

Assemblies of God

HERITAGE

VOL. 7, NO. 2, SUMMER 1987

BY HIS SPIRIT

Welcome TO THE 26th GENERAL COUNCIL

42nd General Council Issue

- 1955 Photo Section
- CBC in 1937
By Ralph Harris
- Light Bearers Quartet
By Wayne Warner
- The Northwest
By Marjorie Stewart
- A Letter From Europe
In 1939

Cover, 1955 General Council crowd in the Municipal Auditorium, Oklahoma City.



Do you remember
this group?
See story on page 7.

THE HERITAGE

LETTER **Wayne Warner**

If you are a member of the Assemblies of God Heritage Society, you will receive this issue of *Heritage* before the General Council meets in Oklahoma City. If you picked up this issue at Oklahoma City, we hope you will enjoy reading about our grand heritage. You might even be seeing your first issue of *Heritage*.

Where have you been?

You can make certain you do not miss another issue by joining the Heritage Society soon. If you would like to receive all 23 back issues, we have a limited number reserved for lifetime members. Please join with us in this effort to preserve and promote our heritage by joining the society. And for your help in this project, we will send you a copy of a great book, *One Witness*, by Aggie Hurst. I can say from experience that it is a book you will not want to put down once you start reading.

You can join the Heritage Society for either 1 year (\$10) or lifetime (\$100).

The Heritage Society is sponsored by the Assemblies of God Archives, located in the headquarters complex, Springfield, Missouri. Here we are collecting and cataloging important papers that help tell the story of the Assemblies of God.

Actually, the mission of the Archives is no different than what we find in the book of Job. Here Bildad recognizes the importance of looking at our past: "Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers... Shall not they teach thee, and tell thee and utter words out of their heart?" (Job 8:8,10).

And who will forget what happened after the Children of Israel crossed the Jordan? God instructed Joshua to select a man from each tribe for a special memorial service. Each man took a stone from the Jordan for a monument which was set up at the place they stayed that night.

Why did they do this? Let's take a look at Joshua 4:21-24 for Joshua's answer.

"When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from

before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord that it is mighty: that ye might fear the Lord your God for ever."

Are your children asking about your church history? Do they know that soon the Assemblies of God will observe its 75th anniversary? You can help pass on our grand heritage by joining the Heritage Society.

Some societies have disappeared from the earth, leaving no evidence that they ever existed. We are thankful that this did not happen to the Children of Israel. And with our continued diligence—in our churches, families, schools, and archives—it will not happen to the Assemblies of God.



W.B. and Catharine McCafferty at Southwestern Bible School, Fort Worth, about 1940. The Archives recently accepted photos, magazines, poems, and other materials which belonged to the McCaffertys.

During the past few months we have added many items to the Archives collections. (See page 13 for "Archives Activities.") One of the biggest collections from a single donor came to us in June from Catharine McCafferty. She and her late husband, W.B. McCafferty, worked with students at Southwestern Assemblies of God College for many years.

In June I drove to Waxahachie, Texas, where I went through many boxes of materials which the McCaffertys had collected for the past 75 years. I returned to Springfield with six boxes of historical treasures. Southwestern has also received materials for their library.

And if you have materials which should be preserved—books, tapes, photos, movies, correspondence, etc.—please contact us about placing these important items in your Assemblies of God Archives.

The Archives owes a debt of gratitude to Lillie Mundt for her help in transferring the McCafferty materials to the Archives. Mrs. Mundt is an ordained minister and has worked with Women's Ministries in North Texas for many years.

Continued on page 14

IN THIS ISSUE

This Is the Way It Was at CBC During America's Great Depression/Ralph Harris	3
A Ministry Born During the Great Depression/Wayne Warner	7
Time Frame	9
1955 General Council Photo Section	10
Heritage Trivia File: General Superintendents	12
Archives Activities	13
In Europe With Donald Gee, 1939	13
Letters	14
A Story of Pentecost in the Pacific Northwest/Marjorie Stewart	15

ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

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Wayne E. Warner is Director of the A/G Archives



This Is the Way It Was at CBC During America's Great Depression

A 1937 Graduate Reflects at 50th Anniversary

By Ralph Harris

How would you like to pay only \$150 for 8 months at CBC, to include your tuition, housing, meals and laundry?

That's what it cost the 1937 graduates for their last year at CBC (Central Bible Institute) 50 years ago. The first two years it had cost \$160 a year.

But remember, the minimum wage at that time, just instituted, was 40¢ an hour. Also we had two hours of "duty" a day. I checked in my diary (I started it the day I left for school and have maintained it ever since) to see the kinds of work I did. It ranged from sweeping the halls ("Ralph Harris swept here") to digging ditches, helping to can sauerkraut, and washing pots and pans. It was a breeze my last year—I delivered the mail.

Many of the girls worked in the laundry. Some of them got their first experience in ironing by practicing on my shirts. Wow! But it didn't do any good to complain. You might find your shorts starched as stiff as a board in retaliation.

The school tried to be self-sufficient, so there was a lot of canning—meat and vegetables in gallon-size cans. There were even some cows. The barn was down in the valley where the mobile homes are parked now.

Speaking of food, our first two years (it was only a 3-year diploma program), we ate in dining rooms, one on the east side

Social Life? Sure. Every 3 months there was a birthday party for those who had had birthdays during that time.

of the original Bowie Hall basement, the other one on the west side. Each table seated seven, three on each side and a faculty member or senior at the head. Before the head of the table were seven plates or bowls. Waiters (boys and girls) brought large dishes of food which was dispensed to the diners.

Do CBC students still gripe about the food? I guess students always have and

always will. But the meals now are banquets compared to our menu then.

But we survived. The only time everyone went on a fast was when we were served calves brains. Calves brains? Only once. No one asked for seconds. One favorite meal was "hunter's stew." We hunted for the meat—not too successfully.

Well, you may think that at mealtime was a chance to sit with a favorite gal.

In some ways, the outstation work was the most valuable training we received.

Forget it! We were assigned to certain tables, for 6 weeks as I recall. At the very first table to which I was assigned, the gal who was placed next to me has now been eating at the same table as I for 49 years. Must have been fate.

Speaking of romance, we didn't have much opportunity to get acquainted. We were supposed to exercise daily, usually by taking a walk. BUT one day the girls had to walk west and the boys east, and the next day the directions were reversed. You would think Kipling was correct that "never the twain shall meet," but evidently we did. Our class name was Torchbearers, but so many got engaged that one wag suggested that the name should have been "Ringbearers." By the way, we also had boys' day and girls' days to go to town.

Because of the tight rules, students looked forward to "Campus Days," devoted to cleaning up the grounds and doing odd chores. It was an opportunity for boys and girls to mingle. Could we help it if our favorite gal "happened" to want to rake leaves too?

So you think the rules are strict now. How would you like this? In chapel the girls all sat on the west side and the fellows on the east. Classes were segregated too. We were supposed to address each other as "Mr." or "Miss" and use the last name. Not a very popular rule—nor very much obeyed. "Three minutes and 18 inches" was the rule for conversations with the opposite sex.

We lived by the bells (guess you do too.) Wake-up at 6:30 a.m., breakfast at 7, chapel at 8:30, then classes till noon. Afternoons were usually free except for "duties." From 7 to 7:30 was "Quiet Hour" for personal devotions. Lights out at 10 p.m.

Usually had an unusual "reveille." A student or students would wake us by playing a trumpet or other instrument.

Because of the low cost, enrollment soared during those 3 years. In the fall of 1934, except for two faculty homes, the campus had only one building, later named "Bowie Hall" and recently razed. That first year it had only two floors and

two wings, ladies on the west, boys on the east, "across the Great Divide" (a popular song of those days). When we returned in September 1935 we found a third floor and a middle wing had been added. And in the fall of 1936 Welch Hall was occupied for the first time.

With the erection of Welch Hall and installation of a cafeteria system, it became impossible to assign seats. However, you could sit with your girlfriend only once a day, and you had to leave as soon as you had finished eating. Oh, well! My mother had always taught me not to eat too fast.

