frank Gray, who was then district superintendent of the Assemblies of God and pastor of the Tacoma Pentecostal Tabernacle, initially met Dr. Price in the first Price campaign in Vancouver in 1923. At that time, Reverend Gray had given him an earnest request to include Tacoma among the cities in which he would minister. Thus, when Oscar Lewis arrived late in the evening of January 26, 1930, Frank Gray was excitedly looking forward to this campaign.

Volunteer workers built the large wooden tabernacle, and Frank Gray reported that by the middle of the seventh week of the campaign, interest was such that thousands of people had a deep desire for the meeting to continue indefinitely. Reverend Gray, who was never prone to exaggeration, said:

We have no fear of exaggeration when we say that hundreds have found their burdens lifted, sicknesses disappear and hearts made to rejoice as they have listened and believed the messages from day to day and the Book has become a living reality.<sup>15</sup>

Reverend Gray also observed that:

One of the outstanding impressions one receives of Dr. Price when attending the meetings, is the unfeigned humility with which God has so graciously clothed him, and with it the wonderful ability and power of the Holy Spirit, enabling him to minister in such a remarkable way. We believe God has called and anointed him for this time of apostasy and falling away from the Word of God, to bring the Word to the people and the people to God.<sup>16</sup>

By 1928, Dr. Price reported that a total of more than 35,000 people had come to the altars for prayer during his campaigns in that year alone.<sup>17</sup>

These Tacoma meetings conducted in the Price Revival Campaign Tabernacle, located at South "L" and Eleventh Streets, lasted a total of ten weeks. In 1931, he returned to Tacoma for another eight-week campaign, and in 1932, he also conducted a campaign in the tabernacle. A total of at least five crusades were conducted in the City of Tacoma, and it indeed became one of Dr. Price's most productive areas for ministry.

In May 1935, Dr. Price also conducted a campaign in Everett.

## LET LIGHT SHINE OUT

### THE GOLDEN GRAIN

The *Golden Grain* was a small publication of about thirty to thirty-five pages replete with sermons and pictures of crusades, tabernacles, and ministers who worked cooperatively with him. Many of Dr. Price's sermons were reprinted in this fashion. The first issue was published in March 1926 and continued to be published for sometime thereafter in the City of Seattle. (He moved the publishing house to Pasadena around 1934.)

Correspondents were chosen from various parts of the field and originally included Dr. T.J. McCrossan, William Keeny Towner, and the Reverend Charles S. Shreeve as well as other nationally-known evangelists and teachers. (One interesting observation is the inclusion of a very young Roy Southard whose picture appears on page 29 of the first issue of *Golden Grain* as one of the "lasting spiritual results" of Dr. Price's meeting in Albany, Oregon, 1923. Roy Southard's work for Christ throughout the Northwest has become a source of great blessing to hundreds of people in the subsequent years.)

Dr. Price took the matter of the title of this new magazine to the Lord in prayer. He wanted a title that would fit his work. Dr. Price said:

As we prayed our minds traveled over the fields of our labors. We saw the great auditoriums across Canada, packed to the doors with ten, eleven, and sometimes twelve thousand faces down there in the audience looking hungrily into ours. GOLDEN GRAIN. We saw the auditoriums of the Middle West with their wonderful altar services, old fashioned mourners' benches with sinners seeking an old fashioned salvation in an old fashioned way. GOLDEN GRAIN. The fields white unto the harvest. GOLDEN GRAIN. Waiting to be harvested for the Lord and gathered in at last as sheaves in the garnering of the Harvest Home.<sup>18</sup>

This was his inspiration for the title which was to remain upon the publication until it was concluded in May 1957.

*Advertising policy.* From time to time, Dr. Price was approached to include paid advertising as part of the *Golden Grain*. These were his comments: "Now that our magazine is thoroughly read, and God is blessing it, and causing it to prosper, people would like to subsidize it for a publicity medium. But there is to be no advertising in *Golden Grain*. This is God's!"<sup>19</sup>

However, Dr. Price did feel free to advertise his other directly-related publications and books. Receipts from all of these went into *Golden Grain* funds so that there might be a reserve from which to draw in time of need to keep the publication going.<sup>20</sup>

In 1933, the *Golden Grain* publication did go through a crisis period but managed to continue its operation throughout the entire Depression Era. The annual United States subscription cost was \$2.00. By 1948, it had risen to \$2.50.

## DR. PRICE SPEAKS OUT

Various other meetings were held by Dr. Price in the Northwest including the Cities of Bremerton and Longview. He was also a favorite at the camp meetings in Centralia, being invited there for the first time in 1935. He was fearless in speaking out on any issue he deemed relevant to the Lord's work. Here are some of his comments:

1. *His denominational affiliation.* Not wishing to sail under any false colors, we wish to make a statement regarding our denominational affiliation. Over twenty years ago we were ordained a minister of the gospel in the city of Spokane, Washington (Methodist). Leaving that great denomination to take up missionary work in Alaska, we became a member of another ecclesiastical body (Congregational), and labored with them as pastor of some very big churches in California towns.

Often times from the pulpit, the statement has been made that we were still a member in good standing in this particular denomination. Our attention, however, was called, during the Seattle Campaign, to a letter that one of the local clergymen had received from the headquarters of the denomination to which we belonged. The letter stated that no less than two years ago, we had been dropped from the membership in that body, so at the present time, we belong to nobody but the Lord.

The dropping did not hurt very much, for we never even felt it. We were not even notified, and went preaching along in blissful ignorance of what had occurred.

This will in no wise affect our policy with regard to the churches. We are still their friend; we will carry no hammer; do no knocking; but will endeavor to live up, by the grace of God, to the fruit of the Holy Spirit; and pray that our ministry might be blessed to all of God's people everywhere.

It is our policy to continue as an independent Full Gospel Evangelist, and Jesus will find us preaching when He comes.<sup>21</sup>

2. *Evangelism during the depression era.* People have been writing in regarding the effect of the economic conditions on the lives of people. They have been wanting to know whether or not it has made evangelistic work hard or if it is easy these days to lead men to Jesus Christ. Pentecost, awake! Gird yourself for the battle! There is a hunger abroad in the world for the things of God and for the things in the Spirit that we have not seen for years. But bear in mind, they want the *real things*. No vaudeville - no superficial or shallow experience - none of the veneer. No, no, these things cannot satisfy. Bring them a real message about a real Christ who will give you a real experience, save you in a real way and the people are ready to receive it. The meetings of the present are taking us back to the days of 1923 when people went sobbing to the altars. How we love to see men weep their way through at the cross. There are too many dry experiences in these days. A dry altar oft times brings a dry experience. Give us a good old fashioned experience with sobs of emotion and then the shout of victory as the light of heaven breaks through. There is not



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much use to persuade men of the truth of what you say unless you can lead them through to a genuine experience. Glory to God! When that comes they have the witness of the Spirit for themselves that they are born of God. Thank God for real old time, blood-bought salvation. You cannot improve on that.<sup>22</sup>

3. *Why Dr. Price moved from Tabernacles to Churches.* The reason for this is the conditions brought about by the war and the changes which have been made necessary on the home front. In these cities where war industries are running full blast on a twenty-four hour schedule, there are thousands of people who are unable to attend night services. The gas rationing has made it impossible for them to travel to and from meetings as in the days of old, and frankly the government has frowned upon any endeavor which would tend to bring people out night after night to the same place, burning gas and wearing out tires . . . .in putting up a large tent or building a tabernacle it is very difficult to find a location in the heart of a city to which these transportation facilities would be available. Moreover, there is a black-out law to contend with, and one must be prepared for any eventuality...this means that the church must be more wide awake to its responsibility to a changing world. We simply cannot continue along the old lines with the old program. The old gospel has not changed...but there must be of necessity a change in our approach to the people. Prayerfully and carefully we must look to the Holy Spirit for guidance and divine leading in the new services of a new day.<sup>23</sup>

During the terrible years of World War II, it is interesting to note that Dr. Price developed an informal policy that omitted published comments on the subject of the war. When he was questioned about this policy, he gave a brief explanation:

When the tragedy of Pearl Harbor happened we were stirred as deeply as everyone of you. It would have been easy to have started writing upon a multitude of subjects which were opened by the outbreak of this terrible conflict. While we were in prayer and the Holy Spirit was particularly wonderful in His leading and guidance, we could hear the voice of the Shepherd of the sheep saying once again the words which He gave to His disciples in the days of long ago: 'Feed My sheep, feed My lambs.' So the policy of *Golden Grain* remains unchanged. We have made no reference to the conflict. We are as loyal and as patriotic as you are, but your editor feels if you ever needed the Holy Spirit you need Him now. If you ever needed the grace of Jesus you need that grace more now than anything else in this present evil world. So every issue of *Golden Grain* is sent with a prayer that it will feed you spiritually...its policy has not been changed with a changing world. Let other magazines tell about the war. *Golden Grain* will continue to exalt our God and His Christ. We can bring you no more wonderful story than the one of the Rock of Ages. They can never blitzkrieg that.<sup>24</sup>

The only other comment regarding the war during all of those years came in a regularly-repeated special column entitled: "Remember the Boys." Under this heading,

there was a strong appeal for providing bundles of *Golden Grain* that might be sent to soldiers overseas so that they would have some "good clean spiritual reading" that would draw them close to the Lord Jesus Christ. There were also, from time to time, a few scattered reports about evangelism among the men of the armed forces.

In 1944, the entire publishing aspect of Dr. Price's ministry was incorporated under the laws of the State of California as the Charles S. Price Publishing Company, Incorporated. It was to be a "non-profit corporation maintained for the purpose of spreading the gospel of the Lord Jesus wherever the Holy Spirit will open the door."<sup>25</sup>

Beginning January 1928, Dr. Price organized the Golden Grain Prayer League. There appeared quite regularly in the *Golden Grain* a page of requests for prayer. Readers were urged to send in their requests. They were to be printed in *Golden Grain* and then thousands of people were urged to assist in the ministry of intercessory prayer. People everywhere across the country were urged to join their hearts and minds together at eight o'clock each Saturday night (Pacific Standard Time). This united prayer, Dr. Price believed, would provide a tremendous spiritual resource as people boosted their faith upward to the Lord. The results of that Prayer League which continued even beyond the demise of the *Golden Grain* publication itself were countless. Many hundreds and thousands of people were ministered to in this unique manner.

During some of the war years, there were evangelistic efforts continued by Dr. Price across the country and particularly in the Northwest. The City of Seattle participated in a crusade held at Hollywood Temple (now Calvary Temple). This crusade was very fruitful, and Dr. Price's ministry continued to be a rich blessing. During that particular crusade, he ministered each day over radio station KJR.

Bremerton, Washington, had grown by June 1945 from a population of 15,000 to over 70,000 due to the intense war effort in the shipyards. This bustling peninsula city became the sight of a Dr. Price crusade. It was held under the auspices of one of Price's own early converts, the Reverend Karl Leonard. He had also previously held a meeting beginning April 13, 1943, at the Assemblies of God Temple, Bremerton.

