



# The Apostolic Faith

History, Doctrine, and Purpose





A century has come and gone since Florence Crawford stepped off the train in Portland, Oregon, bearing the message that Pentecost had come. The images and accounts on the pages of this book are the threads that, woven together, form the history of the Apostolic Faith work which originated that day in 1906.

The band of zealous believers who gathered with Florence Crawford in the mission hall at Front and Burnside, and the faithful saints of God who followed them, were instrumental in shaping a God-given message into a worldwide ministry. These Gospel pioneers proclaimed without fear or compromise God's power to save the repentant heart, sanctify the converted soul, and pour out the Holy Spirit on sanctified believers.

The Apostolic Faith Church is pleased to present this keepsake book chronicling its 100-year history. In words and images, it portrays the organization's journey from a ramshackle wooden building on Azusa Street in Los Angeles to an international ministry that spans six continents.

As you retrace the events that shaped the Apostolic Faith work and review its method of operation today, we pray that reading about God's guidance of this organization will create a hunger in your heart. May you be inspired, challenged to a deeper walk of holiness, and motivated to seek God for a greater anointing of the Pentecostal fire that blazed on Azusa Street in 1906.



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ISBN: 1-59725-040-6

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Portland, Oregon, 97206, U.S.A. or through the organization's website  
at [www.apostolicfaith.org](http://www.apostolicfaith.org)

Published by Pediment Publishing, a division of The Pediment Group, Inc.  
[www.pediment.com](http://www.pediment.com)  
Printed in Canada



This book is dedicated to the veterans  
of the faith who preserved for us the  
wonderful Gospel we enjoy today.



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# Foreword by Darrel Lee

*Darrel D Lee*

Superintendent General of  
The Apostolic Faith Church

On March 17, 1974, I entered an Apostolic Faith Church for the first time. Six years earlier, my eleven-year-old sister had encouraged me to invite Jesus into my heart. While I had mocked her then, this time I accepted her invitation to church. No one else in our family of nine seemed to take an interest in her church attendance, and I felt sorry for her. What happened that spring day forever changed my life and impacted our entire family. That day I was saved.

Lacking familiarity with church ways, my introduction to the small group in Roseburg, Oregon, calling themselves the Apostolic Faith, left many impressions upon me. It was apparent from the beginning that prayer was very important to these people. I had never seen anyone kneeling

in prayer before, let alone so many people at the same time in the same place. The pastor was an unassuming man, who was friendly and unpretentious. He seemed ordinary, a lot like I viewed my own family. There was the reverence with which the service was conducted. A portion of it was devoted to what they called “testimony time.” Several people stood up and told their stories. One lady spoke softly of having been quite sick, but said that now she was well in answer to prayer. I found that interesting. Another smiling young man enthusiastically told of how God had “saved” him. I had never heard that term before. Later, I asked my sister if the people who spoke were paid to tell their stories. “No,” she replied, “they were just spontaneously getting up to declare how God had answered their prayers.”

There was no doubt in my mind that these people had experienced something. Then there was the pianist, the organist, the instrumentalists, and the vocalists. Their music was reverent, and I was told they also participated voluntarily, as unto the Lord. I found that amazing. How was the work supported, since they didn't ask for money? My sister told me about the small tithes and offerings box near the sanctuary entrance where people could quietly put whatever they felt led to contribute. So many aspects of the service were foreign to me, yet they reflected such common sense.

What I did not know then was that, around the world, there were scores of other Apostolic Faith groups just like that one in Roseburg. Over the years, the people had come into the organization one by one, much like me. Somebody had invited them, and they came and experienced the saving grace of God. Then they brought a family member, who brought someone else. No matter where the geographic location, the message, the Spirit, and the manner in which the Gospel was presented was the same.

If you have been in an Apostolic Faith service, you know what I am talking about. If not, we pray that this book will inspire you to capture the spirit of the Gospel and find the same God we found through this organization. The church did not save any of us. However, for the past one hundred years, God has used people attending here to provide an environment where He could speak to hearts—not only when people first entered, but for years afterward.

Like so many others, my family has benefited by the guidance and wholesome teachings of this ministry. In my case, it began with one little sister. The same year I was saved, my younger brother was also born again. The following year, my parents were saved. Soon, other siblings and their spouses were converted. Over the years, our

children were saved, married Christians, and have had children of their own. Now, there are over three dozen of us spanning four generations in this church.

I am thankful for those who faithfully labored to provide the conservative atmosphere where so many of us could be saved and then grow in the Lord. The loyalty and appreciation we feel for them cannot be overstated. They bought property and built our churches. They paid for the literature that has benefited us, and has also circled the planet and impacted millions of others. Most importantly, they hallowed our altars with their prayers. People we never met or heard of sacrificed energy, time, and money so that we could step into that first meeting to see and hear what we saw and heard.

The Latter Rain Gospel, as I learned it was called, is as relevant today as it was in 1906 when Florence Crawford first experienced it. She and many others who left Los Angeles with that message, sparked a revival of global proportion. Yet, the message was not new. The teachings emphasized then and now are rooted in the second chapter of the Book of Acts. God still calls and saves penitent sinners, dramatically transforming their lives. New converts are still encouraged to consecrate their hearts to God in order to receive the instantaneous experience of entire sanctification and begin a walk of holiness. The Holy Ghost is still freely given to those who have been saved and subsequently sanctified, empowering them to witness with evangelistic zeal.

Our prayer is that the readers of this book will accept the challenge of experiencing and then telling others of the Gospel of Jesus Christ in its fullness. The mandate to every Christian is to spread the news. God will bless you and those whose paths cross yours as you renew your determination to live for Him.



# Introduction

Nearly a century and a half ago, Thomas Phillips struggled to write a history of the Welsh revival of the mid-1800s. He summarized his dilemma with these words, “The difficulty has been to select and abridge, and so to arrange the materials as to avoid sameness and repetition on the one hand, and incompleteness on the other.” I can identify with his struggle.

When the decision was made to produce a book documenting the 100-year history of the Apostolic Faith work, a content committee was convened. As we delved into our organization’s past, we were challenged by accounts of those early pioneers who led the way on the path of righteousness in which we walk today. As we relived events that took place decades before some of us were born, we were moved by the zeal of our spiritual forefathers. Each story, each photo, each personal recollection was compelling in its own way. What should be selected? What could be left out?

Now, with a series of difficult decisions behind us, we acknowledge that this account is by no means comprehensive. The events, places, and people described on these pages were chosen because they represent the much bigger picture. They are, in fact, just a microcosm of a

work whose dimensions will only be made clear in eternity.

Every attempt has been made to provide a true and factual accounting of early events, but many details of our history were never recorded on paper. For that reason, we have had to draw from the personal recollections of old-timers in the faith in a number of instances.

This book is the work of many hands. It goes without saying that the final product could only become a reality through the efforts of scores, even hundreds, of different people.

We are grateful to the guardians of our history for their diligence, without which this book would have been impossible. A special thanks goes to the many who provided us with personal recollections, articles, and photographs. The book is more complete because of their generosity.