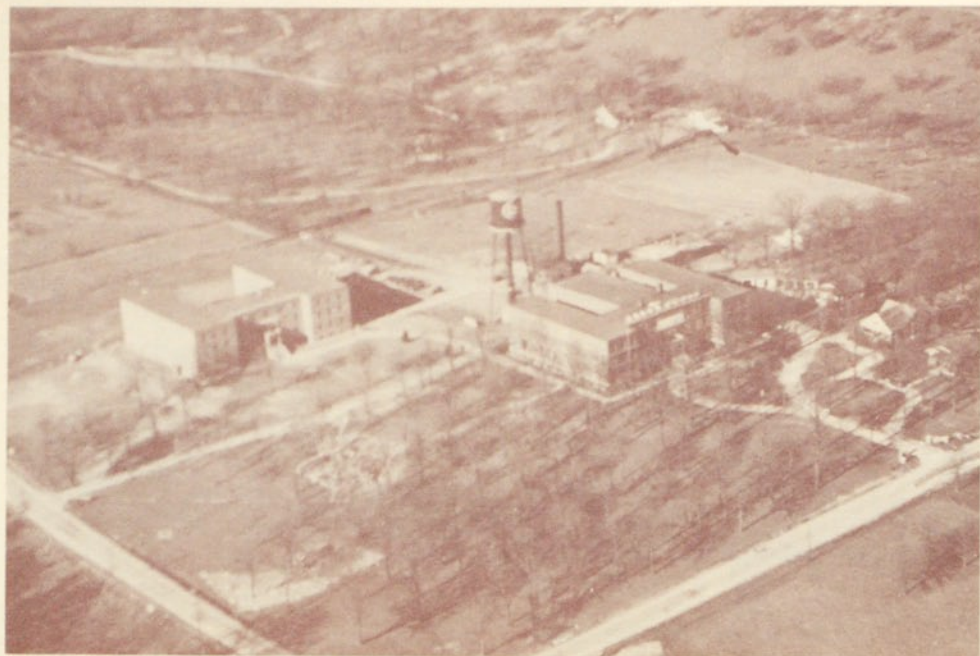
We fellows sort of liked the enforced rule of uniforms for the girls—though I doubt they shared our enthusiasm. The dresses were navy blue (of the appropriate length), with white starched collars and narrow red scarves tied in a bow. Rules were relaxed on Sundays—they could wear *white* ties. Really, they looked quite nice, though you could hardly tell which was which when their backs were turned.

Social life? Sure. Every 3 months there was a "birthday party" for those who had had birthdays during that time. I don't remember what the programs were (maybe "Bible Baseball"—could only get singles by answering correctly), but I could have a "date" by sitting with a girl. Once in a while they had a hike, along Grant Street past what is now Hillcrest High, then up to what is now Highway 13, and back along what is now Norton Road, past the zoo—yeah, they had a zoo, mostly a few monkeys and a mangle lion. Big deal!

PHOTOS COURTESY OF BOB MCINTYRE



CBI missionary officers, 1937. Left to right, front row, Marjorie Graves, Margaret White, and Amelia Joseph. Standing, Cornelius Van Dalen, Cyril Homer, and Richard Bishop.



The CBI campus as it appeared from the air in 1937.



Above, people who complained about their laundry service were liable to have their clothes starched stiff as a board by this friendly 1937 crew.

Below, two friends in the class of 1937, Bob Cunningham (left) and Bob McIntyre. Photo taken by another Bob, Bob Argue.



Below, the African missionary prayer band, 1936-37.



The water tower was erected in early 1936 or '37. It's about time I confessed. It had been put up on a Friday, and I knew that in Monday morning chapel Brother Evans, our revered principal, would order us not to climb it. I surely didn't want to disobey him, so I climbed it after dark on Saturday. It wasn't too bad, except just below the platform the ladder was designed so it leaned about 30 degrees backward. I reached the top, walked around the platform holding fearfully to the little rail and climbed down safely. (I'm glad that's off my conscience now.)

Speaking of W.I. Evans, he taught me what it means to fear God. It was not cringing terror. Rather, I admired him so much for his godly qualities that I feared to do anything which would displease him or make him disappointed in me. And that's what fear of God means.

The godly character of the faculty was an influential feature of our years at CBI. The teaching was not particularly fancy, just "meat and potatoes," but they dealt with eternal truths, and the lives of people like Myer Pearlman, Arthur Graves, Ralph M. Riggs, A.L. and Frances Hoy, Adele Selness and Rollin Burns left a lasting impression on our lives.

Then there were the outstations. What a way to get the feet of our ministry wet and watch the Jordans of opposition roll back. Every Sunday as many as 30 squads of students fanned out over the countryside. To places like Bellview, Antioch, Riverdale, Doran Chapel, Nichols, Stratford and Sunnyvale. They held services in abandoned churches, schoolhouses and homes. They were not practicing; they were ministering in dead earnest—and God blessed.

And the squads helped in Springfield too. Ralph M. Riggs, pastor of Central Assembly (the "Headquarters Church," it was called then) had a vision of starting churches: "Northside, Southside, all around the town." Those were the beginnings of Bethel, Northside, Praise Assembly, and Calvary Temple. Many of the churches outside Springfield also began through the outstation work. In some ways the outstation work was the most valuable training we received. We led the singing, played or sang our first solos, taught Sunday school classes, did visitation and altar work, molding our future ministry.

Mentioned last because it was the most important was the spiritual impact upon our lives. We never had a "Spiritual Emphasis Week," but we had visitations from God. They weren't planned. Sometimes these "revivals," as we called them, began in a chapel service. Or perhaps during a class. The Holy Spirit began to move and classes were suspended. We were in the "Classroom of the Spirit," the greatest Teacher of all. These "revivals" lasted a few times as long as a week or 10 days.

After the initial joyous response to the moving of the Spirit, there came heart-searching times when He began to deal

Looking Back to 1937

With a few exceptions, each graduating class gets the idea that their class is the greatest to ever march to the strains of "Pomp and Circumstance." The 1937 class at Central Bible College (then Central Bible Institute) holds this lofty view of themselves—you don't have to be with them long before that idea comes across. They do have a point (and also an argument from other classes). All they have to do is begin to name people who were members of the class and talk about their ministries. A very successful group, indeed.

This past May saw many of them return to the CBC campus in Springfield, Missouri, for their 50th anniversary. One of these is Ralph Harris who wrote the accompanying story for the CBC Centralite. Although written for current students at CBC, we thought our Heritage readers, many of whom attended CBC, would like to reflect along with Ralph on those Great Depression years in Springfield.

Ralph Harris has been a pastor, national youth director, editor of Church School Literature, (Gospel Publishing House), and was the creator of the Speed-the-Light missionary plan.

with the self-life, with inconsistencies in our lives. Confessions began to pour out of broken hearts. Sometimes, it's true, students "went overboard," but they were sincere responses from a tenderized conscience. Mainly we learned that nothing is small if it hinders the approval and blessing of God. A quarter held over an eye can blot out the sun.

Marvelous manifestations occurred. We'll never forget when one of our most shy, demure girl students danced beauti-



"I admired him so much for his godly qualities."—Ralph Harris speaking of W. I. Evans, CBI dean.



Ralph Harris and Estelle Overton on a senior date, Central Bible Institute, 1937. They were married in 1938.

He is now executive editor of the Complete Biblical Library (Gospel Publishing House) in Springfield, Missouri. His wife Estelle was also a member of the 1937 class.

fully in the Spirit with graceful motions, while we watched and worshiped in awe. Or the time the girls in the ladies quartet began singing a song in other tongues to a new melody, the same words, then simultaneously beginning to sing the English words, "Jesus, Love of my soul," each taking a part different from the one she usually sang.

We discovered one of the values of attending a school in Springfield. What a privilege to be near the great leaders, and to hear from outstanding pastors, evangelists and missionaries who sooner or later would visit the headquarters city. We would benefit from their messages, and the heartbeat of their deep love for God, for missions, for souls, would leap into our own lives. Also CBI was a national school, its students coming from every part of the country and from foreign lands as well. It brought a splendid "culture-mix" that helped eliminate a narrow provincial view and inspired global attitudes.

We didn't realize it then, but from the perspective of 50 years, we now see what an impact the school had on our lives. Rules that were perhaps too strict—yes. An ultra simple curriculum—yes. A Spartan kind of living—yes. But it inspired us to fulfill a phrase from our Class Song, *Make Me a Blessing*, "out of my life may Jesus shine."

God has blessed the various ministries of our class, but it is due largely to the godly example of our leaders and the spiritual atmosphere of the school, making us want to let Jesus Christ live himself out of our lives.