Dr. Price was a favored speaker at camp meetings during the thirties and forties. He ministered from June 16-30, 1935, at the Centralia camp meeting for the first time. He was also the guest speaker at the former Silver Lake campsite in Washington (July 14-27, 1947) and at the camp meeting in Livingston, Montana, (August 4-18, 1937). His favorite preaching themes included faith, prayer, healing, attacking modern liberalism, end-time prophecy, the Holy Spirit, and the Second Coming of Jesus. These themes recurred throughout all of his pulpit and writing ministry.

Several of the churches of the Northwest were dedicated by Dr. Price. In 1937, he preached the dedicatory sermon in Albany, Oregon, for the new church pastored by D.V. Alderman. During that particular meeting, the high school auditorium was secured to hold the crowds.

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Albert Knudson was pianist for many years in the Price Evangelistic Party until he retired from the team in 1933.

Dr. Price's daughter, Marjorie, worked for quite some time as his secretary. His youngest, Lucille, married Harold F. Gray of Tacoma, who for many years has been an administrator in the Tacoma Public Schools. He is the son of Reverend Frank Gray, long-time friend and spiritual supporter of Dr. Price.

Dr. Price loved young people. He continually motivated young men and women to enter the gospel ministry of the Lord Jesus. He loved to support the ministry efforts of Bible institutes and colleges that were in the process of training men and women to enter full-time ministry for our Lord.

The Reverend H.H. Ness, who at that time was principal of Northwest Bible Institute, told of a visit in 1935 by Dr. Price to the fledgling Bible school:

One of the outstanding assets to the school this year has been the most blessed and profitable ministry of Dr. Price. We had the pleasure and privilege of having Dr. Price lecture every Thursday morning to the students. I do not believe that a more helpful ministry could have been given to the students than that which was given by our dear brother...the entire group made trips every Friday night to Dr. Price's campaign in Everett, Washington, where the power of God was most gloriously manifested and many of the students were healed and some baptised with the Holy Spirit.<sup>26</sup>

Dr. Price, while on one of his trips overseas in 1936, had both seen and heard Benito Mussolini in Rome. Prior to that time, there had been an increasing feeling in Dr. Price's heart that Mussolini might be the Antichrist of whom the Apostle John spoke in the Book of the Revelation. After having heard him personally, Dr. Price began to speak to this issue more clearly. In both printed materials as well as from the pulpit, he began to declare his sincere conviction that Mussolini was indeed the Antichrist. Time, of course, has proven that Dr. Price was in error at this point. It somehow seems important to realize, however, that even such a great man of God, who walked as close to the Lord as did Dr. Price, could be wrong at a key specific point. All of God's family, and particularly ministers of the gospel, can identify very readily to this human fallibility with which we must all contend.

During the course of his ministry, Dr. Price wrote a number of books. His last one entitled, *Two Worlds*, was a compilation of sermons which the author had never preached.

He died unexpectedly on March 8, 1947, of a heart attack.

Following Dr. Price's death, Marjorie Price, together with her sister and brother-in-law, Mr. and Mrs. Stanley Clemance, took over the running of the graphotype and addressing machines. They continued to publish the *Golden Grain* magazines. The

editor continued to be E.C. Carvel. The *Golden Grain* publication was carried on until May 1957. Sister Carvel had given thirty-one years of continuous labor to this publication. The final word from this unique magazine was:

We shall always remember the hour of eight o'clock, Pacific Standard Time, which has been set apart for the prayers of our *Golden Grain* Family. Do remember to join us that we hear His welcome words, 'come up higher.' Until then, may the dear Lord bless and keep you all.

The impact of Dr. Price's ministry in the Pacific Northwest during the early days of Pentecostalism is immeasurable. His teaching ministry, together with his emphasis on the four-fold gospel, gave birth and visibility to a new dynamic era.

The little lad from England had made his mark for Jesus!



## CHAPTER FOURTEEN

### THE PASTOR: WILLIAM HENRY OFFILER

William Offiler was born in Nottingham, England, on December 20, 1875. His father worked as a lace maker carrying on the art which was given to him by his father and grandfather. His mother, Helen Offiler, gave birth to three boys and three girls. William was the third child.

He studied the boiler-maker trade and followed that craft after moving to North America until the time he entered the Christian ministry. In 1889, he traveled to Canada and then shortly afterward arrived in the United States.

His entire family were members of the Anglican Church of England. When he was sixteen years of age, he publicly dedicated himself to be a Christian missionary. In his notes written for a sermon dated February 11, 1936, he stated:

When I was a boy of sixteen I was in a vast meeting in Nottingham, England, and in that meeting was John G. Paton. John Paton went down to those South Seas and transformed those tribes into beautiful Christians and now you can't find a cannibal on those Islands, but you can find lots of churches there, and while the modern missionaries are kind of spoiling those works by Modernism, nevertheless Paton and his missionaries triumphed. In that meeting in England, the Lord Bishop said: 'Is there anyone that wants to consecrate his life as a missionary?' and I stood up. He sent a man to take my name and address and in a few days I was placed in the Soudenes Missionary Society for a course of study. But before that four years was over I got an itching in my feet and so I left over there and came to America and found myself in Spokane and there God opened my eyes to a new thing. After fifteen years he sent me to Seattle and I have been doing missionary work ever since in my way.

In 1889, Captain McClellan was directing a street meeting with the Volunteers of America in the City of Spokane. While passing by, Offiler's interest was aroused. He

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followed the Christians to their mission, where subsequently, he went forward to the altar and experienced what he believed to be his initial conversion.

Prior to this time, he had received a mystical experience in what he believed to be a vision from the Lord. This came to him following a twenty-one day fast and was accompanied by a miraculous healing of bone disease in his jaw.

At the time of his conversion in the little Spokane mission, Offiler experienced deliverance from the tobacco habit which may account in part for his marking his genuine conversion occurring at this time rather than when he was confirmed in the Anglican Church at age twelve or at the time of his missionary dedication at age sixteen.

He was also attracted to a young lady who played the organ at the street meeting. Soon, a romance developed which culminated in his marriage to Gertrude Riley on November 16, 1900.

After a period of time, William and Gertrude were attracted to a series of cottage prayer meetings somewhere in the city. The meetings were composed largely of Christian and Missionary Alliance adherents who were fasting and praying in various homes. After ten days of prayer and fasting, God poured out his Holy Spirit upon these people. Many of them received the glossolalia phenomenon as part of their baptism in the Holy Spirit. This was Offiler's first introduction to the Pentecostal revival that was spreading throughout the land at the turn of the century.

One day, William was walking along the banks of the Spokane River. He felt God speaking to him about Jesse and the anointing of his son, David, by the Prophet Samuel. Later, as he entered a local tent meeting, an old elder of the congregation jumped up, took a bottle of anointing oil, and poured it upon William Offiler's head saying, "You are anointed to be our pastor." So in 1908, he became pastor of a Pentecostal congregation known as the Apostolic Assembly in the City of Spokane although he had not as yet received any glossolalial experience.

He continued working as boiler-maker and finally was stationed at Glacier National Park in Montana. It was in 1914 while employed at the park that he received another vision which was experienced by his wife also. They interpreted this as constituting a call into full-time ministerial service. They returned to Spokane seeking God's direction for their lives. It was during this interim period prior to coming to Seattle that William Offiler received his baptism in the Holy Spirit.

The Offilers soon after moved to Seattle and began ministering at the Pine Street Mission in what was then the Proctor Building at the corner of Second and Pine Streets in the inner city. In spite of the fact that he had no formal theological training, Offiler was very successful in attracting a large following. He subsequently developed the oldest Pentecostal church in Seattle and what grew to be the largest independent Pentecostal church in the Pacific Northwest.<sup>1</sup>

Reverend Offiler sponsored successful camp meetings at Green Lake and Lake

Washington until, due to the large crowds which attended, he of necessity moved to another location. In 1935, he established the Mirror Lake Bible Camp in Federal Way, Washington.

His church grew until it became necessary to move to a new location at the corner of Seventh and Olive Streets in Seattle. The new church was called the Pentecostal Mission and Apostolic Assembly. Ultimately, they outgrew these quarters as well and moved to a location on Third Avenue between Blanchard and Bell Streets where the original Bethel Temple building was erected in 1920.

In 1943, the congregation acquired the old Crystal Pool Building at Second and Lenora Streets.

Reverend Offiler established a Bible school in connection with Bethel Temple. Christian workers and missionaries went forth from this school to preach and teach throughout the world. With encouragement and assistance from Offiler himself, several branch works were established. The Bethel Evangelistic Association at one time constituted thirty-two churches. A number of these later affiliated with the General Council of the Assemblies of God. Of the congregations which were founded by the Bethel Evangelistic Association, the following affiliated with the General Council of the Assemblies of God: West Seattle, Bothell, Renton, White Center, Bellevue, Burien, Kirkland, Toppenish, and Snohomish. This information was given by Otto Jantz in a personal interview September 25, 1961, with Calvin D. Jones and confirmed, in part, by the records of the Northwest District Council of the Assemblies of God.

Reverend Offiler began a radio ministry in 1925 that continued almost without interruption for thirty-seven years. Daily programs were broadcast to large listening audiences throughout the Seattle area. His messages were put into print for distribution to both the radio audiences and Bible school students. He published several books, pamphlets, and a profusion of notes. He also published a monthly magazine called, *Pentecostal Power*, which he edited, typeset, and printed himself.

For much of his life, he carried a great interest and burden for Christian missions. There was a time when he felt a personal call but never was able to carry it through. However, missionaries from Bethel Temple were the first to carry the Pentecostal testimony to the Islands of Indonesia where they established an indigenous church, claiming a membership of over one-half million converts. Other missionaries from Bethel Temple went to Japan, Italy, Formosa, and Columbia, South America. From Indonesia, workers went to Holland where they are credited with establishing twenty churches. The congregation supported as many as thirty missionaries at one time, and more than seventy missionaries went to the foreign fields directly from Bethel Temple.

William Offiler attended the second General Council meeting of the Assemblies of God in 1915. However, because of difficulties which arose over the "New Issue," he chose not to affiliate with the General Council. The "New Issue" controversy came later



to be known as the “Jesus Only” movement and centered in the teaching that Jesus is God, i.e., Jesus is the Father, the Son and the Holy Ghost, and that the *name* of God the Father, Son, and Holy Ghost is *Lord Jesus Christ*.<sup>2</sup>

Anxious to maintain a unity in the Pentecostal movement, he offered the council what he considered was a defense of the Trinitarian position. He had hoped to effect a compromise that would be acceptable to both factions. It centered around a baptismal formula which he later adopted for use among his own followers. He was disappointed, however, and considered it a personal failure that he was not successful in averting the cleavage which ultimately came because of the divisive “New Issue” teaching.