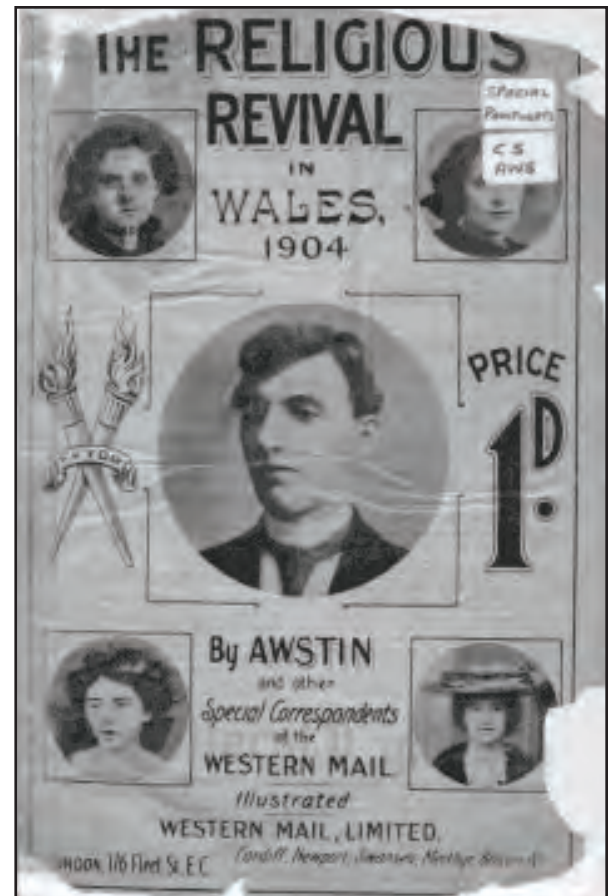
As you retrace the events that shaped the Apostolic Faith work and review its method of operation today, we pray that reading about God’s guidance of this organization will create a hunger in your heart. May you be inspired, challenged to a deeper walk of holiness, and motivated to seek God for a greater anointing of the Pentecostal fire that blazed on Azusa Street in 1906.

*Karen L. Barrett*

Headquarters Office Manager

# Origin of the Organization

The Welsh revival impacted believers around the world who were seeking for the Holy Spirit.



A desperate young father who was handed a Gospel tract just before he intended to commit suicide . . . a former Muslim who faced intense persecution because he committed his life to God . . . a tough young seafaring man who now finds his greatest joy in telling others about the Christ who changed his life . . . a rebellious teenager who surrendered to God and now is a minister of the Gospel . . . a vagrant bound by alcoholism who heard a Gospel street meeting that turned his life around . . . these individuals and thousands of others like them are witnesses to the power of God to change lives. Their life stories are intertwined with an international

organization whose goal for one hundred years has been to proclaim the transforming power of the Gospel of Jesus Christ.

## Origin and Purpose

The Apostolic Faith work had its beginning in the early part of the twentieth century during a worldwide spiritual awakening. Believers living in the United States heard about the remarkable revival in Wales where 100,000 people had converted to Christianity in the months prior to June of 1905. A feeling of expectancy began to grow among Christian leaders and workers who had been praying for the latter rain outpouring





The Azusa outpouring empowered many for service and created an evangelistic fervor that quickly extended worldwide.



of the Holy Spirit, as promised by the Old Testament prophet Joel. The amazing reports from Wales fueled hope that the end-time revival had indeed begun.

The prayers of these earnest seekers were answered when the long-awaited Pentecostal outpouring came in April of 1906 upon a group of saved and sanctified people in Los Angeles, California. Known as the Azusa Revival, the infilling of the Holy Spirit empowered many for Christian service and created an evangelistic fervor that extended worldwide. It was the starting point for the Apostolic Faith work of Portland, Oregon, as well as many other Pentecostal organizations.

The purpose in founding this religious organization was to maintain and teach all the doctrines as taught by Christ and by His Apostles in the days of the Early Church, and to spread the Gospel in its fullness to people of every land.

#### Motto

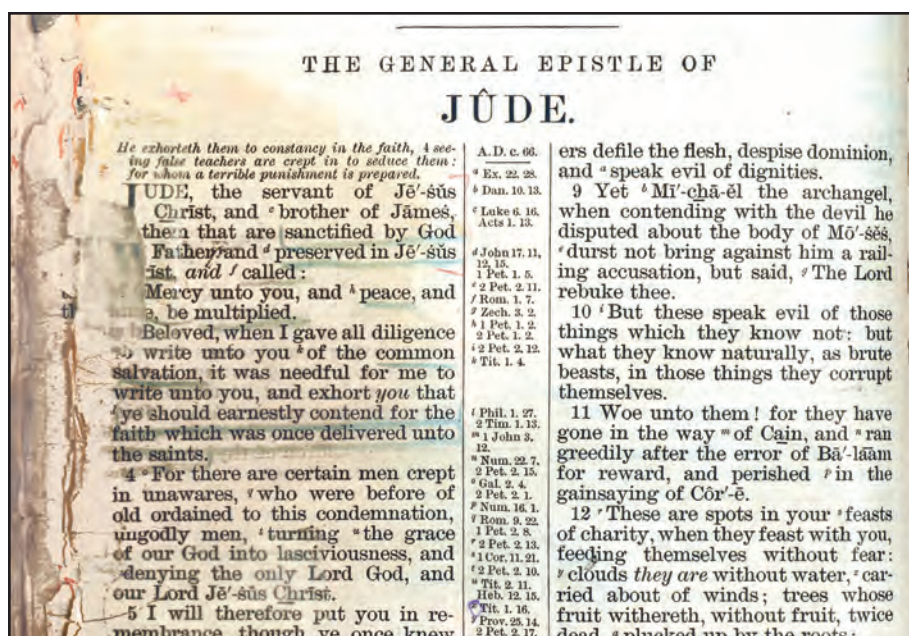
In the early days of the Azusa revival, leaders took the Bible verse Jude 3 for a motto: "Earnestly contend for the faith which was once delivered unto the saints." It is not hard to understand why that verse was chosen. The happenings on Azusa Street had rapidly attracted attention from such secular media as the *Los Angeles Times*. Faced with

*Facing page: A flyer announces services held during the revival in Wales.*

*Above left: The Azusa Street Mission.*

*Above right: A sign on the building where the Azusa Mission once stood, commemorating the outpouring at that location.*

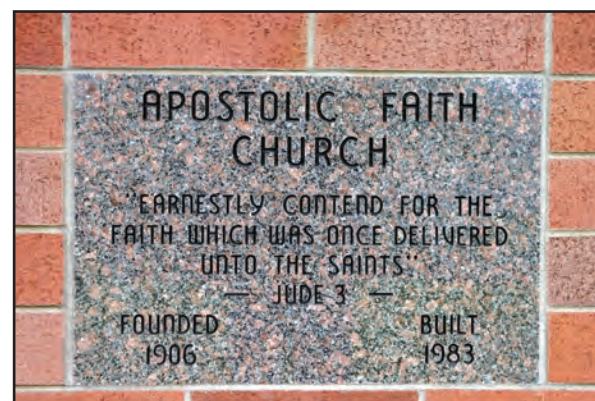




Above: Jude 3 is a well-worn passage in Florence Crawford's Bible.