Upper left, the musically talented Light Bearers Quartet; left to right, Laurette Searles, Ida Sundquist, Katherine Lehto, and Mary Filardo. Above, J. Wesley Cooksey, Glad Tidings Bible Institute, who challenged the group to organize. Left, the Pillager, Minnesota, church where a revival continued for 7 weeks in 1938.



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A HEARTY WELCOME TO YOU
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The Light Bearers Quartet on an advertisement in Reading, Pennsylvania, in 1940. From the top, Katherine Lehto, Mary Filardo, Laurette Searles, and Ida Sundquist. Ralph Bender, the pastor at the time, recently said that the Light Bearers resurrected the church.

A Ministry Born During the Great Depression

The Light Bearers Quartet Took the Light of the Gospel to America

By Wayne Warner

When J. Wesley Cooksey sent students from the old Glad Tidings Bible Institute to work for the Kingdom, he didn't expect them to return to San Francisco to sit idly by while the world went to hell. And the last thing he wanted to hear was that graduates had written home for money.

It was understood, to put it simply, that the gospel call was for life, and the Master's workers lived by faith.

That's the way the Light Bearers Quartet saw their ministry when they left the Bay area following graduation in 1935. Anything less would have been a disgraceful compromise.

The Light Bearers came together after Cooksey urged graduating seniors to take the place of another evangelistic team which had been traveling but had now disbanded. Four young women felt the call to minister at least through the summer months. They were Katherine Lehto, Mary Filardo, Laurette Searles, and Ida

Some thought the quartet might be together only for the summer of 1935. They stayed together for 11 years.

Sundquist. They had two accordians, two guitars, and could sing in French, Italian, Swedish, Finnish, and English.

As it turned out, their ministry together was not just for the summer of 1935. The Light Bearers continued as a well-known group for the next 11 years. This time frame includes the Great Depression and World War II—a very difficult time for traveling ministries. It was a great time, however, to learn if living by faith really works!

In recent telephone interviews, members of the quartet—now in their

70's—nostalgically talked about that 11-year ministry. Now, 52 years after they drove away from Glad Tidings (now Bethany Bible College, Santa Cruz, California) in an old Chevrolet, the quartet is still bearing light for the Kingdom. That ministry has taken one to Alaska, another to Arizona, and two back to California. Although separated today, the quartet still has a commonality: their call in the 1930s was accepted for life.

It wasn't difficult to discern that the four women were pleased that someone was interested in doing a short feature on their ministries. And it soon became apparent that all four would like to have the opportunity to roll back the calendar and give the Light Bearers another shot at evangelizing across the country.

That wishful thinking comes with the knowledge that times were hard during the 1930s, and learning to live with one another in such close quarters took a lot of "polishing and cutting," as Mary Filardo calls it.

Some who knew of their family roots would question whether they could ever work as a harmonious unit. Katherine, the high soprano, is Finnish; Mary, the soprano, is Italian; Laurette, the contralto, is French; and Ida, the alto, is Swedish.

And there were clashes, especially in the early years during the "polishing and cutting" exercises. But they credit the overriding desire to be led by the Spirit for bringing harmony to this group with such diverse backgrounds.

If the Swedes could love the Finns and the Italians could love the French, anything could happen.

Glad Tidings Bible Institute, founded by Robert and Mary Craig, had only a 2-year program back in the 1930s. But no student went through the 2 years without being reminded again and again of the importance of prayer. Prayer was taught, and students were expected to pray and believe. Neither were students

Do You Remember the Light Bearers Quartet?

expected to leave school without being directed by the Holy Spirit.

Without these important emphases undergirding them, the Light Bearers knew they would have been back in town before the summer ended. The 11 years on the road is proof that they learned their lessons well.

The Light Bearers remember spending many hours on the road between meetings. But they also remember the long hours in prayer once they arrived at their destination. Often they would find the Holy Spirit moving in the services before they arrived. It was the moving of the Holy Spirit, all of them agree, that made the Light Bearers an effective evangelistic team.

Each of them has her own stories to Eshare, so let's start with Katherine Lehto Olsen.

Katherine, who now takes care of her 98-year-old mother in Santa Cruz, California, remembers that while most

With their different national backgrounds, they could sing in Swedish, Finnish, French, Italian, and English.

travelers would look at the sights in a new city, the Light Bearers were busy with something else.

You guessed it; they were praying.

"Prayer was far more important to us than seeing the sights," explained Katherine.

She also remembers trusting the Lord to provide for their needs. Two answers stand out in her mind.

While attending a camp meeting in the east, they were almost out of money, with just enough to buy a loaf of bread for sandwiches. But their singing so impressed the camp director that he asked them to be the camp singers, a ministry which included free board and room.

The old Chevrolet's tires were worn thin when they arrived in another town, but the women had a practice of telling only God about their needs. "A man saw the worn tires," Katherine recalls, "and bought us four new ones."

Mary Filardo now works in the office of a funeral home in Vacaville, California. At her local church she is the treasurer and still preaches and teaches occasionally.

She has no doubt in her mind that the quartet was ordained of God and was used

to reach hurting and needy people. "The greatest thing I remember," she said. "is seeing souls saved and believers filled with the Holy Spirit. This came after we had prayer and yielded ourselves to the Holy Spirit."

One of Mary's most trying moments of the 11-year ministry came after she had taken her turn behind the pulpit. A young man in the congregation said he would go to sleep if he ever had to sit through another one of Mary's sermons.

Mary was devastated. She hurried to their room, cried, and vowed she would never preach again.

One meeting in Pillager, Minnesota, went on for 7 weeks. Many were saved and baptized in the Spirit.

The other three women, however, counseled her and said she *would* preach again. After a period of time Mary got over the criticism and did return to the pulpit.

The Light Bearers are quick to tell you they were not on the road for 1-night concerts. Ida Sundquist Collins remembers being in some campaigns for as long as 6 weeks, and in some meetings where there was no singing—just praying and seeking God.

Ida, who has in recent years ministered with her husband on an Indian reservation near Coolidge, Arizona, said the quartet vowed that the Holy Spirit would have His way in the services. "We just thank God that He used us, and we give Him the glory for what was accomplished."

The fourth member of the quartet, Laurette Searles Stickivan, teaches at the Far North Bible College in Anchorage, Alaska, and is involved in a native American outreach. When asked about a Light Bearers meeting which stands out in her mind, she quickly mentioned Pillager, Minnesota, in 1938. "Many were saved and filled with the Spirit during that meeting, including Andrew Hargrave who later became an Assemblies of God missionary."

When contacted at his home in Alexandria, Minnesota, the now retired Hargrave eagerly talked about the Pillager meeting 49 years ago. He was 25, unchurched, and tending bar at the Highway 210 Tavern between Pillager and Brainerd.

The preaching of the Light Bearers changed his life—and his career. "For 5 weeks nobody got saved," he recalls, "but the Holy Spirit was moving." Then the meeting had a breakthrough. About 20 people were saved, including Hargrave, and several were baptized in the Spirit.

Hargrave went on to North Central Bible College and then to Brazil and Africa as

Where Are They Now?



Katherine Lehto Olsen
Santa Cruz, California



Mary Filardo
Dixon, California

THE LIGHT BEARERS QUARTET



Laurette Searles Stickivan
Anchorage, Alaska



Ida Sundquist Collins
Coolidge, Arizona

a missionary. Much of his ministry has been in printing and literature distribution.

When Ralph Bender was asked recently if he remembered the Light Bearers, he replied with his own question: "How could you forget them?" He then added that he thought they ought to be together today.

There's good reason for Bender to have fond memories of the Light Bearers' ministry. He was pastoring Glad Tidings Church in Reading, Pennsylvania, in 1940. If anyone ever inherited a dead church, it was Bender.

Bender called the Light Bearers for a revival and then witnessed a resurrection under their ministry. Many were converted and filled with the Spirit. The Light Bearers held another successful meeting for the Benders after they moved to Brooklyn.

Obviously pastor Bender's positive thoughts about the ministry of the Light Bearers is typical.

Much has happened since an old Chevrolet carrying the newly organized Light Bearers rolled out of San Francisco toward their first meeting at Vacaville, California. Despite the apprehensions on that summer day in 1935, they believed they were on a mission and that God would help them.

Returning to San Francisco and admitting defeat was out of the question. Brother Cooksey and others at Glad Tidings had already told them the call of God is for life.