He withdrew his association with the General Council following the 1915 meeting.<sup>3</sup>

Reverend Offiler was highly regarded by his followers. He practiced a life of prayer and fasting, and during the last ten years of his ministry, fasted each week from Thursday evening through Sunday evening. Many miracles and conversions occurred under his leadership. As a teacher, he was respected, and as a preacher, he had a broad ministry. His views on the Trinity, water baptism and eschatology were adopted by his followers and the churches of the Bethel Evangelistic Association.

His life, was, however, touched with tragedy and bereavement. His first wife, Gertrude, contracted tuberculosis and became an invalid. Her illness necessitated his doing all the housework as well as caring for the physical needs of his wife almost constantly. Three children were born to their union. Their oldest daughter, Harriett, died from influenza on June 15, 1918. Edith, the youngest daughter, died of a kidney infection as a result of a scarlet fever attack on December 1, 1926. Gertrude died of heart trouble on June 12, 1941. Offiler's only son, William Edward, died in a fire which engulfed a hotel on a Seattle skid row on August 26, 1959. His father never learned the final fate of his son, however, for William Henry Offiler preceded his son in death, going to his eternal reward on September 29, 1957.

Offiler developed over the years, both through study and “revelation,” some unusual teachings relating to “the location of Heaven in the solar sun and the celestial symbolism” which became a factor in the development of his deviatory Trinitarian and eschatology views.<sup>4</sup>

It was his conviction that Scripture of necessity must be interpreted both literally and figuratively. This belief led him to the extreme of endeavoring to find a symbolic meaning in everything and in attempting to interpret symbolic meaning literally. For example, he developed a theory that the sun is the literal heaven to which the departed righteous go after death. He also believed that the Magi came from the sun to worship Christ at the time of His birth in Bethlehem.

Some of these unusual efforts to interpret Scripture ultimately failed to withstand the test of solid Biblical exegesis. However, in spite of this, William Offiler leaves behind the rich legacy of a life dedicated to God in unselfish service and spiritual leadership.

## THE PASTOR: WILLIAM HENRY OFFILER

He was indeed one of the great pioneers of the modern Pentecostal movement in the Pacific Northwest. His life had a profound affect directly and indirectly on the lives of hundreds of thousands of people around the world.

LET LIGHT SHINE OUT

## CHAPTER FIFTEEN

### THE HEALER: DR. JOHN GRAHAM LAKE

The man whom Gordon Lindsay declared was in his opinion, “the greatest missionary that has appeared since the period of the Early Church,” was also a man who profoundly impacted the Northwest District with the message of Pentecost even though he himself was never a member of the Assemblies of God. His name was John G. Lake.

John Graham Lake was born at St. Mary’s, Ontario, Canada, on March 18, 1870. When yet a small boy, he accompanied his parents to the United States, settling at Sault Sainte Marie, Michigan.

In October 1891, he was admitted into the Methodist ministry at Chicago and appointed to the church at Pestigo, Wisconsin. He finally decided against going there and instead went into the newspaper business. In the Town of Harvey, Illinois, he founded the *Harvey Citizen*. (This town was named after D.L. Moody’s brother-in-law.)

In February 1893, at age twenty-one, he married Miss Jeannie Stevens of Newberry, Michigan. Three years later, she was pronounced incurable of consumption by several physicians who had given her the best treatment then possible. They advised Dr. Lake to take her north. On that advice, they returned to Sault Sainte Marie. Five years later on April 28, 1898, she received an instantaneous healing under the ministry of John Alexander Dowie. In Sault Sainte Marie, Lake opened a real estate office. As a salesman and contractor, he remained there until 1901. During this time, together with George A. Ferris, he founded the *SOO Times*, a local newspaper.

In 1904, he moved to Chicago and bought a seat on the Chicago Board of Trade with money borrowed from a friend. During this time, he handled Jim Hill’s western Canadian land and made a long-time personal friend of this great railroad financier.

The first day he opened his office, he made \$2,500 on a real estate deal. At the end of twenty-one months in the real estate business, he had over \$100,000 in the bank, a \$30,000 paid-up life insurance policy, and real estate valued at \$90,000<sup>1</sup>. He traveled to New York representing the Chicago Board of Trade. There he met Tom Lawson, together

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with Mr. Harriman and Mr. Ryan, all celebrated financiers. He was employed by Ryan to further his negotiations amounting to \$170,000,000 in an effort to form a large insurance trust between the New York Life, Equitable, and Mutual Insurance companies. He also represented Mr. Lawson on the New York Board of Trade.

About that time, a huge scandal erupted in New York in relation to insurance companies. Mr. Lake, together with several others, organized the People's Life Insurance Company of Chicago. He was appointed manager of agencies and wrote a million dollars worth of business in his first year. He had received a guarantee of \$50,000 a year to continue in this business, but it was during this time that God dealt with him in such a way that the course of his life was definitely altered.

A number of years had passed since God had healed his wife, Jeannie. During this time, he had continued practicing the ministry of healing. Every answer to prayer and miraculous touch of God created within him a greater longing for the deeper things of the Spirit.

During his business life, he made it a habit of speaking somewhere practically every night. After the services, he was in the habit of joining with friends who, like himself, were determined to receive the baptism in the Holy Spirit as they believed the early disciples had received it (Acts 2:1-4). His prayer was, "God, if you will baptize me in the Holy Ghost and give me the power of God, nothing shall be permitted to stand between me and one hundred-fold obedience."<sup>2</sup>

Sometime after this, he accompanied a minister to pray for an invalid lady who had had inflammatory rheumatism for ten years. While the minister talked with the lady, John Lake sat at the opposite side of the room deeply moved in his spirit. He testified that he suddenly felt as though he had just passed under a deep shower of warm tropical rain that fell not only upon him but through him. His whole being was soothed into a deep stillness and calm. An awe of the presence of God settled over him. After moments passed, he seemed to hear the Lord say, "I have heard your prayers, and I have seen your tears. You are now baptized in the Holy Spirit." Then Dr. Lake testified to "currents of power" that began to rush through his being increasing so greatly that his entire body began to vibrate intensely.

At this time, the minister friend asked him to join him in prayer for the woman. He found it difficult to walk across the room — the presence of the Lord was so intense in his life. As he touched the sister's head with his hand in prayer, her clenched hands opened and joints began to work. The woman who had been an invalid so long arose from her wheelchair and was perfectly healed!<sup>3</sup>

As a result of this baptism, Dr. Lake testified to seeing mankind through "new eyes." He had a great desire to proclaim the message of Christ and to demonstrate His power in the world.

In April 1907, he closed his office door for the last time and disposed of his bank

account to various religious and educational institutions. Fred R. Burr of Winnemac, Indiana, who was his financial agent assisted him in disposing of everything including his real estate holdings.

Dr. Lake started out in independent evangelistic work without a single dollar, being absolutely dependent upon the Lord along the faith lines of George Mueller of England and Hudson Taylor of the China Inland Mission.

During the next several months, he preached each day to large congregations with outstanding results. Many people accepted Christ as their Lord and Saviour. Others were healed of diseases while still others received the baptism in the Holy Spirit. While in a meeting in northern Illinois, the Lord spoke to him and directed him to go to Indianapolis to prepare for a winter campaign. He was instructed to acquire a large hall, and then he was told that in the spring, he would go to Africa.

On April 19, 1908, he left Indianapolis, Indiana, for Johannesburg, South Africa. He needed \$2,000 for expenses but had not one cent. In answer to private prayer in his own room, an unknown donor from Monrovia, California, a place he had never visited nor known of anyone living there, sent to a friend four \$500 drafts. He told the friend that God had urged him to send Lake \$2,000. It was needed for a special purpose although that purpose was unknown to the donor.

So God supplied the expenses needed.

#### ARRIVAL IN SOUTH AFRICA

He arrived with his missionary party in South Africa, on May 15, 1908. Before he could come ashore, it was necessary for him to place \$125 with the immigration department. He, again, had not one cent. As he stood in the line of people who were making these payments awaiting his chance to explain his dilemma to the immigration officer, a man walked up, tapped him on the shoulder, and called him out of the line. He handed him a traveler's check for \$200 and said, "I feel led to give you this to help your work."<sup>4</sup>

On arrival at Johannesburg, he and his family had nowhere to go. They were strangers with no friends or acquaintances there. As they stepped ashore, Mrs. C.L. Goodenough, an American missionary and a complete stranger, walked up to Dr. Lake and said, "While in prayer last night, God told me to meet this boat and that there would be upon it an American missionary with a family of nine, consisting of two adults and seven children and that I was to give them a home." At three o'clock that afternoon, the Lakes were living in a furnished cottage in Johannesburg that God had provided for them.<sup>5</sup>

Some time later on an exploring trip in the Kalahari Desert, Dr. Lake returned to Johannesburg to find his wife dead. A sudden stroke had instantly killed her. She had no other illnesses.

Early in 1909, Dr. Lake met Bishop Furze, the bishop of the Church of England for

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Africa. At the bishop's request, Dr. Lake arranged a series of meetings for the Church of England ministers. He was to teach them along the lines of divine healing. These meetings resulted in the establishment of the Emmanuel Society for the Practice of Divine Healing by the ministry of the Church of England in Africa.

As word of these meetings and the work of the society continued to go forth, a committee from England came to examine and report upon Dr. Lake's work. He later accompanied that committee to England and conducted similar meetings in London under the direction of Bishop Ingram.

This conference authorized a committee to further visit other healing institutions in England and Europe. In the company of this committee, he visited healing institutions in London and went to Lourdes, France. There, they visited a Catholic institution where healing was reputed to take place by the waters of Lourdes and where they maintained a board of 200 physicians whose business it was to examine all candidates and report upon them.

At Lourdes, they were privileged to visit the then greatest hypnotic institution for healing in the world. This institution sent its representatives to demonstrate their methods to the Catholic board of 200 physicians, and hearing of the committee, they were invited to go along. Dr. Lake agreed to take part if he were given the final demonstration.

The committee selected five candidates who had been pronounced medically incurable. The hypnotists tried their various methods without success. Dr. Lake then had the five candidates placed in chairs in a row upon the platform in view of the audience of physicians and scientists. He prayed over each one of them separately. Three were instantly healed, a fourth recovered in a few days, and one passed away.<sup>6</sup>

Dr. Lake returned to the United States for six months holding evangelistic crusades in Chicago, Portland, Oakland, and Los Angeles for the purpose of recruiting missionaries to take with him to South Africa. During these crusades, he acquired eight men but needed \$3,000 for their expenses. While in Portland, praying alone in his room, he received assurance that the answer was on the way. Four days later in Los Angeles, a letter arrived at his hotel from George B. Studd of Los Angeles:

My Dear Lake: There has been a windfall in your favor today. A person who does not wish to be known, gave me a draft of \$3,000 saying, 'God wants me to give this to Lake of South Africa.' Am sending you, enclosed, therefore a draft for \$3,005, the \$5.00 being my personal contribution.