Right: The cornerstone on the headquarters church in Portland, Oregon, is inscribed with the motto.

Jude 3 has been the motto of the Apostolic Faith work since its beginning.



persecution and ridicule, those who had received the Pentecostal experience soon understood the necessity of contending. They realized that Jude was encouraging whatever struggle was necessary to defend the faith—the Gospel message preached by the Apostles. This authoritative communication from the Christ-appointed leaders of the Early Church must not be eradicated by criticism or compromised by false teachers.

Jude spoke of the faith which was *delivered* to the saints, and those whose lives had been empowered at Azusa knew that something precious had been entrusted to them. They recognized that it was their responsibility to care for it and see that it was delivered to others.

The workers putting together reports at the revival epicenter decided to feature this verse on their first publication that carried abroad

the news of the Pentecostal outpouring. When Florence Crawford came to Portland, she kept the verse on the papers printed at the new location. This verse has appeared on every issue of the flagship publication of the Apostolic Faith organization. The publication was originally titled *The Apostolic Faith* and now bears the name *Higher Way*.

Jude 3 is also inscribed on the cornerstone of the headquarters church in Portland, Oregon, along with the words, “Founded 1906” and “Built 1983.”

### Mission Statement

The mission of the Apostolic Faith organization has always been evangelism: endeavoring to present the Gospel in its fullness and to lead to God those who are unconverted. In addition,

there is a focus on encouraging the development of Spirit-filled, Christ-like character in the lives of believers.

Just as God has an individual call for each believer, He also has a specific role for organizations in the general mandate to believers of every era, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). In the year 2000, the decision was made to formulate a written mission statement for the Apostolic Faith work, defining in words the purpose that has been in place since the organization’s founding.

The mission statement needed to accomplish three goals: to review what God had called the organization to do in the past and point the direction for the future, to provide both a corporate and individual challenge, and to express goals suitable for branch churches around the world as well as for the headquarters church.

After prayerful consideration and input from the Portland congregation, a team of ministers and workers developed the following statement as an expression of what God has called the Apostolic Faith organization to do:

*The mission of the Apostolic Faith Church is to spread the Gospel of Jesus Christ. We accomplish this as we:*

*Pray – We make prayer the basis of every ministry and encourage communion with God as the way we grow to spiritual maturity in Him.*

*Preach – We emphasize the original Pentecostal doctrines of salvation, sanctification, and the baptism of the Holy Spirit, continually striving to develop fully committed disciples of Jesus Christ.*

*Publish – We publish the Gospel through the printed word, the spoken word, and through our personal lives, daily looking for opportunities to spread the message, “Ye must be born again.”*

Daniel 12:3 says, “And they that be wise shall shine as the brightness of the firmament; and they



## Mission Statement of the Apostolic Faith Church

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International Headquarters: 6615 SE 52nd Avenue, Portland, Oregon 97206-7660 U.S.A.  
[www.apostolicfaith.org](http://www.apostolicfaith.org)

The mission of the Apostolic Faith organization has always been evangelism.







The phrase chosen for the logo has been significant to the organization since its inception.

*Above: The corporate logo for the Apostolic Faith organization.*

*Right: At times, the logo is featured on a billboard located at the corner of the campground in Portland, Oregon.*

that turn many to righteousness as the stars for ever and ever." God could have given His message through words of fire written in the sky, a voice from Heaven, or angelic messengers. Instead, He chose men and women as His tools to spread the greatest news the world has ever known. He designed the message of the Gospel to be handed from person to person, and it is the purpose of the Apostolic Faith organization to dedicate every effort toward making that happen.

### Logo

Production of a new corporate logo took place in 2001. The design team determined at the outset that Jesus' words in John 12:32 should be a key concept: "I, if I be lifted up from the earth, will draw all men unto me." Based upon that Scripture, the logo features a phrase that has been with the Apostolic Faith work since its inception: "Jesus the Light of the World."

This phrase was initially displayed in 1917 as an electric sign on the first Portland headquarters

church building at Southwest Front and Burnside, which was known as "The Lighthouse by the Bridge." At times, the words of this sign caught the attention of individuals who were thinking of ending their lives by jumping from the bridge into the river below. Arrested by its message of hope, some came into the services to seek God.

When the headquarters church was moved to Northwest Sixth and Burnside in 1922, the





same message was displayed on top of the new building. It was proclaimed from that spot for about sixty years. Its dominant position at the heart of downtown Portland made it a well-known landmark that was featured in local and national publications on several occasions. It touched countless lives.

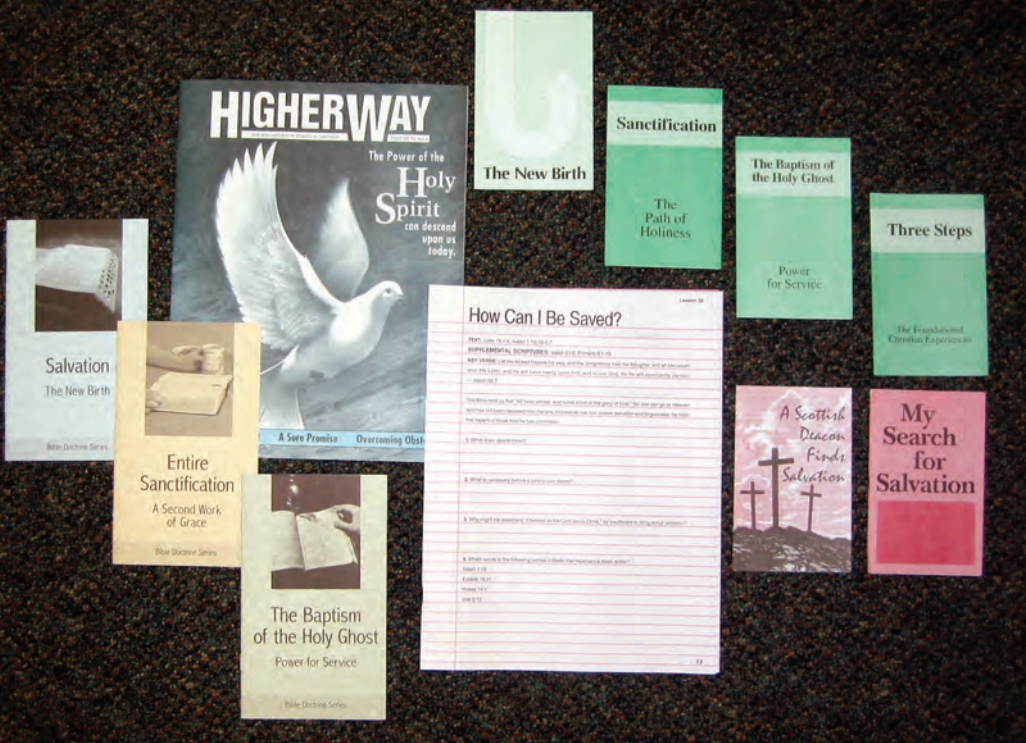
In 1921, when the tabernacle was constructed on the newly obtained campground, a ten-foot gold star was placed at the top of the arch above the same words. Today, more than eighty years later, it is still there. People familiar with southeast Portland are aware of the big domed



*Above: The congregation in Zadarin, Romania, gathers in front of their church, which bears the Apostolic Faith logo in the Romanian language.*

*Left: For many years, the "Jesus" sign on top of the headquarters church was a landmark in downtown Portland.*





Above: Current publications of the Apostolic Faith organization teach the same doctrines that were initially taught by the Azusa Street revival leaders.