For life it has been.

TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

10 Years Ago—1977

Ricardo Tanon, pastor of the Christian Church John 3:16, South Bronx, New York, for 34 years, was presented an honorary doctor of divinity degree by Gordon-Conwell Theological Seminary. The church has founded 16 other churches and has sent out 54 ministers.

The dedication of Evangel Church in Sun City, Arizona, was no ordinary service. The pastor of the church, Charles W. H. Scott, a retired executive of the Assemblies of God, founded the church. After meeting for 5 years in rented buildings, the congregation was able to build their own facility. Scott and his wife have founded 12 churches.

20 Years Ago—1967

Newly appointed missionaries going to their fields are: the Arthur Hocketts (Ghana), the Jerry Spains (Tanzania), the Aaron Rothganges (Hong Kong), and the Jose Santiagos (Ecuador). Veteran missionaries returning to their fields are the Murray Browns (Togo), Martha Underwood (Nigeria), and the Elbert Browns (Indonesia).

The 8th Pentecostal World Conference held at Rio De Janeiro, Brazil, attracted the largest crowds in the history of the

fellowship. Attendance ranged from 10,000 in daytime sessions to as many as 40,000 at night. The final rally at Maracara Stadium attracted a throng of more than 120,000.

30 Years Ago—1957

The Rev. and Mrs. A. G. Ward are celebrating two golden anniversaries: In 1907 they were married and also received the Pentecostal experience. Their son C. Morse Ward, is the speaker on *Revivaltime*. Another preacher reaching a 50th anniversary is Marie Brown. She has pastored Glad Tidings Tabernacle in New York since 1907.

The Assemblies of God in Hansen, Idaho, is not large—75-80 in Sunday School. But the congregation has started a second church in Hazelton. Burl Duncan is pastor of the Hansen congregation, and Orville Scantlin pastors the new congregation.

40 Years Ago—1947

Forrest S. Lane, 28, Arizona District treasurer, was killed in a bus-truck accident. Superintendent N. D. Davidson described Lane as "a tireless worker for the

kingdom of God, and was loved and respected by all who knew him."

A growing fear in China is that the communists will control the country soon. The Assemblies of God has 52 appointed missionaries there and more on the way. Howard Osgood, field secretary, reports that many of the Pentecostal groups in China have begun to work together to reach Chinese with the gospel.

50 Years Ago—1937

Northwest Bible Institute, Seattle, has graduated its first class. Forty seniors received their diplomas. Fred Vogler, superintendent of the Kansas District, and General Superintendent E. S. Williams spoke at the commencement. Henry H. Ness is the principal. (See photo.)

Central Bible Institute graduated 76 "Torchbearers." Class speakers were Philip Crouch and Hazel Conway. (They were later married and served as missionaries to Egypt.)

(The above two classes observed their 50th anniversaries in May.)

60 Years Ago—1927

John Perdue, missionary to China, reports that the political situation in that country has drastically affected the Christian missionary force. Approximately 5,000 of the 8,000 missionaries have left the country.

The Assemblies of God is cooperating with a new organization, The Russian and Eastern European Mission, which has been formed in Chicago under the direction of C. W. Swanson and Paul Peterson. The group will publish a magazine, *The Gospel Call of Russia*. (The cooperation continued until 1940).

70 Years Ago—1917

Elizabeth Sisson was one of the several speakers at the Elim Convention, Rochester, New York. *Trust* magazine described Miss Sisson's contribution: "[She] greeted us in her own inimitable fashion, with praise and song and tongues and dance and also ministries in the Word."

Andrew Urshan and A. H. Argue have conducted outstanding meetings in Winnipeg. Hundreds were baptized in the Spirit, and 2,500 people attended the closing service.

80 Years Ago—1907

A mighty revival is stirring Portland, Oregon. At a camp meeting in June, 100 of the 1,000 in attendance were baptized in the Spirit. Persecutors have fired shots at the Pentecostals, but the work goes on.

G. B. Cashwell reports from Memphis that many are receiving the Pentecostal experience. A man dragged his wife from the altar and threatened to kill Cashwell and others. "But glory to God," wrote Cashwell, "he was overpowered by our God. His wife got the baptism and spoke in tongues." Later the man returned to seek for the same experience.



The class of 1937, Northwest Bible Institute, as freshman in 1934. Members of the senior class were Helen Bession, Verna Bohnstedt, Olaf Brukett, George Buck, Mary Carnes, June Cox, Lavone Dahl, Eulalee Day, Harry Edstrom, Louie Friand, Rosemary Hamlow, Janet Hansen, Myrtle Hansen, Clara Hanson, Hildur Hanson, Mary Hartnell, Clara Johnsen, Emerald Kinsey, Margaret Knutsson, Elna Korpela, Irene Langdon, Helen Ledford, Bergman Lee, Charlotte Lloyd, Lillian Mader, Joseph Misun, Edithorah Owen, Maynard Oss, Hazel Park, Esther Patey, Harry Pennington, Leonard J. Philp, Sophia Potratz, Gladys Rodland, Harold Skoog, Charles Slaughter, Veeda Spencer, Theresa Weitzel, Earl Wilkie, and Paul Williscroft.

**26th
General Council
OKLAHOMA CITY
1955**



1. General Council crowd at the Municipal Auditorium.

2. Sunday night crowd at the Fair Grounds. D. L. Sanders, speaker.

3. A group of ministers. Front row, left to right, Watson Argue, Seattle; Marie Brown, New York; Wallace Bragg, Spokane; Charles Blair, Denver; back row, Frank Fratto, Cumberland, Maryland; Stanley Berg, New York; W. H. Roberson, Philadelphia; and Clyde Henson, Sacramento.

4. Program Committee. Left to right, James Swanson, Eugene Born, Owen Oslin, James McKeegan, Ira Stanphill, and Orie Robinson.

5. Missionary Lillian Trasher, soon to return to Egypt.

6. The "long and short of it," George Hayes and A. C. Bates.

7. Canadian Phil Gaglardi singing "I Am Amazed That God Should Ever Love Me."

8. Municipal Auditorium.

9. Executive officers with Governor Raymond Gary. Left to right, Charles Scott, J. O. Savell, Gayle F. Lewis, Ralph Riggs, Governor Gary, T. F. Zimmerman, J. Roswell Flower, and Noel Perkin.

10. Two pastors visiting between sessions. Hershel Barnett (left) Kansas City, and Charles Jones, Fort Worth.



10

PHOTOS BY IRV GREAVES AND LEE KRUPNICK



9



8



Executive Officers Re-elected at 26th General Council

General Superintendent
Ralph M. Riggs

Assistant General Superintendents
Gayle F. Lewis
Bert Webb
J. O. Savell
T. F. Zimmerman

General Secretary
J. Roswell Flower

General Treasurer
Wilfred A. Brown*

Foreign Missions Secretary
Noel Perkin

*Wilfred A. Brown died on September 19, 1955.
Atwood Foster was appointed to fulfill the
unexpired term.

September 1-6, 1955
Oklahoma City



2

7

6

3

4

5



E. N. Bell
1914; 1920-23



A. P. Collins
1914-15



J. W. Welch
1915-20; 1923-25



W. T. Gaston
1925-29



E. S. Williams
1929-49



W. R. Steelberg
1949-52



G. F. Lewis
1952-53



R. M. Riggs
1953-59



T. F. Zimmerman
1959-85



G. R. Carlson
1985-

Heritage Trivia File: General Superintendents

If you are a trivia buff, you will want to read the facts we have collected on the 10 general superintendents who have served the Assemblies of God. You might even wish to add to the list.

- Five of the 10 leaders attended the 1st Council in 1914: E. N. Bell, A. P. Collins, J. W. Welch, W. T. Gaston, and R. M. Riggs. (*They met for a "Future General Superintendent's" prayer breakfast during the Council. No, that really did not happen. Just kidding.*)

- Two served for 20 years or more: E. S. Williams (20) and T. F. Zimmerman (26).

- E. S. Williams holds the record for most times elected (10). (Until 1965, general superintendents were elected every 2 years; in 1965 the term was changed to 4 years.)

- From 1914 to 1925 the position was general chairman; the title was changed to general superintendent at the 11th General Council held in Eureka Springs, Arkansas.

- The youngest man to ever hold the office was W. T. Gaston (1925-29) who was elected at age 39.