In January 1910, he returned to South Africa with his missionary party via London where he preached in Dr. F.B. Meyer's church and spoke in G. Campbell Morgan's weekly Bible classes.

He returned to South Africa and remained there for several years during which time he

## THE HEALER: DR. JOHN GRAHAM LAKE

founded the Apostolic Faith Mission with headquarters at Johannesburg. He was elected its president and continued for years after that to be its honorary president. During his ministry, he organized 125 white congregations and 500 black congregations.

In 1910, the African fever ravaged the area in which he lived, and in less than a month, one-quarter of the black and white populations died. Agencies of every description were called into action to combat the epidemic. Dr. Lake worked there with several assistants, four of whom died of the fever, but he never had a touch of the disease.

Later in Johannesburg, he was invited by Louis Botha, premier of Transvaal, to visit the Transvaal Parliament where resolutions were passed recognizing his services during the severe epidemic.

When the South African states joined together in a union similar to those of Canada, Botha became national premier by appointment of the King of England. He was instructed to organize a cabinet and call elections for a parliament. At Botha's request, Dr. Lake outlined an apartheid policy, submitting it to the government. He was invited to come to Capetown and address parliament on the issue, which he did. His policy was framed in harmony with the American policy of segregation of Indian tribes. The policy was adopted by Botha and the parliament.

Due to the strain of overwork with the Apostolic Faith Mission, he ultimately gave up his ministry in South Africa to return to the United States. There, he met and married Miss Florence Switzer of Milwaukee, Wisconsin, on November 27, 1913. In addition to the seven children born from his first marriage, five more children were born into his second union.

John G. Lake was on hand at the organizational meeting of the Assemblies of God on April 2, 1914, in Hot Springs, Arkansas.<sup>7</sup> He did not become a member, however, neither at that time nor at any time later.

That summer, Dr. Lake met Jim Hill while walking along the street one day in St. Paul. When asked about what he was doing, Dr. Lake replied that he was simply trying to gather his health and that he was preaching wherever he went.

Mr. Hill invited him to his office and give him complimentary passes that were good over all of his railroad lines.

Dr. and Mrs. Lake began traveling, stopping at Spokane where he was invited to open a healing room in that city. He accepted the invitation and ministered to the sick for about six months. Thus, he was to begin the ministry that really was the climax of his life's work.

### THE HEALING MISSION IN SPOKANE

Dr. Lake's entire ministry had been profoundly affected by his exposure to John Alexander Dowie. Dr. Lake had been an elder in the Zion Apostolic Church when Dowie



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was at the height of his power. Thus he, together with various other persons exposed to the Dowie approach to Christian living, became dynamic disciples and missionaries of the gospel of Jesus Christ, coming west through the Dakotas, Montana, and into Washington.

Dr. Lake had made no preparation or study that prepared him for missionary work nor was he particularly trained in a theological perspective as were most ministers. But he was a man of strong and forceful personality who seemed to make his way to the forefront in whatever situation he found himself.

His ministry had its weaknesses as well as its strengths. It was believed by some that his failure to properly anticipate the heavy responsibilities his wife had to carry was an unfortunate mistake that contributed to her untimely death on the mission field. This fact, plus the responsibilities he now had in order to care for a large family, was one of the primary contributing factors to the close of his ministry on the mission field. However, his days of glory were not yet finished.

His early ministry in the City of Spokane became a demonstration of the power of God that resulted in more than 100,000 healings being reported during a period of five or six years. Some declared that Dr. Lake, through his ministry of divine healing, had made Spokane the healthiest city in the world. This, of course, was similar to a documented report that came out of Washington, D.C., some years earlier regarding Zion, Illinois, during the peak days of John Alexander Dowie's ministry.

His activity in Spokane had such impact that the *Spokesman Daily Review* carried full-page articles each week regarding his ministry and the miraculous acts of documented healing. The full-page articles in the *Spokesman Review* were often as follows:

The Church at Spokane  
John G. Lake, Overseer  
Divine Healing Rooms, 340 Rookery Building  
Open each weekday from 10 to 4. Personal interviews and ministry  
through prayer and laying on of hands.  
Public services on Sunday at  
The Masonic Temple at 11 a.m. and 3 p.m.  
Our ministry is private and confidential. Persons desiring to  
give public testimony must arrange with the ministers in advance.<sup>8</sup>

Then would follow letters of testimony from those who had received healing and/or their physicians as well as articles by Dr. Lake.

In a general letter published Saturday, February 8, 1919, in the *Spokesman Review*, Dr. Lake indicated that they ministered to an average of 200 people per day in the healing rooms. He stated that over 60,000 personal "ministrations through prayer and laying on of hands" had taken place during the previous twelve months. In addition,

calls for prayer and the ministry came by telephone, telegraph, letter, and cable from all parts of the world.

Ministry to the sick in their homes was another phase of work accomplished by the use of two motor cars in which ministers were conveyed from home to home, praying for those who were unable to present themselves at the healing rooms. Dr. Lake indicated that at least 100,000 people were ministered to each year either by car, telephone, telegraph, letter or cable.

Thousands of people would attend the Sunday services held each week at the Masonic Temple. Dr. Lake always liked to make a point of emphasizing that he did not spend money building church buildings and "sepulchers for the dead." Funds given to the church at Spokane would be used to send forth the gospel message into the world, according to Dr. Lake. There were no fees charged for any of the ministry, and the entire project was supported by means of love offerings. An especially appealing story was published on September 20, 1919, in the *Spokesman Review*. It was a testimony shared by Walter J. Williams, science department chairman of an eastern university.

In the article, he told about two of his friends in the East who had traveled to Spokane and received amazing healings. This scientist-educator was very adverse to anything savoring of what might be called the supernatural. But he journeyed to Spokane to gather first-hand information for himself. He visited several persons who professed to have been healed under Dr. Lake's ministry. Then he visited the man himself. After an extended interview, he was invited to stay and see for himself what God was doing here.

Dr. Williams did.

I saw them come, hundreds in a day. I talked to them, asking them questions, the lame, the poor, the rich, the uneducated, and the intellectual. Were they healed? Yes they were. Was I convinced that it was God? Indeed I was. The presence of God was there and I left Spokane inquiring if I was true enough to God to be trusted with His power as Mr. Lake and his associates were.

I have listened to some of the greatest teachers on earth, both secular and religious, but I have never heard such revelations of life or such a revelation of God as I heard and witnessed at the Healing Rooms in the Rookery Building in Spokane.<sup>9</sup>

#### LAKE AND DIVINE HEALING INVESTIGATED

One summer, Dr. Lake and his staff were waited upon at their healing rooms by a committee of the Better Business Bureau of the City of Spokane. Their duty was to investigate the truthfulness of the public announcements that were continuing to appear in the city papers. For some time, Lake's staff had been publishing many of the testimonies of healing through the power of God that had taken place in the course of their ministry.

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These testimonies were so astounding that complaints had reached the Better Business Bureau to the affect that the testimonies must certainly be untrue. The Better Business Bureau immediately undertook an investigation of the healing rooms' ministry and Dr. John G. Lake.

The committee examined eighteen witnesses whose testimonies had appeared in public print. Further names of persons who had received healings within the city were given to the committee so that they could go personally and investigate for themselves whether or not these things were so.

Dr. Lake suggested to the committee that on Sunday, June 23, at three o'clock in the afternoon in a public service, he would present 100 cases of healed persons for their investigation. He invited them to form a committee composed of physicians, lawyers, judges, educators, and businessmen who could render a verdict. During the intervening period between the interview in the healing rooms and Sunday, June 23, the committee continued their investigations. On Friday, June 21, Dr. Lake received a letter from the committee assuring him that they had no desire in any way to interfere with the good being done and had determined that their appearance at the Sunday meeting would not be necessary. Two members of the investigating committee spoke privately to Dr. Lake and his staff and said that the committee was astounded. They had found out upon investigation that "the half had not been told."

One of the committee members visited at Davenport, Washington, and found printed announcements advertising a meeting Dr. Lake was about to conduct in the area. He inquired as to why these announcements were being made and the manager of the store replied:

The whole countryside 'round Davenport is aflame with surprise at the marvelous healing of a girl in this community, well known to me, and, I believe, well known to yourself, Miss Louise Reinboldt, daughter of Mr. Jack Reinboldt. About three and a half years ago, Miss Reinboldt and her sister were operated on for what the doctors thought was appendicitis. The one girl died as a result of the operation. Louise came out of it unable to speak. She was taken to throat specialists, who pronounced her case absolutely incurable. Recently she was taken to Spokane to Mr. Lake's Healing Rooms and ministered to for twenty-six days.

On the twenty-sixth day she startled her mother and family and, in fact, the whole countryside, by calling her mother on the long distance telephone and announcing to her in plain words the fact that she was 'healed.' While preparing for her daily visit to the Healing Rooms she heard herself whistling and said, 'Well, if I can whistle, I can speak also,' and thus discovered the paralyzed condition of her throat was truly healed.<sup>10</sup>

After the Better Business Bureau committee backed away from further investigation, Dr. Lake announced that there would be no change in the program. He indicated the meeting would take place as announced, and if the Better Business Bureau would not

take their place, he would appeal to the public for its verdict. Thousands of people attended that afternoon in the Masonic Temple while hundreds were refused admittance due to lack of space. Testimonies by ministers and lay people alike of significant, documented healings were given throughout the remainder of the afternoon. The publicity of this meeting was tremendous and was perhaps one of the high points in the sometimes controversial but always unique ministry of John G. Lake.

In May 1920, Dr. Lake moved to Portland, Oregon, to establish a similar work to that of his church in Spokane. Within a few years, this ministry in Portland was making a similar impact in Oregon as had the church in the Inland Empire. One of his converts in Portland was Gordon Lindsay, who later became an independent Pentecostal evangelist of some significance and forerunner of the present Christ for the Nations ministry headquartered in Dallas, Texas.

Dr. Lake's ministry was unusual — to say the least. He possessed a remarkable ability to create faith in the hearts of his hearers. Gordon Lindsay was no exception. Having followed Dr. Lake's ministry with deep respect and admiration, he one day had need of the great man's faith. He was stricken with a critical case of ptomaine poisoning and for days hung between life and death. Dr. Lake offered prayer for Gordon, and although deliverance did not come immediately in a visible manner, he professed confidence that indeed the Lord had answered prayer. Mrs. Lake brought Reverend Lindsay some of the typewritten sermons her husband had recently given, and while reading these messages, faith suddenly sprang into his heart. He arose from what many thought was a death bed, instantly healed.<sup>11</sup>

While he was in Portland, Dr. Lake entertained hopes for raising up a chain of healing missions on the order of his works in Spokane and Portland. However, though he was not yet advanced in age, he had lived an intensity that had taken its toll. A decline in the strength and vitality which had characterized his earlier ministry became apparent. He seemed unable to match his spiritual vision with the physical strength that was required to bring it to pass. In Houston, Texas, he had some initial success in the founding of a church but was called away to the side of his eldest son who had suffered a serious accident that almost took his life. He never returned to Houston.