Right: The doctrines printed in early Azusa Street publications included justification by faith, the second definite work of sanctification, and the baptism of the Holy Spirit.

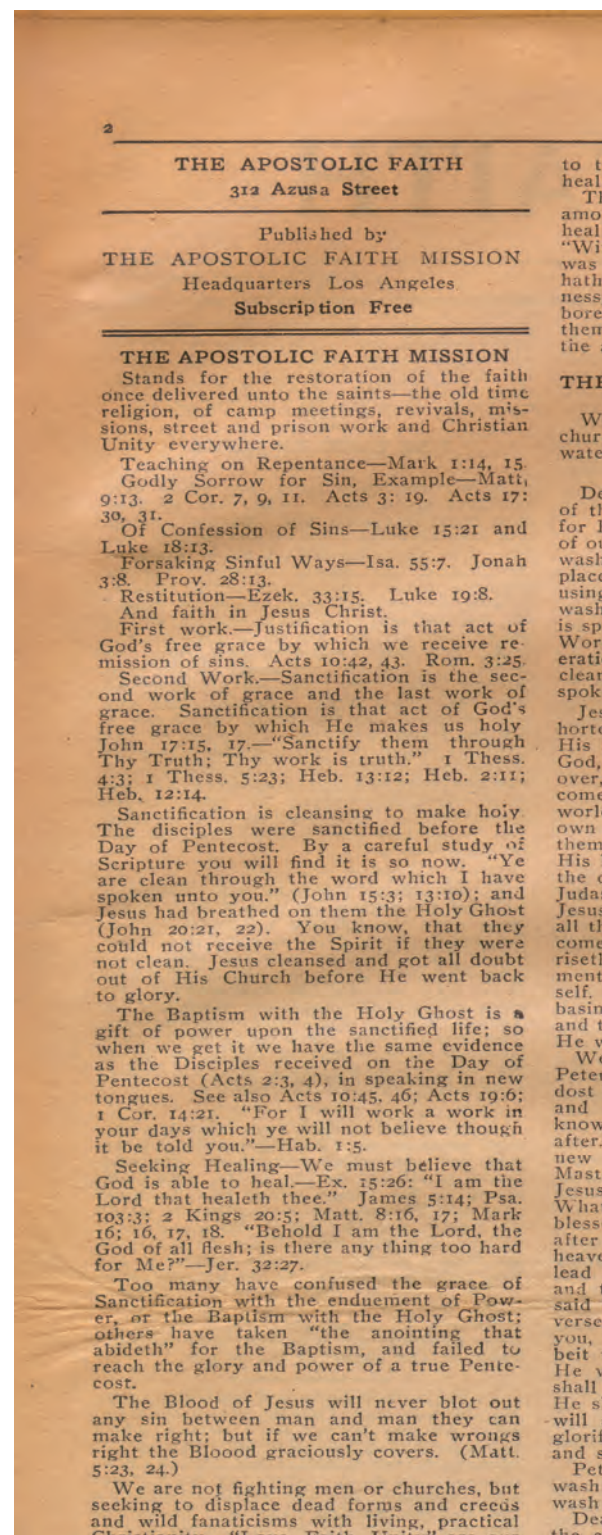
building with the words, "Jesus the Light of the World."

As years have come and gone, branch churches in many locations have chosen to display the same heartwarming message. Today, from the Philippines to the West Indies and across the Atlantic Ocean to Africa, hundreds of Apostolic Faith churches display the words chosen to be on the corporate logo.

### Doctrinal Position

The Apostolic Faith Church traces its doctrinal beliefs from the days of the Apostles, when the Early Church was founded. Believing that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16), the Bible from Genesis through Revelation is taught and upheld.

The foundation stones of the Apostolic Faith have stood the test of ages—simple Bible truths



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### THE APOSTOLIC FAITH 312 Azusa Street

Published by  
THE APOSTOLIC FAITH MISSION  
Headquarters Los Angeles  
Subscription Free

#### THE APOSTOLIC FAITH MISSION

Stands for the restoration of the faith once delivered unto the saints—the old time religion, of camp meetings, revivals, missions, street and prison work and Christian Unity everywhere.

Teaching on Repentance—Mark 1:14, 15.  
Godly Sorrow for Sin, Example—Matt. 9:13. 2 Cor. 7, 9, 11. Acts 3: 19. Acts 17: 30, 31.

Of Confession of Sins—Luke 15:21 and Luke 18:13.

Forsaking Sinful Ways—Isa. 55:7. Jonah 3:8. Prov. 28:13.

Restitution—Ezek. 33:15. Luke 19:8.

And faith in Jesus Christ.  
First work.—Justification is that act of God's free grace by which we receive remission of sins. Acts 10:42, 43. Rom. 3:25.

Second Work.—Sanctification is the second work of grace and the last work of grace. Sanctification is that act of God's free grace by which He makes us holy John 17:15, 17.—"Sanctify them through Thy Truth; Thy work is truth." 1 Thess. 4:3; 1 Thess. 5:23; Heb. 13:12; Heb. 2:11; Heb. 12:14.

Sanctification is cleansing to make holy. The disciples were sanctified before the Day of Pentecost. By a careful study of Scripture you will find it is so now. "Ye are clean through the word which I have spoken unto you." (John 15:3; 13:10); and Jesus had breathed on them the Holy Ghost (John 20:21, 22). You know, that they could not receive the Spirit if they were not clean. Jesus cleansed and got all doubt out of His Church before He went back to glory.

The Baptism with the Holy Ghost is a gift of power upon the sanctified life; so when we get it we have the same evidence as the Disciples received on the Day of Pentecost (Acts 2:3, 4), in speaking in new tongues. See also Acts 10:45, 46; Acts 19:6; 1 Cor. 14:21. "For I will work a work in your days which ye will not believe though it be told you."—Hab. 1:5.

Seeking Healing.—We must believe that God is able to heal.—Ex. 15:26: "I am the Lord that healeth thee." James 5:14; Psa. 103:3; 2 Kings 20:5; Matt. 8:16, 17; Mark 16: 16, 17, 18. "Behold I am the Lord, the God of all flesh; is there any thing too hard for Me?"—Jer. 32:27.