- G. Raymond Carlson, at age 67, is the oldest superintendent to be elected for the first time.

- T. F. Zimmerman, at age 73, is the oldest superintendent to serve in this office.

- Longevity: Williams (96), Welch and Lewis (80), Riggs

(75), Gaston (70), Collins (59), Bell (57), and Steelberg (50). Average is "three score and 10."

- Two superintendents died in office: E. N. Bell (June 15, 1923) and Wesley R. Steelberg (July 8, 1952).

- T. F. Zimmerman is the only living former superintendent.

- Two widows of former superintendents are living: Mary Lewis and Lillian Riggs.

- E. S. Williams is the only superintendent to retire from office.

- E. N. Bell served the shortest term (7 months in 1914).

- E. N. Bell (1914; 1920-23) and J. W. Welch (1915-20; 1923-25) served non-successive terms.

- R. M. Riggs is the only superintendent who had served as a foreign missionary.

- None of the superintendents served as FBI agents before going into the ministry. (*Just thrown in to see how alert you are.*)

- G. Raymond Carlson is the first superintendent who had served as a college president before being elected.

- Seven of the superintendents had children who went into the ministry: Carlson, Collins, Gaston, Lewis, Riggs, Steelberg, and Zimmerman.

Now, if anyone ever develops an Assemblies of God trivia game, the above information on our 10 superintendents is certain to come in handy.

ARCHIVES ACTIVITIES

Recent Acquisitions

Books, photographs, records, and other materials formerly owned by Fred Vogler, donated by Vogler family.

Correspondence and other historical materials formerly owned by W.B. McCafferty, donated by Catharine McCafferty.

Reprint of Cora Fritsch's missionary letters from the Orient, 1907-12, and related materials, donated by Homer and Alice Fritsch.

Selected pages from G.R. Polman's guest book, 1909-30, donated by Cees van der Laan.

A dissertation, "An Examination of the Work of the Assemblies of God in Alaska," donated by the author, Ralph Miller.

Oral History: Jessie Van Winkle, interviewed by Leona Key; Peter Petersen, Homer B. Walkup, James H. Woods, Ruth Crawford, R.J. Carlson, Frank



Former missionary Lula Bell Hough being interviewed in Cincinnati during Ohio District Council. While serving as a missionary to Hong Kong in 1941, she was interned by the Japanese and later repatriated.

McAlister, Andy Robeck, Albert Knudson, Levi Larson, Hugh and Betty Baker, Howard and Martha Davidson, Ruth Palmer, C.M. Ward, Arthur Parsons, Lillian Derfer Rowand, Paul Moore, Felix Coyle, William Rhyand, Joshua G. Gott, Lula Bell Hough, and Hildergard Jensen, interviewed by Wayne Warner.

Museum Item: Swivel chair once owned by the late W.I. Evans, Central Bible College. Donated by J. Robert Ashcroft.

Unpublished manuscript on the life of Arthur B. Chesnut, donated by author.

Letters, photographs, and other material from collection of Rev. and Mrs. Albert Towart Page, first Assemblies of God Missionaries to Fiji. Donated by children, Lloyd Page and Olive Page DeLano. ❖

In Europe With Donald Gee, 1939

Revival, Signs of War, Frightened Jews, and Feuding Believers

The English Pentecostal statesman and writer, Donald Gee, often traveled abroad to teach and preach on Pentecostal themes. Six months before World War II began in Europe, Gee visited the continent. While there he wrote a letter to Stanley H. Frodsham, then editor of the Pentecostal Evangel. We have taken excerpts from the letter to give you a glimpse of Gee's observations.

Helsingfors, Finland
March 6, 1939

Mr. Stanley H. Frodsham
Springfield, Missouri

My Dear Brother Frodsham:

Your welcome letter of Feb. 21 has come to hand, and as I have an hour to spare this morning before commencing my 1,000-mile journey back to London (D.V.), I am happy to send a brief reply. [Frodsham had written to Gee for information on Pentecostals which he would use in his book *With Signs Following*.]

I would especially mention Esthonia. I flew over there and back. It only took a half hour and only cost \$8.50. I was grateful when I remembered my last crossing of 4 hours in a nasty little steamer, and being very sick. I might add that it was beautiful how the Lord also gave me a "heart's desire," as I felt a real wish to fly once again, not having been up since 1933 in the States. I quite enjoyed my treat: a big German Lufthansa machine going and a good Swedish one returning.

I was happy to find that the Esthonian government has restored to the Pentecostal saints their liberty to carry on, and we had good meetings; about 700 to 800 crowded into their main church in Tallinn, the capital. That church now has 1,300 members, including the outstations. There are between 3,500 and 4,000 Pentecostals in Esthonia. They are grouped into membership in about 10 main assemblies, the smaller groups being regarded as outstations. This is not bad as the total population is not more than 1¼ million.

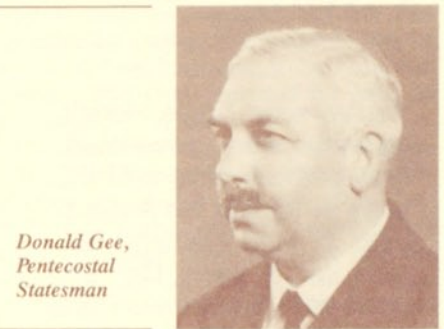
I was interested to learn that the government evidently believes in "not a novice" and now requires that all Pentecostal ministers shall have belonged to the assemblies for 5 years. A new rule that is not so good is that all new ministers that will be ordained in the future must have completed a seminary education. This will hit them very hard, and they are appealing to the president. I suppose the government is afraid of fanaticism, and mistakenly think that education is a safeguard. I could open their eyes to that fallacy!

We had a great closing day here in Helsingfors, Finland, all day yesterday (Sunday). In the afternoon we had a meeting in the Swedish language, as there are thousands of Swedes in this city, and they said it was the biggest Swedish Pentecostal meeting they had ever had. I suppose nearly 1,000 gathered. One of the Baptist churches has become Pentecostal in all but name and united with us. In the evening we had a great Finnish revival service, when about 1,600 were again packed in. Thank God that many turn to the Lord continually in these Finnish meetings. It is a day of reaping in this land. I have hardly felt such an easy spiritual atmosphere anywhere. It made me think of London when I was a boy. So I am now returning to England full of joy. Praise the Lord!

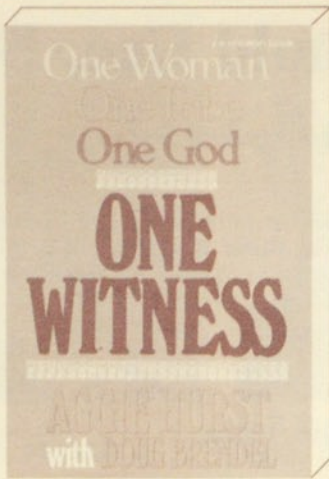
I want to tell you how much I have appreciated some of the articles in the *Evangel*...I was delighted to read the testimony of Brother Flower about their long trip, and also of the anniversary of dear Daddy Welch; and now the good articles by Brother [J.W.] Follette, and Brother [E.S.] Williams. I think the latter's articles get better and better, and his style suits me down to the ground. Not too sweet.

Thank you very much for the kind encouragement you pass on about my books having been a blessing. May God be glorified! When in Esthonia, I was surprised to pick up one of my books in THEIR lingo.

Continued on next page



Donald Gee,
Pentecostal
Statesman



Help us
preserve our
heritage, and
we'll give
you this new
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I appreciate all you write about unity, and know that it is true, but — my word! — we are having a tussle in England. Further correspondence between two of our leading brethren has been sent to me while in Finland. It has nothing to do with me. It kind of makes me sick. I just keep busy praying for myself, and for my own spirit, and asking the Lord how I can help. I have such inward battles with thoughts about one brother especially. As I see it, nothing will avail but a general breaking down and melting. There is so much high talk about standing for righteousness, but it seems to me that we can even do that

There is so much high talk about standing for righteousness, but it seems to me that we can even do that in a wrong spirit.

in a wrong spirit. It is the manner of spirit that we are of that matters most of all...I am grateful for your prayers on our behalf and believe that ultimately we shall see the answer even though the way seems dark just now.