For a while, he ministered in churches throughout California. However, the dynamic touch that he once had was lacking. He later returned to the City of Portland where he pastored for a time. Afterwards, he returned to Spokane. There he pastored until his death.

On Labor Day, 1935, Dr. and Mrs. Lake attended a Sunday school picnic. He came home very tired and after a hot supper, laid down to rest. A guest speaker was at the church that evening so Mrs. Lake prevailed on him to stay at home. She went to church in his place. When she arrived home, she found that he had a stroke in her absence. He lingered for about two weeks, being unconscious most of the time, until September 16, 1935, when he went to be with his Lord.

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His ministry was summed up in the brief testimony of Reverend B.S. Hebden who spoke at the memorial service:

Mr. Lake was a strong, rugged character of loving and winning personality, and he has left his mark indelibly upon the world of Gospel Truth.

Dr. Lake came to Spokane. He found us in sin. He found us in sickness. He found us in poverty of spirit. He found us in despair, but he revealed to us such a Christ as we had never dreamed of knowing this side of heaven. We thought victory was over there, but Dr. Lake revealed to us that victory was here, a present and possible reality. We regarded death almost as a friend, but Dr. Lake came and revealed to us the Christ, all glorious and all powerful, that is triumphant, compassionate, and lovely, and our night was turned into day and despair was turned into laughter. A light shone in the darkness and we, who found Christ at last as He really is, only have words as the words of Thomas, who said, 'My Lord and My God.'

How I thank God that Brother Lake came to Spokane! How I thank Him that I ever contacted that man, unique, powerful! I will never forget the day in the Hutton Block when I was sick with several chronic complaints, and I heard that message of Christ, that His arms were under me, and I kept it and the message kept me and, instead of my being, long and long ago, gone and forgotten, I am here rejoicing and thanking our brother, Dr. Lake, who brought that message to me. Friends, he should still speak in me, not by the pen but by the Spirit that is in me, by the Light that is in me, by the regeneration of Jesus Christ that is in me. Let us, friends, not go and squander it by hiding it in a napkin, but let us keep it by giving it out.<sup>12</sup>

(NOTE: Much of the additional information came from conversations with various persons who knew him and from some of his mimeographed messages.)

## CHAPTER SIXTEEN

### SOME WHOM GOD HAS USED

#### FRANK GRAY

Frank Gray served as the first district chairman while he pastored what is now known as First Assembly of God in Tacoma.

Frank Gray had been farming with his family in the Deep Creek area about twelve miles west of Spokane. He was a member of the Grace Baptist Church in Spokane, and it was here in the “capital city” of the Inland Empire that he came into his own Pentecostal experience.

During the early years of his ministry, he understood what it meant to incur the wrath of a community. In one small eastern Washington town, Reverend Gray was tarred, feathered, and ridden out of town because of the stand he had taken on certain key local issues.

He served as the district chairman from 1919 until 1929, at the same time continuing his pastoral ministry in Tacoma. When the district council determined that the office of superintendent should be a full-time role, Reverend Gray declined consideration, and Samuel Swanson was elected to serve.

After an interim, he was called forward to serve as district superintendent again in 1938 and continued until 1951, for a total of twenty-three years in this role.

He was first and foremost a pastor, and yet at the same time, he became God's man for the formative period of the Assemblies of God movement in the Pacific Northwest. He was exceedingly capable and genuinely interested in the work of the Lord progressing in every way possible.

He was not generally known for dynamic pulpiteering. But he was deeply respected for the soundness of his presentations, both doctrinally and for their practical, sensible value. Many had the impression that he was austere rather than warm and outgoing. However, when one came to know him personally in a close working relationship, there

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was always warmth and understanding which was deeply appreciated by his associates.

He had an excellent sense of humor although it was rarely displayed in the pulpit. He felt that the pulpit was not the place for lightness or casual humor and felt that he would not dissipate his pulpit energies for purposes of levity. He was, however, relaxed and could be very humorous in his social contacts.

He was a man of continued prayer and always sought the Lord's direction in his decisions. He also counseled freely with the district presbytery and other ministers whose opinions he respected. He was never prone to make snap judgments but would take whatever time he felt adequate to come to proper conclusions.

It is no secret that during the days of his leadership, he was deeply reticent toward the organization of a separate department for youth ministries. Because of his hesitancy, the leadership of the Northwest District did not readily embrace the national youth program of the Assemblies of God. During the time when the Christ's Ambassadors organization was first receiving its "hearing," Reverend Gray felt that such a department was totally unnecessary. The thought of having separate publications and separate meetings for young people did not seem to him to be wise. He felt it might very well bring divisiveness into the Body of Christ and so remained unalterably opposed to such development for some time. (Ultimately, the youth movement did receive recognition, and Wesley W. Fleming was largely responsible for leadership in the early formation of the Christ's Ambassadors program in the Northwest as is noted elsewhere in this book.)

In the later years of Reverend Gray's life, he served as a lecturer at Northwest College and ministered in whatever way opportunity afforded itself. Upon his death, a large crowd of ministers and lay people filled to overflowing the First Assembly of God in Tacoma for a great memorial service in his honor. He is looked upon by all who knew him well as the "man for all seasons" in the early days of the Assemblies of God in the Pacific Northwest. His steady hand and deep conviction brought stability, strength, and cohesiveness to the organization in its formative years. We are all deeply indebted to his memory.

## REUBEN J. CARLSON

R.J. Carlson was born on October 26, 1911, in Everett, Washington. This remained his home until he graduated from Everett High School on January 23, 1929. The following week, on January 31, while Lillian Holm was conducting a series of meetings in Everett, his local pastor instituted a twenty-four hour prayer chain vigil. Different people would take turns praying in two-hour time segments. Reuben Carlson had volunteered for the six to eight o'clock segment on Saturday morning. It was at that time while in prayer that he received his baptism in the Holy Spirit.

Later on in that year, he moved to Aberdeen and secured employment with the S.H.

Kress Company where he served as porter before being promoted to stockroom manager.

It was here that he felt the call of God on his heart to preach the gospel. He resigned his position with the S.H. Kress Company intending to go into the ministry. Upon returning to Everett, he took a job working in a mill until summertime. From there, during the summer, he went to eastern Washington and located in the Wenatchee Valley near the community of Monitor. No ministry really opened up for him although he did make a few enduring contacts that were to be valuable in later years. He returned to Everett and the same mill where he had previously been employed to work through the Winter of 1930.

In the Spring of 1931, he went into evangelistic work, beginning with a meeting for Pastor Frank Lang of Granite Falls. From there, he was invited to eastern Washington to conduct meetings in that area. The previous year, he had become acquainted with people in the Pentecostal church in Omak. Fred Baker had arrived in Omak and organized a church in an old school building. So Reuben was called to conduct a tent meeting which continued for five weeks. Numbers of people accepted the Lord, and it proved to be a positive launching point for his ministry.

Reuben and a friend, Robert Lloyd, also attempted to start a church in Pateros. They went to this small community and rented the Odd Fellows Hall for ten nights. It was not a very successful effort, because for four of the ten nights, nobody came but Robert and Reuben. They continued faithfully to witness, however, and canvassed the entire community. Securing American Bible Society gospel portions, they went from door to door during the day to make sure that the community received the gospel whether or not they came to the services.

After completing the meetings in Pateros, they went up the valley to Oroville. No church was there then, and so they preached on the street and distributed gospel portions as long as they were available. It was in 1932 that Reuben supplied for several weeks as an interim pastor in the new church at Brewster. From there, he went down the valley to Wenatchee to supply in the pulpit of the church while Pastor A.D. Gilliam was on vacation. During this time, he was approached by the small congregation in Leavenworth. He stopped there to minister one night. About a year later, he returned to Leavenworth for an evangelistic meeting.

During this entire period from 1932 to 1935, R.J. Carlson was engaged in evangelistic ministry in various points throughout the state. He visited Port Angeles, Burlington, Winlock, and then was called for an evangelistic campaign in Mossyrock. Mrs. Lillian Holm was pastoring the church there. When Reuben arrived for the meeting, she left him in charge of the church. He remained there as pastor for ten months and during that time built an addition to the church facility, providing classroom space that was very much needed.



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In 1934, he conducted a tent meeting in Leavenworth where Werner Uhlman was then the pastor. New Year's Day of 1935 found him in Chelan with Pastor Leslie E. Davis. During that cold, eastern Washington winter month of January, Leslie Davis, John Ervig, Howard Van Gleeve, Leland Pease, and R.J. Carlson made a trip from Chelan to Coulee City in a Model T Ford pickup truck with no top on it for a fellowship meeting. The snow had drifted, and it was cold. They had considerable difficulty traversing the roads between the two communities. But when they arrived, it turned out to be one of the greatest fellowship meetings Reuben had ever attended in his life!

In those days, things were pretty free and easy. They had begun their trip about ten-thirty in the morning and completed the seventy-mile journey by four o'clock in the afternoon. Upon arrival, Reuben was invited to preach, which he did, and a number of people were converted that night in the old Odd Fellows Hall. It was a high point in this young man's career!

Soon after this, Werner Uhlman was elected to the pastorate in Wenatchee. Reuben went to Leavenworth to supply in the pulpit until a new pastor could be chosen there. He had intended to stay no longer than four weeks, but instead stayed for three years and five months. Concluding his ministry in that community in July 1938, he went to the Assembly of God in Wenatchee. It was at this time that he was first elected to the Northwest District Board of Presbytery. He was to supervise the area now known as the Okanogan and Grand Coulee sections. He continues ministry in Wenatchee from July 1938 until the end of October 1944.

In November 1944, the Carlsons moved their family to assume the pastorate of First Assembly of God in Spokane, succeeding J.E. Rasmussen who had served the congregation for twenty-five wonderful years. There, the Carlsons continued in ministry until the end of January 1955.

During the time of his pastoral work in Spokane, he was occupied with a number of enterprises related to district council ministry. During one year, he edited the *District Messenger*. He also assisted in organizing the first boys and girls camping program in the Spokane area.

Previously, in Wenatchee, he had organized a camp program on Lake Chelan. Things were quite primitive in those days. The campers slept in tents and cooked on an outdoor fireplace. So while in Spokane, he, together with a number of others, helped organize the beginning of the first boys and girls camp at Fruitland, north of Davenport. Later, the camp moved to Deer Lake and then to Newman Lake.

During his ministry at First Assembly, he was elected to serve as the assistant district superintendent in 1953. He did this in conjunction with his pastorate. But in 1954, the council voted that this should be a full-time office. It was then that Reuben resigned his pastorate in order to devote himself fully to ministry in the district office.