Too many have confused the grace of Sanctification with the endowment of Power, or the Baptism with the Holy Ghost; others have taken "the anointing that abideth" for the Baptism, and failed to reach the glory and power of a true Pentecost.

The Blood of Jesus will never blot out any sin between man and man they can make right; but if we can't make wrongs right the Blood graciously covers. (Matt. 5:23, 24.)

We are not fighting men or churches, but seeking to displace dead forms and creeds and wild fanaticisms with living, practical Christianity. "Love Faith Unity" are our



expounded through the centuries by leading Christians, many of whom were willing to suffer martyrdom in defense of the Word of God.

As a Trinitarian and fundamental church, one of the organization's key teachings is that of a born-again salvation experience. The necessity of entire sanctification (holiness) as a second, definite experience, and the need for sanctified believers to receive the experience of the baptism of the Holy Spirit is also central to the church's doctrinal position. The organization holds to the Arminian teaching of salvation rather than to the Calvinistic belief of predestination and eternal

security, and teaches the importance of living an overcoming Christian life on a daily basis.

One unique aspect of the Apostolic Faith Church is the unity that is enjoyed by its members worldwide, in spite of differences in race, culture, and background. This unity is tied, in a great measure, to the organization's consistent doctrine and practice.

Following is a brief description of the core doctrines taught and upheld by the Apostolic Faith work. These and other basic Bible truths provide the solid, Scriptural foundation on which this church stands.

*Below: In Apostolic Faith services worldwide, believers testify to receiving the spiritual experiences taught in God's Word. Here, a young man testifies at a service at the headquarters church in downtown Portland, in the mid 1960s.*



*Below: Faithful ministers teach the doctrines of God's Word in Apostolic Faith services. Here, Loyce Carver preaches at a service at the Portland headquarters church.*

**The Divine Trinity** consists of three Persons: God the Father, Jesus Christ the Son, and the Holy Ghost, perfectly united as one. Matthew 3:16-17; 1 John 5:7.

**Repentance** is a godly sorrow for and a renouncing of all sin. Isaiah 55:7; Matthew 4:17.

**Justification** by faith (salvation) is the act of God's grace through which one receives forgiveness for sins and stands before God as though he had never sinned. Romans 5:1; 2 Corinthians 5:17.

**Entire Sanctification**, the act of God's grace whereby one is made holy, is the second definite work and is subsequent to justification. John 17:15-21; Hebrews 13:12.

**The Baptism of the Holy Ghost** is the enduement of power upon the sanctified life, and is evidenced by speaking in tongues as the Spirit gives utterance. John 14:16-17,26; Acts 1:5-8; 2:1-4.

**Divine Healing** of sickness is provided through the atonement. James 5:14-16; 1 Peter 2:24.

**The Second Coming of Jesus** will consist of two appearances. First, He will come to catch away His waiting Bride. Matthew 24:40-44; 1 Thessalonians 4:15-17. Second, He will come to execute judgment upon the ungodly. 2 Thessalonians 1:7-10; Jude 14-15.

**The Tribulation** will occur between Christ's coming for His Bride and His return in judgment. Isaiah 26:20-21; Revelation 9 and 16.



## Pentecost Has Come

Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidences are following: many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The scenes that are daily enacted in the building on Azusa street and at Missions and churches in other parts of the city are beyond description, and the real revival is only started, as God has been working with His children mostly, getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.

The meetings are held in an old Methodist church that had been converted in part into a tenement house, leaving a large, unplastered, bare-like room on the ground floor. Here about a dozen congregated each day, holding meetings on Bonnie Brae in the evening. The writer attended a few of these meetings and being so different from anything he had seen and not hearing any speaking in tongues, he branded the teaching as third-blessing heresy and thought that settled it. It is needless to say the writer was compelled to do a great deal of apologizing and humbling himself to get right with God.

In a short time God began to manifest His power and soon the building could not contain the people. Now the meetings continue in the open air, and the city is kindling all over the city and surrounding towns. Proud, well-dressed preachers come in to "investigate." Soon their high looks are replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.

It would be impossible to state how many have been converted, sanctified and filled with the Holy Ghost. They have been and are being sent out to all points of the compass

though I have never seen you; but since you know the Holy Spirit's power, we are baptized by one Spirit into one body. Keep together in unity till I come, then in a grand meeting let all prepare for the outside fields I desire, unless God directs to the contrary, to meet and see all who have the full Gospel when I come."

### THE OLD-TIME PENTECOST.

This work began about five years ago last January, when a company of people under the leadership of Chas. Parham, who were studying God's word, turned for Pentecost in Topeka, Kan. After searching through the country everywhere, they had been unable to find any Christians that had the true Pentecostal power. So they laid aside all commentaries and notes and waited on the Lord, studying His word, and what they did not understand they got down before the bench and asked God to have wrought out in their hearts by the Holy Ghost. They had a prayer tower from which prayers were ascending night and day to God. After three months, a sister who had been teaching sanctification for the baptism with the Holy Ghost, one who had a sweet, loving experience and all the carnality taken out of her heart, felt the Lord lead her to have hands laid on her to receive the Pentecost. So when they prayed, the Holy Ghost came in

and the tongues of fire came down upon them, and they began speaking in an unknown tongue. This made all the Bible school hungry, and three nights afterward, twelve students received the Holy Ghost, and prophesied, and cloven tongues could be seen upon their heads. They then had an experience that measured up with the second chapter of Acts, and could understand the first chapter of Ephesians.

Now after five years something like 13,000 people have received this gospel. It is spreading everywhere, until churches who do not believe in baptism and have the ordinances

The Lord has given the gift of writing in unknown languages, also the gift of playing on instruments.

A little girl who walked with crutches and had tuberculosis of the bones, as the doctors declared, was healed and dropped her crutches and began to skip about the yard.

All over this city, God has been setting homes on fire and coming down and melting and saving and sanctifying and baptizing with the Holy Ghost.

Many churches have been praying for Pentecost, and Pentecost has come. The question is now, will they accept it? God has answered in a way they did not look for. He came in a humble way as of old, born in a manger.

The secular papers have been stirred and published reports against the movement, but it has only resulted in drawing hungry souls who understand that the devil would not fight a thing unless God was in it. So they have come and found it was indeed the power of God.

Jesus was too large for the synagogues. He preached outside because there was not room for him inside. This Pentecostal movement is too large to be confined in any denomination or sect. It works outside, drawing all together in one bond of love, one church, one body of Christ.

A Mohammedan, a Soudanese by birth, a man who is an interpreter and speaks sixteen languages, came into the meetings at Azusa Street and the Lord gave him messages which none but himself could understand. He identified, interpreted and wrote number of the languages.

A brother who had been a spiritualist medium and who was so possessed with demons that he had no rest, and was on the point of committing suicide, was instantly delivered of demon power. He then sought God for the pardon of his sins and sanctification, and is now filled with a different spirit.

A little girl about twelve years of age was sanctified in a Sunday afternoon children's meeting, and in the evening meeting she was baptized with the Holy Ghost. When she

to carry on His own work. He can finish His own papers without asking for or subscription price.