The Swiss Union for Revival among their national church ministers has asked me again for a convention in September. D. V. I am booked for France in August. It looks as if the Lord has plenty of work for me over this side of the Atlantic all this year. Perhaps it is good to concentrate on Europe WHILE WE MAY.

Later in London. There was a moving incident yesterday on the train from Germany into Holland.

An elderly Jewish couple were in my compartment. I noticed them get excited as we approached the frontier. When we reached the first station in Holland, a young Jewess was waiting for them on the platform, as they eagerly looked out. She joined them in our compartment and all were overcome with great joy. The father was weeping, and the daughter (who looked about 19) kept saying, "God be thanked."

All of us felt deeply moved. Evidently the daughter had left Germany some months before, and now the parents were able to join her.

There were some tense moments when the Dutch officials examined all passports, and they asked the daughter to go with them to the office. She was away about 15 minutes while the train waited. Those in the carriage were trembling. I think we all felt thankful when she came back and all three were permitted to travel on together to the Hague.

It was an emotional personal contact with one of the great tragedies of the hour.

Yours in the love of God,
Donald Gee

LETTERS FROM OUR READERS

Donates Copy of Dissertation

Enclosed please find a copy of *An Examination of the Work of the Assemblies of God in Alaska*. This was a part of my dissertation for my doctorate. I trust it is material that will be of value to your collection.

Thank you for the work you did for the district in copying the old 16mm movies onto video tape. You did a great job. Also, thank you for the good work you are doing. I have enjoyed the articles in *Heritage* as pertains to Pentecost in the Northwest. My wife and I are from Sweet Home, Oregon, so the articles are of special interest, especially those of Marcola and Brownsville area.

Ralph Miller
Secretary-Treasurer
Alaska District Council
Assemblies of God

Appreciates Winter Issue

We very much appreciate the copy of your *Heritage*. Wayne Warner's article ["Maria B. Woodworth-Etter and the Early Pentecostal Movement"] and that by Roger Robins ["Our Forgotten Heritage, A Look at Early Pentecostal Pacifism"], I have found particularly interesting.

Harold Kolling
Baker University Archives
Baldwin City, Kansas

Heritage Letter / from page 2

In the spring issue of *Heritage* we began a two-part article on the Northwest by Marjorie Stewart. You'll find the concluding part beginning on page 15 of this issue. We hope you'll handle *Heritage* like some of our readers do. Several have told us they read every story and every news item.

That makes us know *Heritage* is serving a worthwhile purpose. Thank you for your support.

An Omission

The spring issue of *Heritage* has a 5-year index (1981-86), but we inadvertently left out one of the articles. Gary B. McGee's "Early Pentecostal Missionaries" article was published in the summer 1983 issue (pp. 6-7). You might wish to write this omission in the margin of the index. ♦

A Story of Pentecost in the Pacific Northwest



Pentecostalism Expands During the Great Depression

By Marjorie Stewart

The 1930s saw continued growth in the Pentecostal movement throughout the Pacific Northwest. The Assemblies of God contributed a great deal to this growth.

At the annual district council in 1930, which was held at the Pentecostal Tabernacle (now First Assembly), Tacoma, the delegates voted to make the office of district superintendent a full-time position. After Frank Gray declined nomination for re-election, Samuel Swanson became the new superintendent. Swanson had been pastor of Seattle's Fremont Tabernacle, which some years later moved to a three-acre lot shaded by beautiful fir trees. It is now known as Westminster Assembly of God.

Pentecostal believers continued to establish new churches during the decade of the 1930s despite the Great Depression.

This was especially true on the east side of the Cascades in Washington. Evangelists such as the Raymond Spencers, C.W. Harts, and Boyd Stones, held meetings in Colfax, Coulee City, and Goldendale. The Spirit of the Lord moved in the hearts of men and women as they gathered in a tent, a school building, and a Grange Hall. As a result of these meetings, churches were begun with the believers meeting in a lodge hall and private homes until church buildings could be obtained or built.¹ In each of these cities the Pentecostal witness has continued to this day.

And so the work of God grew throughout the area. Example after example could be cited of God's moving upon the hearts of men and women through the conviction of the Holy Spirit in their lives and then filling them with the Spirit for witnessing in their communities.

The 30s also saw the establishment of Northwest Bible College. Earlier two different ministers opened Bible schools, but both endeavors lasted only a short time.

In 1930, A. Earl Lee, pastor of the Centralia Assembly of God, began a Bible

This school lasted only one year.²

That same year Jessie Cole, pastor of an independent church in Toledo, felt the Lord's leading to begin Bethel Bible Institute. Her congregation supported her in this vision. They found a building in town to house the school and were given 2 weeks' free rent.

Jessie Cole envisioned Bethel as a faith school with the students, faculty, and administrators putting their trust in God to provide for all their financial needs.

The well-known evangelists, F.A. and Inez Sturgeon, (Mrs. Cole's daughter and son-in-law), volunteered as teachers; and on October 3, 1932, the school opened its doors to 18 young men and women. These students with their teachers set the first day aside for prayer. It is recorded that by the end of the school year, 27 students had enrolled, and God provided for each of their needs.

The Toledo building proved inadequate for a Bible school. Mrs. Sturgeon remembers that her mother went to nearby Centralia where she had heard of an abandoned hospital building. She could not find the owners, so she and her son W.C. Cole climbed in a window and claimed the building for Bethel. After rejecting her rent offer of \$10 a month, the owners surprisingly changed their minds and rented the building to Bethel Bible Institute. "The Lord told me," the daring Jessie Cole told the owners, "that this is where we should be."

Although the school operated for only 6 years, a quarter of a century later a total

*Henry H. Ness Saw the Need
for a Bible Institute
in 1934 and Founded What Is
Now Northwest College
of the Assemblies of God.*

school in an old boarding house in town. Sixteen students enrolled. Lee was soon dismissed from the church and C.T. (Kelly) Wahlberg took over the leadership of both the church and the school. Wahlberg asked W.R. Munger to take over the school.

According to a letter written to Maxine Williams from Wahlberg on August 12, 1965, A. Earl Lee began the school "on his own without seeking any endorsement from the District." Munger however did seek and received approval from the district.



Student body of Northwest Bible Institute about 1940. Building is the old Hollywood Temple where school was started.

of 56 men and women who had attended classes at Bethel were active in the ministry.³

At the district council in Everett, Washington, on June 7, 1933, the Northwest District passed a resolution that a district Bible school be established.

However, it wasn't until Henry H. Ness came to Seattle from Fargo, North Dakota, in December 1933, to become the pastor of Hollywood Temple (now Calvary Temple), that the Bible school became a reality.

Hollywood Temple had its roots in the early Pentecostal revival of the 1920s. In 1927, 38 Christians gathered in homes for prayer meetings. Soon they met for corporate worship in the American Legion Hall in the Roosevelt District; and while meeting there, this nucleus of Spirit-filled Christians incorporated under the name of Hollywood Temple Gospel Assembly. It was known as Hollywood Temple until 1949 when the congregation voted to change the name to Calvary Temple.

After incorporating, it wasn't long until this body of believers wanted a church building of its own. They built a structure they believed would meet their future needs. The sanctuary seated 450.

Pastor and Mrs. Garfield Unruh were called as the first pastors. They took up their duties September 29, 1928, and stayed for 2 years.

The Mr. and Mrs. Cecil Perks followed Unruh and acted as co-pastors of the church from 1930-33. Pastor Perks led the services, and Mrs. Perks did the preaching.

It was in 1933 that Henry H. Ness became the third pastor. He was a man of strong vision. Within a year after his arrival, he led the congregation in affiliating with the General Council of the Assemblies of God and establishing Northwest Bible Institute.⁴

A few months after Ness took the pastorate of Hollywood Temple, he felt the Lord gave him a vision for establishing a Bible school that would train young men and women for the ministry at home and on the mission field. As he looked at the church building in which he ministered on Sunday and at mid-week services, he thought, "What a shame that this beautiful building, which has been wholly dedicated to the Lord, should stand empty all day long. Why should it not be utilized every day of the week and not only on Sunday?"⁵

Before coming to Seattle, Ness had been a member of the board of directors of North Central Bible Institute in Minneapolis; so administering a Bible school was not foreign to him. He felt strongly that this was God's will, and he shared his vision with the board of Hollywood Temple. The board gave its approval to allow the school to use the church facilities. It even agreed to not charge the school any rent until the school would be financially able to pay.⁶

When Ness discussed the matter with Samuel Swanson, then superintendent of the Northwest District, Swanson agreed



Three presidents of Northwest College at commencement in late 1960s. From the left, C.E. Butterfield, 2nd president; D.V. Hurst, 3rd president; and Henry Ness, founding president.

that such training was vital, but he informed Ness that the Northwest District had no money to underwrite such a school.