He retired from this work in 1956 in order to serve the congregation of Calvary Temple

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in Seattle as senior pastor. Then in 1958 at the district council in Everett, he was requested to return to office, this time as district superintendent, succeeding Dwight H. McLaughlin.

Reverend Carlson continued to lead the district in this ministry until 1971. Upon his retirement from district work, he returned to First Assembly of God in Wenatchee where he accepted the role of senior pastor.

Because he has long had a heart for world missions and has made numerous journeys to minister throughout the world to both missionaries and nationals, the more recent months of his life have been devoted to ministry on the mission field as God continues to bless his efforts to reach the world with the message of hope and life.

### J.E. RASMUSSEN

J.E. Rasmussen was born in Denmark on August 23, 1879. He came across the sea to America when he was nine years old with his family including mother, father, and six brothers. They lived in Minnesota for a time, and at age twelve, J.E. Rasmussen began to work for his uncle. Soon after this, they moved to Egeland, North Dakota, where his father homesteaded a farm. He met Mrs. Rasmussen in North Dakota. They were later married in Kalispell, Montana, on December 24, 1902, after going together for five years. He was twenty-three at the time.

As a boy, Reverend Rasmussen learned what hard labor meant. He worked for the entire farming season for his uncle and made a grand total of \$8.00. Of the first \$8.00 he ever earned, he retained three silver dollars. They stayed with him throughout his entire life as a reminder of those first early days.

The Rasmussen family's religious background was Scandanavian Lutheran.

According to Reverend Rasmussen's children, the message concerning the Pentecostal experience first came to him in Egeland. It was around 1909 that a Christian and Missionary Alliance man who had received the experience himself came to hold meetings in the area. Several years later in February 1915, a group came from Peace River Falls, Minnesota, to hold similar meetings.

The Lutheran Church refused to have the services on the premises and so they went to an old schoolhouse. Mrs. Rasmussen and her two sisters were the first to receive this Pentecostal experience. (One sister was the grandmother of Ken Woll.) Brother Rasmussen wanted the experience right away. He was so hungry, and the very next day, he received such a forceful experience as Jesus baptized him in the Holy Spirit that he found it almost impossible to cease speaking in the new language which the Holy Spirit had given! In three short weeks, there were seventy-five people who received the baptism in the Holy Spirit.

The next summer, some of the family purchased a large tent together with some smaller tents and began holding meetings. Persecution came, but Brother Rasmussen

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loved to tell about how people would throw eggs at the ministers. The eggs would go just so far and then drop to the floor of the tent! It was as though an invisible shield was there protecting them.

In the Summer of 1915, they sold the farm and moved to Kalispell where he ministered for four years. Then he moved to Spokane subsequently to pastor the First Assembly of God. At the time he arrived, there were two little works in the city. One was a mission pastored by D.W. Reines with a little group attending that had been saved by the grace of God. According to Mrs. Archie Bursch, Frank Gray and C.C. Douglas were among them, having received the baptism in the Holy Spirit in the Deep Creek area. Reverend Reines was a Methodist minister who had also received this experience. The two groups came together asking Reverend Rasmussen to become the pastor. There was no salary promised to him as he assumed the pastorate. A little box was left by the door, and if people wanted to drop in anything, they were free to do so.

Reverend Rasmussen had little formal education as was true of many of the men in those early days. He was a self-disciplined student of the Word of God — the Bible being the main source of his study.

### C.E. BUTTERFIELD

Reverend C.E. Butterfield was introduced to the Everett Pentecostal work while it was still located at 2922 Rockefeller, just prior to the move to Bethany Temple's present location. He became part of the youth organization, and, together with his brother Ralph, and a young lad named Ted Kennedy, went into the Lord's work as a preacher of the gospel. Another close friend of theirs, Stanley Davis, stayed in the local church to become a vital part of its program.

Charles went into the ministry in the State of Oregon. Soon after, he was married. From Oregon, he and his wife returned to Everett at the time Reverend Robeck was leaving the church to undertake ministry elsewhere.

It was then that the congregation called Pastor Butterfield. He had served as an interim pastor while they were trying out others. Finally (according to his own testimony) "by the process of elimination," he was selected. According to Henry Finstra, who was the church secretary during this time, there were forty people interested in becoming pastor at Bethany Temple. As the "try-out for pastor" process moved on, it was Brother Finstra who suggested that "maybe the Lord's man has been right here all along." Apparently this was true for Reverend Butterfield served this congregation faithfully during the next twenty-three years before becoming president of Northwest College.

### RALPH E. MADER

Ralph E. Mader was born in Whitman County near Colfax, Washington. He accepted Christ at the age of eleven at his family altar. After moving to Seattle in 1917, he

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received the baptism in the Holy Spirit and immediately became active in mission work in the city.

In 1919, Reverend Mader left for Japan in the interest of foreign missions. While there, he met and married Miss Vera Miner of Seattle. After two years on the field, he and his wife returned to Seattle to become active in youth work. In 1930, they accepted the call to pastor the Assembly of God in Colfax where he served for twenty years. Under his leadership, a new church building was erected, and the Assembly grew to be one of the largest churches in the community.

In 1943, Reverend Mader was elected to the district presbytery from the Snake River Section. In 1952, he opened The Chapel in Pullman as a pioneer effort and has continued in ministry for many years in that community.

### M.S. OSS

Reverend Maynard Oss was born in Everett, Washington. He entered Northwest Bible College in 1934 and graduated in 1937 with the Pioneer Class. After graduation, he accepted the pastorate at Arlington in 1943 and served there until 1949. Then he received a call to pastor his home church, Bethany Temple in Everett. Reverend Oss was married to Wanda Rutledge in 1940. In his ministry in both eastern and western Washington churches throughout the years, Reverend Oss has proven to be an inspiring and dedicated man whose life has touched the lives of many people leading them into the kingdom of God.

### W.F. MORTON

Reverend Morton was converted in 1927 in Minnesota. In 1928, he entered Central Bible Institute in Springfield and graduated with the class of 1931. From that time, he served continuously in the gospel ministry.

In 1933, he was united in marriage to Miss Gladys Shaklee. Reverend Morton pastored in the Rocky Mountain District and in the Northwest District. In 1943, he resigned the pastorate in Caldwell, Idaho, to become superintendent of the newly-formed Southern Idaho District.

From there in 1945, he accepted a call to Puyallup. Further ministry in Kelso and Everett was also his to enjoy. In later life, Reverend Morton continued to expend himself in foreign missions evangelism until his retirement because of ill health.

### W.H. BOYLES

Reverend Boyles was born in Tahlequah, Oklahoma. He accepted Christ in 1911. His first pastor was W.T. Gaston, and his second pastor was J.W. "Daddy" Welch, former general superintendent of the Assemblies of God.

Reverend Boyles attended Bible school in Hot Springs, Arkansas, and was one of the few Northwest District ministers who was present in 1914 when the General Council

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was organized. He was ordained in 1917 in Tulsa. His first pastorate was at Denver, Colorado, where he shepherded the very first Assembly of God church in the state. He and five other ministers organized the Rocky Mountain District. He served as superintendent. He pastored in Missouri and also served as the Southern Missouri assistant district superintendent. He later pastored at Miles City, Montana, and St. Paul, Minnesota, spending four years as an instructor at North Central Bible Institute in Minneapolis.

In 1940, he came to Spokane to pastor the Glad Tidings Church in that city until his retirement. He and his wife, Grace Lloyd Boyles, were married in 1916 while the Reverend Boyles was in evangelistic work. He was indeed a Pentecostal veteran who served God faithfully for many years.

### EUGENE V. BRONSON

Dr. Bronson was born in Urbana, Illinois, on February 24, 1883. He was graduated from the University of Illinois as a science major and prepared himself for a career in this field. Shortly after graduation, he attended a summer camp meeting where he accepted Christ as his personal Saviour and dedicated himself to the ministry.

Forsaking offers for lucrative scientific opportunities, he enrolled in the Garrett Biblical Institute of Northwestern University, Evanston, Illinois. Upon graduation, he served as a Methodist minister for twenty-two years — part of this time as a circuit-riding preacher in the western United States. He served in World War I as a U.S. Army chaplain and was the first chaplain assigned to Fort Lewis, Washington.

Reverend Bronson received the baptism in the Holy Spirit in 1924 and soon after joined the Assemblies of God. He had served several pastorates and held official positions in two districts. He also served on the faculties of two of our Assemblies of God Bible colleges. His longest period of service was at Northwest Bible College as instructor and dean, from which he retired in 1952. He passed from this life to the next at age seventy-eight on July 7, 1961.

### D.V. HURST

Reverend Hurst, native of Annandale, Michigan, was graduated from North Central Bible College in 1944. He subsequently received a Bachelor of Arts degree from Sioux Falls College in South Dakota in 1947. In 1958, he received the Master of Education degree from Drury College in Springfield, Missouri, and more recently an honorary Doctor of Divinity degree from Southwestern Assemblies of God College, Waxahachie, Texas.

He began his ministry in 1944 and was ordained in 1946 by the South Dakota District Council of the Assemblies of God. He served as assistant pastor of Sioux Falls Assembly of God for three years before returning to North Central Bible College in 1948 where he taught for two years. He served as supply pastor and director of Christian

education at Central Assembly of God in Tulsa.

In 1951, he resigned his Tulsa position to begin work in the general headquarters of the Assemblies of God where he continued in a variety of positions until being named president of Northwest College in 1966. Reverend Hurst was married to Agnes C. Berg of Sioux Falls in 1944.

#### FRANK N. McALLISTER

Frank McAllister was born July 3, 1914, the last of five children of one of Seattle's pioneer families. Early in his life he sensed a deep desire to serve God. Studying for the ministry at the University of Puget Sound from 1932 through 1935, he was led into a personal relationship with Christ. Following his conversion during the summer of 1935, he received his call to the ministry and began preaching within a few months.

He was married to Helen Graham on June 28, 1936. In September of that year, Frank and Helen were assigned their first pastoral charge — the Wesley Methodist Church located in south Seattle. While ministering at Wesley Methodist he also attended Seattle Pacific College.

In 1938 Frank was appointed to the First Methodist Episcopal Church in Vashon, Washington. While there, both he and Helen experienced their baptism in the Holy Spirit. They had visited First Assembly in Tacoma where Frank Gray was pastoring at that time. Mrs. McAllister was baptized in the Holy Spirit during that visit. Two weeks later while visiting yet another Pentecostal church — Bethany Temple of Everett — Frank received his baptism in the Holy Spirit under the ministry of Charles Butterfield. This experience brought a crisis to their ministry causing them to leave the Methodist Church and begin ministry in the Pentecostal movement in 1939.

In 1940, he pioneered the Evangelistic Tabernacle in Tacoma.

In 1944, the McAllisters moved to Anchorage, Alaska, to pastor Anchorage Gospel Tabernacle (now First Assembly of God).