In the meetings, it is noticeable that some in the rear are opposing and others are at the altar falling down the power of God and feasting on the things of God. The two spirits are manifest, but no opposition can kill, for in earth or hell can stop God's work. He has consecrated instruments which to work.

Many have received the gift of spirit as well as speaking in the inspiration Spirit. The Lord is giving new voices, translates old songs into, new tones, gives the music that is being sung angels and has a heavenly choir all the same heavenly song in harmony beautiful music, no instruments are in the meetings.

A Nazarene brother who received spirit with the Holy Ghost in his own family worship, in trying to tell a said, "It was a baptism of love abounding love! Such compassion almost kill me with its sweetness! I know what they are doing when stand out against it. The devil never me a sweet thing, he was always trying to get me to cursing people. This fills us with divine love."

The gift of languages is given with commission, "Go ye into all the world and preach the Gospel to every creature. Lord has given languages to the Greek, Latin, Hebrew, French, German, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and India, Chippewa and other languages of Indians, Esquimaux, the deaf mute language, in fact the Holy Ghost speaks languages of the world through His children.

A minister says that God showed twenty years ago that the divine missionaries was that they might receive gift of tongues either before going foreign field or on the way. It should sign to the heathen that the message God. The gift of tongues can only as the Spirit gives utterance. It can learned like the native tongue, but it is not of the world.

The Apostolic Faith work has maintained the doctrines outlined in the first editions of the Apostolic Faith papers published at Azusa Street.

**Christ's Millennial Reign** will be the 1000 years of peaceful reign by Jesus on earth. Isaiah 11 and 35; Revelation 20:1-6.

**The Great White Throne Judgment** will be the final judgment when all the wicked dead will stand before God. Revelation 20:11-15.

**The New Heaven and The New Earth** will replace the present heaven and earth, which will be destroyed after the Great White Throne Judgment. 2 Peter 3:12-13; Revelation 21:1-3.

**Eternal Heaven and Eternal Hell** are literal places of final and eternal destiny. Matthew 25:41-46; Luke 16:22-28.

**Marriage** is a covenant between one man and one woman that is binding before God for life. Nei-

ther person has a right to marry again while the first companion lives. Mark 10:6-12; Romans 7:1-3.

**Restitution** is necessary, wherein wrongs against others are righted. Ezekiel 33:15; Matthew 5:23-24.

**Water Baptism** is by one immersion "in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 3:16; 28:19.

**The Lord's Supper** is an institution ordained by Jesus so that believers might remember His death until He returns. Matthew 26:26-29; 1 Corinthians 11:23-26.

**Foot Washing** is practiced according to the example and commandment Jesus gave. John 13:14-15.

Above: The first paper printed from Azusa Street in Los Angeles proclaimed the news that Pentecost had come.



The emphasis by the Apostolic Faith ministry on justification by faith, entire sanctification, and the baptism of the Holy Spirit is not a new message. Clear exposition of the need for three definite spiritual experiences was a hallmark of the Azusa movement. Those who gathered there were holiness people who were saved and sanctified and had not received the baptism. They had read about it in God's Word and understood it, and they came together and prayed specifically for one thing: that they might receive the baptism of the Holy Ghost. The fire fell, they received the promised power, and the Pentecostal movement in the United States began.

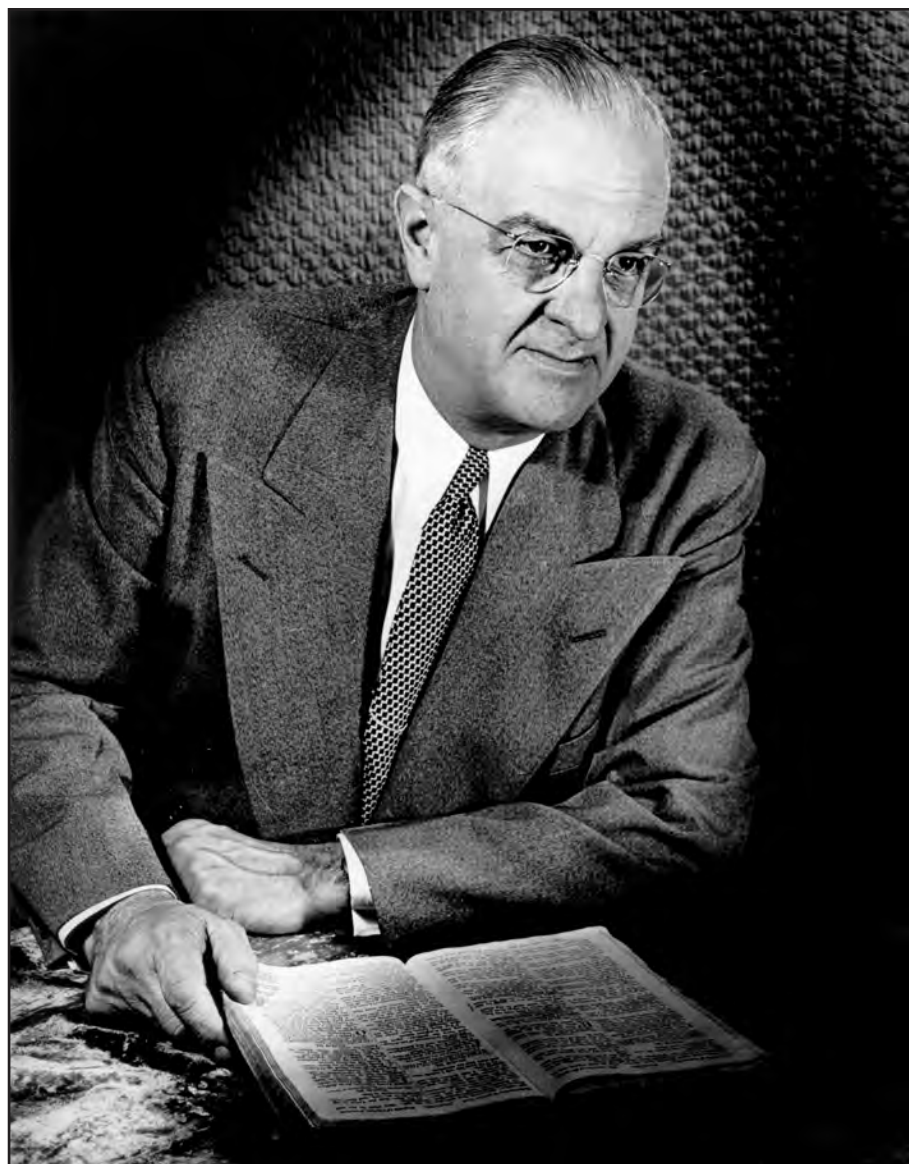
The first paper printed at Azusa Street proclaimed: "Justification is that act of God's free grace by which we receive remission of sins. Sanctification is the second work of grace by which He makes us holy. The disciples were sanctified before the Day of Pentecost. By a careful study of Scripture, you will find it is so now. . . . Too many have confused the grace of sanctification with the enduement of power, or the Baptism of the Holy Ghost. The Baptism with the Holy Ghost is a gift of power upon the sanctified life; and when we receive it we have the same evidence as the disciples received on the Day of Pentecost, in speaking in new tongues."