Upon receiving assurance from Ness that the district would not have to assume financial responsibility for the school, the district council appointed Pastor Ness principal of Northwest Bible Institute. In 1948 the District Presbytery changed the title to "President."⁷

As Maxine Williams has assessed the situation:

The new school began with three assets: a man of vision and energy, a roof overhead, and a conviction that this was the will of God. The tasks ahead would have seemed insurmountable without the latter. There was no equipment, no faculty, no money for either, and no experience in the administration of an educational institution.

On October 1, 1934, Northwest Bible Institute began with 18 students. But young men and women continued to enroll in the weeks that followed, and by February 1935, 49 students were registered



Jessie Cole operated Bethel Bible Institute in Toledo and Centralia, Washington, during the 1930s. Courtesy of Inez Cole Sturgeon.

for classes. Within three years the enrollment of 48 grew to 232 registered for training and instruction in the Bible.⁸

During this time God was behind the scenes directing an amazing drama. For the same year that Northwest College opened its doors, 1934, across Lake Washington in Stewart Heights (which is now a part of Kirkland), two sisters were teaching the Bible to Japanese young people. They brought these young men and women out to their house for a couple of weeks at a time. Their home, known as "The Twin Acres," and surrounded by a forest of evergreen trees overlooked the lake with a view of the Olympic Mountains rising majestically on the western horizon. It was the desire of these single ladies to see the government put streets and sewers in the area so that more young people would find their way to The Twin Acres to learn about the Bible.

Seven years later the U.S. Government purchased Stewart Heights and built a housing project for the workers at a nearby shipyards on Lake Washington. The streets and the utilities did go in. Then in the late 1950s, when Northwest College needed to relocate, C.E. Butterfield (successor to Ness) was shown this property. He believed this was God's choice for the home of Northwest College, and he claimed the property for God one night as he knelt on a concrete slab that had served as the foundation of one of the government houses.

As Amos Millard writes in the pamphlet detailing this remarkable story:

It seems more than a coincidence that the spot where Dr. Butterfield knelt was the spot where the Stewart sisters had had their home. It was a spot sanctified by their earlier prayers and dedication and service — a spot today sanctified by the "crown jewel" of all buildings

on the Northwest College campus, C.E. Butterfield Chapel. The Chapel sits in the center of what was The Twin Acres. Today hundreds of young people still find their way to The Twin Acres in the middle of NC's present fifty-five acre campus for "indoctrination" in the Word of God.⁹

By 1937, 77 Assemblies of God churches had been established in the state of Oregon.¹⁰ The work had grown from the seeds planted by Florence Crawford in the early 1900s as detailed in Part I of this article (Spring 1987). Dr. Charles S. Price was also influential in the growth of Pentecost in Oregon. One of his revivals was held in Albany, Oregon, during November and December 1922.

Alan Banks, superintendent of the Baptist Sunday school, received the Baptism in the Holy Spirit in those meetings. A little group of people from various local churches, whose spiritual life had received renewing, began to meet in the home of Alan Banks. Banks read aloud sermons by Smith Wigglesworth at each of these meetings. In 1925 Charles E. Butterfield came to pastor the small congregation, but in a year he moved to Estacada. At this time Alan Banks was elected to the pastorate of the church which became known as Albany First Assembly of God.

After the revival in Albany, Dr. Price held meetings in the First Methodist Church of Eugene. Again revival occurred. He then went on to Roseburg and presented the Pentecostal message there.

Churches were listed in the official directory of the Northwest District Council in 1926 for the first time. The list shows several pastors and their works already established in Oregon: W.S. Pearson in Baker, A.M. Shaffer in Canyonville, M.C. Henrichsen in Cottage Grove, and J.S. Farrar in Hillsboro; La Grande, Stanfield, and Pendleton were listed but did not give the names of their pastors. George Stieglitz served the church located at Twelfth and Madison Streets in Portland, and Edwin G. Lawrence pastored the Siletz Gospel Tabernacle.

It was also in 1926 that Dr. Price held a revival meeting in Portland. George Stieglitz reported:

"Never has Portland heard such a flaming evangelist 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."¹¹

Due to the steady growth in churches by 1937, many of the ministers felt they could function as a separate district; so a meeting was called at Turner, Oregon, July 13-22, 1937. Forty-four ordained ministers, 14 licensed ministers and 25 delegates were registered. This made a total of 83 voters.

Charles G. Weston was elected chairman pro tem. After a resolution was passed bringing the Oregon District Council into existence, the convention formed and adopted a constitution, bylaws, and articles of incorporation. Charles G. Weston was elected superintendent; Atwood Foster, district secretary; Alan H. Banks, district treasurer.¹²

Weston was pastor of the Evangelistic Full Gospel Tabernacle in Salem at the time of his election. He had been serving his church since the late 1920s and continued to do so while serving as district superintendent. The church is now known as Christian Center.

Oregon Became a District in 1937; Southern Idaho Followed in 1943.

Under Weston's leadership, the Oregon District began its Old-Fashioned Camp Meeting. The first camp meeting was held at Turner Memorial Park in 1937. Weston also led the district in the purchase of property outside of Salem which now houses the district offices and is known as Bethel Gospel Park.¹³

Also in 1937, the ministers of western Montana expressed their desire to withdraw from the Northwest District and join their eastern Montana brethren. Frank Gray, who had been re-elected district superintendent after Samuel Swanson's un-

timely death, and the district presbytery advised the Montana pastors to proceed with their plans. As a result the new Montana District Council was formed.¹⁴

While God was continuing to move in leading men and women to establish new churches and to reorganize the district boundaries in the Northwest, Idaho was also experiencing a growth in the work of God in the southern part of the State.

Probably one of the very first Pentecostal churches to be established in Southern Idaho was in Payette. In 1915 Mr. and Mrs. T.A. Wayne became acquainted with a woman by the name of Nelson. She was going to San Francisco to attend a full-gospel meeting conducted by Maria Woodworth-Etter.

The 60th Anniversary Edition of the Payette Assembly of God Church Directory tells the story:

The Waynes became interested and decided to go with her. It was at that meeting that Sister Wayne, mother of Myrtle Wood, received the Baptism of the Holy Spirit.

Upon their return to Payette, the Waynes told of what had taken place. They were asked not to testify of this experience in the Church they were attending. At this time a number of believers began holding meetings in their homes.

Soon this group rented an abandoned Presbyterian Church located at Second Avenue South. This church has since burned down. The group called on evangelist, Brother Brewster, to speak at their meeting. During this meeting a number of people received the Baptism of the Holy Spirit. Because of the noise, the police were called. A policeman, attempting to assist one of the ladies slain under the power of the Holy Spirit, became frightened and left the church. There were no more visits from the police department. Among the group of



A workers convention at Caldwell, Idaho, about 1938. Charles E. Butterfield (with briefcase on front row) was the evening speaker; on his left is W.F. Morton; and on Morton's left is Frank Gray, Northwest District superintendent. Pastor of the Caldwell church was John Shaw (kneeling with his son George on the left). Courtesy of John Shaw.

Let's Keep the Record Straight

A photo on page 6 of the Spring issue identified Carl Goodwin as Earl Goodwin. We apologize for this error.

people that received the Baptism was Brother Aren Chamer. Brother Chamer felt the Call of God upon his life and soon went to Indian Valley and started a Church. Several people saved at Indian Valley moved to Payette and joined this group.

For some time this group of believers held meetings in the Payette YMCA building. This building was torn down in 1921. From there the group rented a hall on Seventh Street... The Church was officially set in order July 7, 1925 and recognized by the General Council of the Assemblies of God August 11, 1925.

In the early 1920's, Watson Argue held meetings throughout the Snake River Valley. Towns such as Gooding, Glens Ferry, and Nampa experienced the move of God during those revival meetings. But there

was little follow-up and few lasting results. According to John Shaw, there were only three Assemblies of God churches in Southern Idaho in the early 1920s: Payette, Indian Valley, and Gooding. In 1922 a revival stirred the Brethren Church in Nampa, but Assemblies of God churches were not established in the area until the 1930s.