In 1946, they returned to Seattle to pastor the Church by the Side of the Road. They continued in ministry here until 1960, at which time they were invited to serve First Assembly of God in Lewiston, Idaho. It was while in Lewiston, that Frank served as a sectional presbyter in the Snake River section (1961-65). In April, 1965, Rev. McAllister was voted into the office of assistant superintendent of the Northwest District Council of the Assemblies of God. For six years, Reverend McAllister served in this capacity. During this time he carried portfolios in the Home Missions Department, Christian Education and the District Camping Commission.

In 1971, he was elected to serve as district superintendent, succeeding the Reverend R.J. Carlson.

The McAllisters have two daughters and six grandchildren.

The warm and compassionate leadership of the Reverend McAllister has been

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sincerely appreciated by the Assemblies of God ministers and constituency throughout his tenure. He has helped bring about a transition into a new area of progressive and dynamic outreach into the expanding population centers and villages of the Pacific Northwest.

And so it could continue. Pastors, evangelists, missionaries, educators, district officers, lay leaders . . . the parade of names worthy of mention seems endless. These whose ministries are briefly noted are representative of many, great and not-so-great, whose sacrificial service has provided the backbone of the growth and development of the movement known as the Assemblies of God.

God took vessels of clay . . . and entrusted to their care the Treasure of the Universe!

And, as they one by one have laid their "vessel" down . . . it has been to hear the Master declare, "Well done. Enter into the joys of heaven!"

# CONCLUSION

So, this is the heritage of a modern generation . . . a fresh, new religious movement born at the turn of the century . . . conceived by the Holy Spirit!

Sometimes willfully maligned, sometimes simply misunderstood, this group of evangelical Christians known as “the Pentecostals” became one of the fastest-growing religious phenomenons of modern times.

It is a fascinating story. It is the story of a zealous, fundamentalist, Bible-believing, faith-inspiring people who in spite of all odds, emerged into a strong, vibrant “alive” Christian force. This is the story of the Assemblies of God in the Pacific Northwest. These are their “roots!”

Where are they going from here?

Only time will tell. But, if a new generation of men, women and young people can understand where they came from . . . and how they got here . . . it may inspire them to reach out for the new horizons of this day. May the “pioneer spirit” that possessed the fathers burn in the hearts of their “children.” The greatest churches are yet to be built! Untouched millions are yet to be reached!

Only the surface of the world’s need has been scratched. The future is yet to be won!  
*LET LIGHT SHINE OUT!*





FOOTNOTES

Chapter I

<sup>1</sup>For an insightful perspective on this period, read Francis Schaeffer's *Escape From Reason*, (Downers Grove, Ill.: Intervarsity Press, 1968).  
<sup>2</sup>Wm. W. Menzies, *Anointed to Serve* (Springfield, Missouri: Gospel Publishing House, 1971), p. 28.  
<sup>3</sup>Donald Gee, *Why Pentecost?* (London: Victory Press, 1944), p. 51.  
<sup>4</sup>Carl Brumback, *Suddenly from Heaven* (Springfield, Missouri: Gospel Publishing House, 1961), p. 36.  
<sup>5</sup>Menzies, pp. 56-57.  
<sup>6</sup>Menzies, p. 68.  
<sup>7</sup>Brumback, pp. 64-65.  
<sup>8</sup>Statements by R.J. Carlson, personal interview, Kirkland, Washington, December 23, 1970.  
<sup>9</sup>Letter from Dan W. Cook, August 1970.  
<sup>10</sup>Survey from William R. Beale, January 1, 1971.  
<sup>11</sup>Minutes of the Northwest District Presbytery (January 7, 1942), p. 74.  
<sup>12</sup>Letter from J.A. Bogue, January 18, 1971.

CHAPTER II

<sup>1</sup>Charles S. Price, *Golden Grain*, May 1926, p. 27.  
<sup>2</sup>Charles S. Price, *Golden Grain*, August 1930, p. 25.

CHAPTER III

<sup>1</sup>This information is from a *Dedication Article* (North Howell Community Church) 1948.  
<sup>2</sup>Charles S. Price, *Golden Grain*, June 1926, p. 18.  
<sup>3</sup>Statement by Roy C. Ferguson, Salem, Oregon, November 15, 1970.  
<sup>4</sup>*Silver Anniversary Magazine* (Oregon District Council of the Assemblies of God) 1961, pp. 1-2.  
<sup>5</sup>Letter from Dean Beller, 1971. Note: There is a conflicting account as to where/when Reverend Rasmussen received his baptism in the Spirit. One reliable authority places it in February 1915, at Egeland, North Dakota.

CHAPTER IV

<sup>1</sup>Letter from Emma Hirschy, December 7, 1970.  
<sup>2</sup>Ibid.  
<sup>3</sup>*C.A. Herald*, January 1946, pp. 12-13.  
<sup>4</sup>*Arkansas Democrat Magazine*, August 20, 1950.  
<sup>5</sup>Ibid.  
<sup>6</sup>Ibid.  
<sup>7</sup>Letter from Emma Hirschy, December 7, 1970.

CHAPTER V

<sup>1</sup>*Minutes of the Sixth Annual Meeting Northwest District Council*, 1924, p. 2.  
<sup>2</sup>*Minutes of the Seventh Annual Meeting, Northwest District Council*, 1925, p. 4.  
<sup>3</sup>Ibid.  
<sup>4</sup>*Minutes of Tenth Annual Meeting, Northwest District Council*, 1928, p. 3.  
<sup>5</sup>Ibid, p. 4.  
<sup>6</sup>*Minutes of the Eleventh Annual Meeting, Northwest District Council*, 1929, p. 11.

CHAPTER VI

<sup>1</sup>Jessie Cole and Ernest Moore, Notes (1932-33), Mimeographed.  
<sup>2</sup>Quotation from a taped interview with Dr. Butterfield.  
<sup>3</sup>Much background material is gratefully acknowledged from Maxine Williams, "History of Northwest College from 1934-66" (unpublished Masters Degree Thesis, University of Washington, 1966).

CHAPTER VII

<sup>1</sup>J.W. Welch (report given at the Fourteenth Annual Meeting of the Northwest District Council, Seattle, Washington, June 14-17, 1932).  
<sup>2</sup>*Minutes of the Fourteenth Annual Meeting, Northwest District Council*, 1932, p. 16.  
<sup>3</sup>*Minutes of the Fifteenth Annual Meeting, Northwest District Council*, 1933, p. 9.  
<sup>4</sup>*Golden Grain*, May 1933, p. 33.  
<sup>5</sup>*Minutes of the Seventeenth Annual Meeting, Northwest District Council*, 1935, p. 38.  
<sup>6</sup>Minutes of the Northwest District Presbytery (January 12, 1938), p. 30.

CHAPTER VIII

<sup>1</sup>*Minutes of the Twenty-fourth Annual Meeting, Northwest District Council*, 1942, p. 50.  
<sup>2</sup>*Minutes of the Twenty-fifth Annual Meeting, Northwest District Council*, 1943, p. 32.  
<sup>3</sup>*Minutes of the Thirtieth Annual Meeting, Northwest District Council*, 1948, p. 92.  
<sup>4</sup>*Minutes of the Thirty-first Annual Meeting, Northwest District Council*, 1949, p. 84.

LET LIGHT SHINE OUT

CHAPTER X

- <sup>1</sup>Minutes of the Northwest District Presbytery (May 28, 1964), p. 42.
- <sup>2</sup>*Minutes of the Forty-sixth Annual Meeting, Northwest District Council*, 1964, p. 68.

CHAPTER XIII

- <sup>1</sup>E.C. Carvell, *Golden Grain*, May 1949, p. 26.
- <sup>2</sup>Charles S. Price, *And Signs Followed, The Life Story of Charles S. Price* (Plainfield, N.J.: Logos, International, 1972), p. 16.
- <sup>3</sup>*Ibid.* p. 24
- <sup>4</sup>*Ibid.* p. 28
- <sup>5</sup>*Ibid.*
- <sup>6</sup>*Ibid.* p. 35.
- <sup>7</sup>*Ibid.* pp. 47-50.
- <sup>8</sup>E.C. Carvell, *Golden Grain*, April 1926, p. 4.
- <sup>9</sup>Price, p. 57.
- <sup>10</sup>Price, pp. 57-59.
- <sup>11</sup>*Golden Grain*, April 1926, p. 4.
- <sup>12</sup>*Ibid.*
- <sup>13</sup>*Golden Grain*, July 1929, pp. 15-16.
- <sup>14</sup>*Golden Grain*, May 1930, pp. 29-31.
- <sup>15</sup>*Golden Grain*, May 1930, p. 28.
- <sup>16</sup>*Ibid.*
- <sup>17</sup>*Golden Grain*, January 1929, p. 25.
- <sup>18</sup>*Golden Grain*, September 1930, p. 31.
- <sup>19</sup>*Ibid.*
- <sup>20</sup>*Ibid.*
- <sup>21</sup>*Golden Grain*, January 1927, p. 18.
- <sup>22</sup>*Golden Grain*, May 1935, p. 22.
- <sup>23</sup>*Golden Grain*, April 1943, pp. 26-27.
- <sup>24</sup>*Golden Grain*, February 1944, p. 27.
- <sup>25</sup>*Golden Grain*, April 1943, p. 27.
- <sup>26</sup>*Golden Grain*, May 1935, p. 26.

CHAPTER XIV

- <sup>1</sup>*Seattle Post Intelligencer*, January 14, 1962.
- <sup>2</sup>Carl Brumback, *Suddenly . . . From Heaven* (Springfield, Missouri: Gospel Publishing House, 1961), pp. 191-210.
- <sup>3</sup>Statement by Hilda H. Offiler, personal interview with Calvin D. Jones, November 27, 1961.
- <sup>4</sup>Calvin D. Jones, "The Possible Influence of the Trinitarian View of William Henry Offiler on Certain Aspects of His Eschatology" (a thesis presented at Northwest College, Kirkland, Washington, 1962), pp. 103-104.

CHAPTER XV

- <sup>1</sup>Gordon Lindsay, *Sketches from the Life and Ministry of John G. Lake* (Shreveport, Louisiana: Voice of Healing Publishing Co., 1952), p. 14.
- <sup>2</sup>*Ibid.*, p. 15.
- <sup>3</sup>*Ibid.*, p. 16.
- <sup>4</sup>Gordon Lindsay, *The John G. Lake Sermons* (Shreveport, Louisiana: Voice of Healing Publishing Co., 1952), pp. 12-13.
- <sup>5</sup>Gordon Lindsay, *The John G. Lake Sermons* (Shreveport, Louisiana: Voice of Healing Publishing Co., 1952), p. 18.
- <sup>6</sup>*Ibid.*, p. 20.
- <sup>7</sup>Irwin Winehouse, *The Assemblies of God A Popular Survey* (New York: Vantage Press, 1959), p. 31.
- <sup>8</sup>*The Spokesman Review*, May 19, 1918.
- <sup>9</sup>*The Spokesman Review*, September 20, 1919.
- <sup>10</sup>Gordon Lindsay, *Sketches from the Life of John G. Lake* (Shreveport, Louisiana: Voice of Healing Publishing Co., 1952), pp. 107-110.
- <sup>11</sup>*Ibid.*, p. 9.
- <sup>12</sup>*Ibid.*, pp. 11-12.