Over the years since its establishment in Portland, Oregon, the Apostolic Faith work has maintained the doctrines outlined in the first papers published at Azusa Street, noting that this is the doctrinal teaching upon which God manifested His seal of approval by pouring out the



Florence Crawford, founder of the Portland Apostolic Faith work, received sanctification and the power of the Holy Spirit at the Azusa revival.

## Raymond Crawford succeeded his mother as leader of the Apostolic Faith organization.



Holy Spirit. The doctrines published are not just formal statements preserved on paper. Today, in Apostolic Faith services worldwide, testimonies are given by people who have received the three experiences taught at Azusa and upheld to this day by the Apostolic Faith organization.

### Leadership

Florence Crawford, founder of the Apostolic Faith work in Portland, Oregon, was among those who received the experiences of sanctification and the power of the Holy Spirit in the Azusa revival. [For more of her story and her personal recollections about the revival, see the chapter “Azusa Roots.”] A dynamic woman, she entered wholeheartedly into the efforts there, assisting mission leader William J. Seymour. Many inquiries had begun coming in from people who wanted to know more about the Pentecostal outpouring, so Florence Crawford, with the help of a woman named Clara Lum and others, began recording what was being said in the meetings and putting it into a newspaper format. That publication was called *The Apostolic Faith*.

In addition to her efforts in the publishing work, Florence Crawford felt God’s call to travel beyond the boundaries of Los Angeles with the Pentecostal message. In December of 1906, she made her initial visit to Portland, Oregon, where she had been invited to preach in an independent church at Southwest Second and Main Streets. Subsequently, the pastor of that church offered her his pulpit permanently, and in 1908, she moved to Portland.

Florence Crawford continued to teach and publish the experiences of justification by faith, entire sanctification, and the baptism of the Holy Ghost. She took a firm stand against any compromise of these vital doctrines—and it was just such a compromise that ultimately divided





his fifty-five years of ministry. He triumphantly finished his earthly life on June 3, 1965.

In a letter written several months before his death, Reverend Crawford recommended that at his passing, Loyce Carver take his place as leader of the Apostolic Faith work. The governing body of the organization approved that recommendation, and on June 4, 1965, Reverend Carver assumed the leadership responsibility. During his tenure, the Apostolic Faith work continued to expand around the world. New churches were begun in a number of African nations, enlarging the work on that continent to hundreds of established churches. Gospel work was begun in Korea, new areas were opened up in the West Indies, and additional churches were established

*Left: Loyce Carver followed Raymond Crawford as the organization's leader.*

*Below: Loyce Carver with his successor, Dwight Baltzell, in 1993.*

the Azusa ministry. She nurtured the Apostolic Faith organization for thirty years until her death in 1936. Following the founder's decease, leadership of the work was transferred to her son, Raymond Robert Crawford.

From the time of his conversion, Raymond Crawford set an example of the joy in giving one's life wholeheartedly to the work of the Lord. As an enthusiastic and Spirit-filled evangelist, he incorporated progressive methods into outreach efforts of the organization, and continued the emphasis on the publication of printed literature as a primary means of evangelism. A fearless defender of the Gospel truths, he faithfully admonished Christian brethren around the world during



Members from around the globe stood to pledge their support of the transition in leadership.

in the United States. Reverend Carver supervised the construction of the new International Headquarters Office, as well as a new church building in Portland.

During the 1993 camp meeting, Reverend Carver brought before the Board of Trustees of the church his prayerfully-made decision to retire from his leadership role. He requested that Dwight Baltzell be appointed to serve as his successor. On July 10, 1993, that recommendation was made official, and Reverend Baltzell was installed as the next leader of the organization with the unanimous backing of the congregation gathered at the annual camp meeting. Reverend Baltzell led the work of the Apostolic Faith worldwide for seven years, during which time he toured many of the foreign branches of the work.

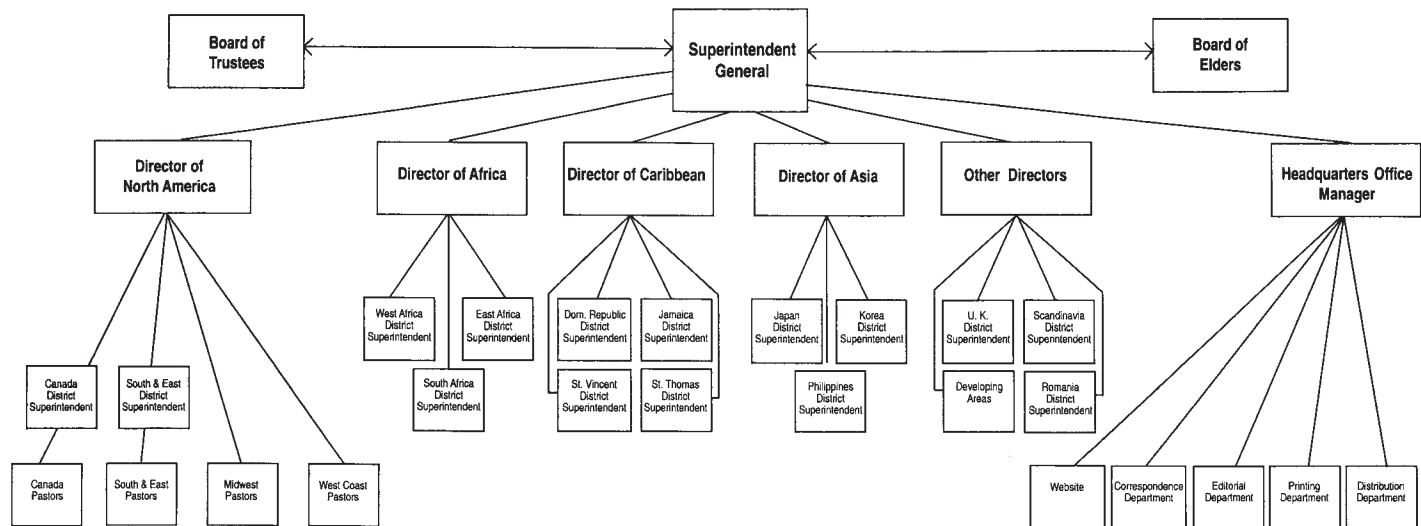
In July of 2000, Reverend Baltzell expressed to the congregation his intention of stepping aside as the Superintendent General, and recommended that Darrel Lee, then serving as pastor of the Portland headquarters church, assume leadership of



the work. The baton of leadership of the Apostolic Faith work was passed to Reverend Lee during the annual camp meeting convention in Portland, Oregon. In a heart-stirring display of unity, the group of believers, who were gathered on the campground from around the globe, stood to pledge their support of Reverend Lee's appointment as leader of the Apostolic Faith churches worldwide.