Orrin Channer helped to start the church at Indian Valley. Then he became pastor of the church in Gooding. This church was started in a dance hall that had been called Hell's Half Acre when it was used for dances. The Pentecostal Christians turned the building into a center for rescuing men and women from hell.

Hattie Matheus pastored the Gooding Church from 1927 to 1934.¹⁵ Lionel Furman remembers Hattie Matheus coming to Southern California Bible College in the late 1920s and asking for young men to come and minister in Idaho. She told them that women were accepting the challenge, but they needed men too.

Furman, who later went to Africa as a missionary from the Oregon District, was challenged by the invitation of Hattie Matheus. In the Fall of 1929 or 1930, he hitchhiked from Southern California with his Bible and trombone to Southern Idaho. He held revival meetings in both Wendell and Buhl for 4 weeks in one place and 3 weeks in the other. He tells about working



Seattle was the host city for the 1949 General Council. Here the present general secretary, Joseph Flower, lists nominees to succeed retiring General Superintendent E. S. Williams. The council elected Wesley R. Steelberg, Sr.

Tabernacle at Bethel Park, Brooks, Oregon.



Charles S. Price in a meeting he conducted in the armory, Eugene, Oregon, 1923.

on the church building in Gooding during the day, helping the congregation to finish their building, and preaching in the revival meetings at night.¹⁶

The church in Boise was started in the early 1930s by Homer and Gertrude Doyle and Allan Brown. Doyle was later elected the first secretary of the Southern Idaho District. They found a house on Ada Street to meet in. To accommodate the small congregation, the partitions between the front rooms were removed and a small chapel was built.

In 1930 Albert Gomes, Ted Silva, and John Shaw held a tent meeting in Wendell. Those meetings resulted in the start of a church in that town. Albert Gomes stayed to pastor it and the congregation grew from 65 to 80 members.¹⁷

Also in 1930 a work was attempted in Jerome. John Shaw held meetings there as well as at Wendell. Several were saved, but a church was not established. Christians in Southern Idaho faithfully prayed for 10 years for that town.

During the summer of 1940 the district camp meeting was held on the Jerome Fair Grounds. People from the area were saved and some of them received the Baptism.

Dr. Charles S. Price Had a Great Impact on the Northwest Through His City-wide Meetings.

This group united to begin a church in the community. E. C. Knull became their first pastor and under his leadership a church building was erected.¹⁸

The first church in Eastern Idaho was begun by Allen J. Brown in Firth in 1933. Aberdeen, American Falls, Idaho Falls, and Salmon followed with churches being established in each of these communities.

The Lord also moved in the hearts of men and women in Glens Ferry during those years. A Mr. Hardy had begun home meetings in his motel. In 1935 John Shaw came from Southern Bible College and pastored this small group of believers for about 3 months.

By 1943 the ministers of Southern Idaho felt the need to form their own District. At the organizational meeting that year in Gooding, they officially withdrew from the Northwest District. Wesley Morton was elected District Superintendent, G.L. Coleman, Assistant Superintendent, Homer Doyle, Secretary, and John E. Shaw, Treasurer.¹⁹

The years between 1930 and 1950 were years of building in the Pacific Northwest — building on the foundation laid by the early Spirit-filled men and women of the early part of the century. Churches were established in more and more communities, a Bible school was established,

ministries were developed to reach people in different walks of life, and missionaries were sent around the world with the good news that had brought hope to so many in the Northwest.

But no article on the growth of the Pentecostal message in the Pacific Northwest is complete without an acknowledgement of the influence of Charles S. Price. Thousands of people were drawn by the Holy Spirit to attend the Charles S. Price evangelistic campaigns and sit under his anointed preaching of the full Gospel.

Price was born and reared in Sheffield, England, but as a young man immigrated to Canada. One night he felt deeply impressed to go to Spokane, Washington. Not wanting to come to the States, he took a job in a logging camp in British Columbia. But the impression to go to Spokane remained and after a few months, he went. In Spokane, he made a commitment to the Lord and entered the ministry as a Methodist minister, but it wasn't until several years later in San Jose, California, in a meeting held by Aimee Semple McPherson, that he received the real assurance of his salvation. That night he committed himself totally, promising to follow Christ wherever He would lead. Soon after that he was filled with the Holy Spirit.

Not long after this experience, Price felt God calling him into evangelistic ministry. His first meeting was in 1922 in the Pacific Northwest — Ashland, Oregon. A building seating 5000 was rented, and in many of the meetings the auditorium was filled.

Price went on to Klamath Falls and then to Albany, Oregon. In Albany, the meetings were held in the armory with the backing of five churches in the community. The crowds grew so that he begged the Christians not to attend so there would be room for the unsaved. It is reported that almost an entire high school class was saved, and for a year after the campaign it was impossible to hold a public dance in that town. Hundreds were saved in that campaign, and one church received more than 100 new members.

Price moved on through Oregon holding campaigns marked by God's blessing wherever he went. From Oregon he moved on to Canada, where he conducted other successful meetings. In the middle 1920s he went to Seattle. He felt the need to have a follow-up program for those who had heard the full-gospel message in his meetings; so in 1926 he started the Charles S. Price Publishing Company, located on Columbia Street in Seattle. He called his monthly publication *Golden Grain*. In it he published many of his sermons and pictures of the crusades, the tabernacles and the ministers who worked with him. He continued to operate the publishing house in Seattle until 1934 when he moved it to Pasadena, California.

In the same year that Price established his publishing house in Seattle, he held his first campaign there. It was advertised as "A Great Holy Ghost Campaign." The

meetings were held at the Hallelujah Tabernacle, a specially-constructed wooden building on Fourth and Mercer in downtown Seattle, which was used by the Price evangelistic team for many years. This first campaign began on September 26, 1926, and continued until November 14. Hundreds of people were healed and many hundreds of people were saved.

During the late 1920's and early 1930's Price held campaigns in most of the larger cities in the State of Washington. Frank Gray, who was then district superintendent and pastor of the Tacoma Pentecostal Tabernacle, was especially desirous of having Price come to Tacoma. When Price did come Gray commented:

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.

It is not an exaggeration to say that a "key to the early growth and development of the Assemblies of God in the Pacific Northwest were the meetings that he [Dr. Price] conducted in this area."²⁰

THE END

Notes

¹Ward M. Tanneberg, Ph.D., *Let Light Shine Out* (Author, 1977), p. 67-68.

²Mary Maxine Williams, *A History of Northwest College of the Assemblies of God, 1934-1966* (Master's Thesis, University of Washington, 1966), 7-8.

³Tanneberg, p. 72, and telephone interview with Inez Sturgeon.

⁴*50 Years of Worship, Edification, Evangelism* (Published in commemoration of Calvary Temple's 50th anniversary, 1977) pp. 9-12.

⁵Henry H. Ness, tape-recorded history of the founding of Northwest College, Fall 1965. Located in Northwest College Library.

⁶*Ibid.*

⁷Official Minutes of the District Presbytery of the Northwest District of the Assemblies of God, June 8, 1948, p. 48.

⁸Williams, p. 21.

⁹Millard, Dr. Amos D., "Twin Acres, A Story Behind the Story of Northwest College." Pamphlet published by Northwest College, 1984.

¹⁰Ethel Berglund and Bernice Dalan Stangland, ed., *Building for Tomorrow, 1936-1986*. (Oregon District Council, 1976) p. 12.

¹¹*Ibid.*, p. 3.

¹²*Ibid.*, p. 12.

¹³*Ibid.*, p. 11.

¹⁴Tanneberg, p. 95.

¹⁵Letter and telephone interview with John Shaw, first district treasurer of Southern Idaho District.

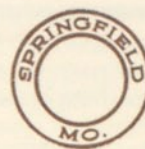
¹⁶Lionel Furman, Telephone interview, May 6, 1987.

¹⁷John Shaw

¹⁸*Southern Idaho Beacon*, May-June, 1947, p. 8.

¹⁹John Shaw

²⁰Tanneberg. For a full description of Dr. Price and his ministry in the Pacific Northwest see Tanneberg's *Let Light Shine Out*, pp. 143-163.



Oklahoma Dist. Supt. Robert Goggin (left) congratulates Gen. Supt. Ralph M. Riggs following his re-election, 1955. See more 1955 photos on pages 10-11.