LET LIGHT SHINE OUT

DISTRICT OFFICERS

*Superintendent*

1919 - 1929 Frank Gray  
1930 - 1934 Samuel Swanson  
1935 - 1936 T.A. Sandall  
1937 - 1950 Frank Gray  
1951 - 1957 Dwight H. McLaughlin  
1958 - 1970 R.J. Carlson  
1971 - present - Frank N. McAllister

*Assistant Superintendent*

1953 - 1956 R.J. Carlson  
1957 - 1959 Ralph M. Phillips  
1965 - 1970 Frank N. McAllister  
1971 - 1974 Marcus T. Gaston  
1975 - 1976 Eugene A. Born  
1976 - present - Frank E. Cole

*Secretary-Treasurer*

1919 - 1922 J.S. Secrist  
1923 - 1929 J.E. Rasmussen  
1930 - 1933 T.A. Sandall  
1934 T.A. Sandall/P.S. Jones  
1935 - 1939 J.A. Bogue/P.S. Jones  
1940 - 1943 J.A. Bogue/A.R. Mattson  
1944 - 1950 J.A. Bogue  
1951 - 1956 Ralph M. Phillips  
1957 - 1970 Lyle B. Spradley  
1971 - present - Clifford L. Hobson

DEPARTMENT OFFICERS

*Christian Education Department*

1947 - 1948 William Kirschke  
1949 - 1953 Vernon W. Skaggs  
1954 - 1956 R.J. Carlson  
1957 - 1960 Ralph M. Phillips  
1961 - 1964 Dale Carpenter  
1965 - 1968 Frank N. McAllister  
1969 - present - Philip E. Wayman

*Youth Department*

1945 - 1947 Paul Trulin  
1948 Norman L. Gardner  
1949 B.P. Birkeland  
1950 - 1953 Vernon W. Skaggs  
1954 - 1958 Harris E. Lidstrand  
1959 - 1964 Dale Carpenter  
1965 - 1968 Ward Tanneberg  
1969 - 1974 Allen L. Baunsgard  
1975 Byron Newby  
1976 - present - Robert Fox

*Women's Ministries Department*

1948 - 1962 Mrs. Vernon W. Skaggs  
1963 - present - Mrs. Ruth Crawford

*Men's Ministries Department*

1955 - 1957 Merle E. Glew  
1958 - 1959 Burton W. Pierce  
1960 - 1961 Norman L. Gardner  
1962 T.G. Morrow  
1963 - 1964 R. Dean Young  
1965 - 1966 Ward Tanneberg  
1967 - 1972 Philip E. Wayman  
1973 - 1975 David R. Westerfield  
1976 - present - Phillip E. Wayman

NOTE: The Home and Foreign Missions Departments, Camping Commission, and various other portfolios have generally been carried by department leaders and/or district officers.

LET LIGHT SHINE OUT

DISTRICT BOARD OF PRESBYTERY  
1923 - 1975

From 1919 to 1922, no official records are available. During that time, however, both J.E. Rasmussen and C.C. Douglas served as part of this board.

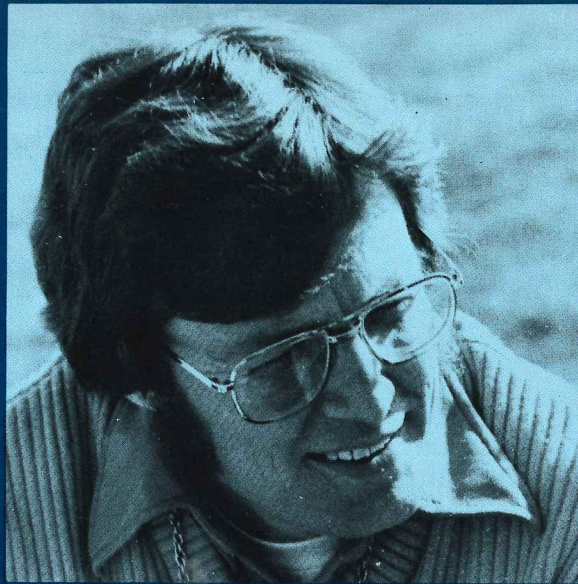
Ahalt, C.W.	1935-36	Edgington, William J.	1971-75
Arnesen, O.C.	1939-40	Ewing, Everette	1957-63
Ashworth, R.F.	1938-39; 1941-44	Farmer, L.L.	1923-24
	1948-50;	Fee, Donald H.	1935; 1945-50
	1953-57	Fleming, Wesley W.	1965-71
Ayers, Harry L.	1966-69	Frazier, Wilford M.	1972-75
Baker, L.G.	1926	Funderburk, M. Frank	1955,
Barfoot, Howard	1960-62		1961-63; 1965; 1967-69
Batterson, Albert L.	1973-75	Gamlen, Wilfred A.	1963-64
Baum, Clyde C.	1972-74	Gardner, Norman	1956; 1962-64
Bethard, Bruce	1973	Glew, Merle A.	1951-53
Bogue, Joseph A.	1932-34	Greeley, Everette	1957-61; 1964
Born, Eugene A.	1964-68	Gunderson, C.O.	1954-55;
Boyles, W.H.	1945-60		1957-59; 1963
Brown, Allen J.	1934-35	Gregg, Kenneth B.	1952-53
Buck, Walter A.	1973-74	Gray, Frank	1930-36
Butterfield, C.E.	1932-46	Gross, Leland A.	1969-72; 1974
Campbell, Kelley	1924-25	Haack, Martin H.	1963-65;
Cantelon, Hugh D.	1951-54		1973; 1975
Carlson, Dave	1958-66	Hagli, M.J.	1937-38
Carlson, Reuben J.	1938-43	Hobson, Clifford	1962-68
Clarke, John H.	1970-71	Hodges, L.C.	1941-42
Clement, John J.	1945-47;	Howard, Thomas R.	1969-72; 1974
	1958-61	Isaacs, J.L.	1931-33
Cole, Frank E.	1966-70	Jacobson, Paul	1975
Coleman, G.L.	1939-42	Jones, F.G.	1923-24
Crabb, A.B.	1941-44	Kirschke, William	1956-57
Curtis, J.S.	1937-38	Kononen, W.V.	1945-47;
Danielson, Orville L.	1965-68		1956-59
Davis, H.E.	1940	Larson, Levi A.	1961-65
Deeds, Manuel	1973, 1975	Laurence, Edwin G.	1929;
Dodd, Ferris A.	1928		1931-35; 1937-38
Douglas, C.C.	1923-37	Leonard, Karl	1939-43
Doyle, H.M.	1939-40	Lindblad, Frank	1924-28
Eaton, J.S.	1928	Lofdahl, A.E.	1954-56

# LET LIGHT SHINE OUT

Long, J.W.	1936; 1951	Robeck, E.O.	1929-34
McAllister, Frank	1961-65	Scratch, Edward R.	1945-52
McGahay, James O.	1948-50	Skaggs, Vernon W.	1973; 1975
McGill, Sam	1962-68	Smuland, Roy	1928-30
McLaughlin, D.H.	1935-43	Southard, Roy	1965
McLaughlin, E.M.	1952-53	Steil, H.J.	1939
Mader, Ralph E.	1944-55	Stieglitz, George	1925-26
Mallough, Don	1973; 1975	Streyfeller, R.D.	1929-34
Manchester, J.S.	1943-49	Taylor, Cedric	1975
Mattson, A.R.	1944; 1954-56	Tigner, E.H.	1951-53; 1958
Mayfield, Robert	1966-68; 1975	Tappero, John	1961; 1970-72; 1975
Merrin, W.H.	1927	Trulin, Paul G.	1956-57
Morton, Wesley F.	1941-42; 1950-55	Uhlman, Werner	1934-37
Munger, W.R.	1934; 1937-38	Veland, Melvin	1973; 1975
Nelson, Wesley A.	1965-66	Walberg, C.T.	1939-42
Ness, Henry H.	1940	Walker, Irl J.	1928-31
North, Ernest J.	1955-60	Welk, Ernest A.	1956-60; 1969-72; 1974
Olsen, Alfred M.	1969-72; 1974	Weston, C.G.	1935
Oss, Maynard	1947-55	Weston, Leonard	1936
Pearson, Burton	1961; 1969-71	White, Leonard	1960; 1964-69; 1972
Phillips, Orville L.	1968	Wilderman, Joseph	1954
Phillips, Ralph M.	1967-68	Woll, Kenneth R.	1970-74
Powell, Luther M.	1932-36	Wyman, Lincoln D.	1954; 1959-62
Rasmussen, J.E.	1930-44	Younglund, Mason A.	1955-57; 1969-72; 1974
Ridout, F. Wayne	1944-51; 1958-61; 1969-72; 1974		

(At various times, other department officers, NCAG president, and honorary members have served on this board as well; however, they are not included in the above. Those who served as general presbyters or executive presbyters are also not included.)





**ABOUT THE AUTHOR... Ward M. Tanneberg, Ph.D.**

Ward Tanneberg grew up in eastern Washington on a wheat ranch. He accepted Christ through the outreach of a small Assemblies of God Church in a nearby farming community.

He is a graduate of Northwest College, Kirkland, Washington. Additional studies have been completed at Seattle Community College; Central Bible College, Springfield, Missouri; Western Evangelical Seminary, Portland, Oregon; and Seattle Pacific College. Dr. Tanneberg received his Ph.D. at the California Graduate School of Theology, in Glendale.

He is the senior pastor of Valley Christian Center, Dublin, California, one of the Bay Area's fastest-growing churches.

**"...Let Light Shine Out** is written as one would write a family history, showing weaknesses as well as strengths of the family members...An appreciation of our Christian heritage is important to the continuity of our Christian faith...The stories of faith and sacrifice by these men and women of God have been inspiring and uplifting, and they read like another chapter from the Book of Acts.

**Frank N. McAllister**, Northwest District Superintendent, Assemblies of God

"...a significant contribution to the continued growth of the movement. Knowledge and understanding of the past are foundations on which to build the future..."

**D.V. Hurst**, President, Northwest College of the Assemblies of God

"Ward Tanneberg, whose roots go deeply in the Assemblies of God, has captured and placed in an exciting and accurate account the heritage of Assemblies of God people.

The book will be a treasure of memories for the early pioneers and a valuable chronicle of our beginnings for succeeding generations.

**Let Light Shine Out** is a must for church and home libraries throughout the Pacific Northwest.

**Dale Carpenter**, Pastor, Stone Church, Yakima, WA.