*Above: Darrel Lee and Dwight Baltzell pose in front of the International Headquarters.*

## Organizational Structure



Above: Ministers and pastors gather at a ministerial training session at the headquarters church in March of 2005.

## Governing Procedure

In order to function and fulfill its mission, a church must have a certain legal form of government with qualified executive officials. The Apostolic Faith organization is incorporated under the laws of the state of Oregon with the official name, "Apostolic Faith Mission of Portland, Oregon." It has written articles of incorporation, which provide the framework for legal, administrative, and business decisions. All branches of the organization, both domestic and international, are under the leadership and direction of the organization's headquarters.

The governing body of the Apostolic Faith work is a board of five trustees of which the Superintendent General is the chairman. A board of elders, though not mentioned in the articles of incorporation and bylaws of the organization, is an informal group that provides a basis of support in the decision-making for the organization.





*Facing page top: A diagram shows the current leadership structure of the Apostolic Faith organization.*

*Left: A group of ministers and workers. From left: William Paulson, Charles Rodman, Jack Robbins, John Clasper, Raymond Crawford, and Harry Morgan.*

*Below: Ministers at a meeting in 2005 enjoy fellowship before the session begins.*

Generally consisting of United States pastors and retired pastors, this group also includes ministers and workers who are asked to participate in any given organizational decision-making process.

As the worldwide scope of the work expanded, a long-range goal of further distributing the organization's leadership load was established. Directors were appointed to oversee various areas of the international outreach. District Superintendents supervise the efforts in specific countries and regions, with the pastors and ministerial staff working under their direction.

The leaders of the Apostolic Faith work have always had a sincere desire and prayer that the organization be led by God. The ministry is supported in its efforts by thousands of spiritually-committed believers worldwide, who are united in a determination to uphold and practice the teachings of God's Word, walking in its light to the best of their knowledge and ability.



# Azusa Roots



## The Pentecostal revival of the twentieth century changed the world's religious landscape.

*Above: The house in Los Angeles where Florence Crawford was converted.*

Throughout its history, the Church has experienced numerous revivals and reformation movements. Many of these movements progressively restored to the Church Biblical truths that had been lost or neglected during the Middle Ages. One of the most significant of these movements was the Pentecostal Revival of the twentieth century—a revival that changed the world's religious landscape and became the most vibrant force for evangelization in that century.

The roots of that revival are traced to a Bible school in Topeka, Kansas, under the leadership

of Charles Parham. Parham believed that those who had been converted and had received the “second blessing” of sanctification, as taught by John Wesley and holiness organizations, should seek “a baptism of the Holy Ghost and fire.” At times prior to the twentieth century, God had poured out His Spirit on individuals here and there. In 1901, under Parham’s ministry, a student received the baptism of the Holy Spirit with the Biblical evidence of speaking in tongues. The concept of seeking for the baptism of the Holy Spirit spread; interest was heightened by news of the revival taking place in faraway Wales.



William Seymour, a young black holiness preacher, was put in touch with Parham, where he learned of the “third blessing”—the baptism of the Holy Spirit. Though Seymour had not personally experienced the Holy Spirit infilling, he occasionally preached on the subject.

In early 1906, Seymour was invited to help pastor a holiness church in Los Angeles, where he continued to expound upon the Pentecostal doctrine, using Acts 2:4 as his text. When the

church where he was assisting rejected that message and locked him out of the building, Seymour received an invitation to stay at a home where he was encouraged to hold prayer meetings. He was also invited to prayer meetings held in a home at 214 Bonnie Brae Street, where a group of people met to pray for revival. At the end of March, Seymour called for a ten-day tarrying meeting. On April 9, after ten days of prayer and fasting, several received the Holy Spirit, with the evidence of speaking in tongues. On April 12, Seymour also received the baptism. Word spread quickly, and soon crowds began to gather in the street to hear Seymour preach from the front porch.

Before long, the crowds became too large for the home on Bonnie Brae Street, so a search was made for a suitable building where the revival meetings could continue. An old abandoned church was located on Azusa Street. Though the building had been recently used as



*Above left: The house on Bonnie Brae Street in Los Angeles as it appears today.*

*Left: In April of 1906, the outpouring of the Holy Spirit began in this home at 214 Bonnie Brae Street where prayer meetings were being held.*







Within weeks, a steady stream of seekers was coming from every continent on earth, drawn by the testimony that the Holy Spirit's power was being poured out.



*Above and right: Two views of the Azusa mission. Hundreds of people began crowding into the building when word spread of the dramatic conversions and healings that were taking place there.*

a warehouse and livery stable, a small band of workers cleaned it, set up seating made from planks put on top of empty nail kegs, and made a pulpit out of old shipping crates.

The building was named the "Apostolic Faith Mission," and the first service was held there on April 14. Soon, dramatic conversions and astounding healings were taking place almost daily, and the revival broke out with such intensity that it knew no bounds. Within weeks, a steady stream of seekers was coming from every continent on earth, drawn by the testimony that the Holy Spirit's power was being poured out. Several hundred people would crowd into the whitewashed 40-by-60-foot wooden building, and sometimes people were forced to stand outside because there was no more room in the building.

Reports in the Los Angeles daily news media, though ridiculing the events taking place

on Azusa Street, fueled interest. The written accounts of Frank Bartleman, a man who had built a reputation in holiness circles as a prolific reporter, also played a key role in describing

the historic events occurring there.

Almost as amazing as the miracles that were taking place was the diversity of people who attended the meetings. The revival had begun with home meetings attended by a few black men and women, but soon, over twenty nationalities were counted in one meeting in the building on Azusa Street. Prominent government officials and businessmen sat elbow-to-elbow with vagrants and derelicts. Women from high society were found prevailing in prayer next to domestic servants and washerwomen. The expansion of the Early Church described in the Book of Acts indicates that the outpouring of the Holy Spirit transcends racial and cultural lines, and the Azusa Street



revival was an illustration of this fundamental truth. Bartleman eloquently summarized this distinctive feature of the revival, writing, “The ‘color line’ was washed away in the blood.”

### Florence Crawford’s Testimony

Florence Crawford was only one of thousands who went to the revival’s epicenter in Los Angeles during that first decade of the new century, but she was one who came away a changed woman.

As a child, Florence Crawford was reared in a home where the works of agnostics and atheists were read aloud in the family home in much the way that the Bible was read in Christian homes. Well-known “free thought” speakers were regularly entertained. However, the young girl had her own ideas about God. As an adult, she would reminisce about sneaking off to a nearby camp meeting, where she heard the message of salvation and felt her heart touched through the words of the song, “Oh, the Bleeding Lamb.”

From that time on, she longed for something in her heart that she did not have. On one occasion, when a noted infidel was to give a lecture, he asked her to sing for his audience as she had done before. She agreed to do so if she could choose the song, and what she selected was, “Jesus, Lover of My Soul.” As the strains of her song went forth, hearts were melted and tears came to many eyes. The speaker tried to make excuses, but his lecture fell flat and had little effect on the crowd who had come to hear him deny God.

In spite of her seeming spiritual sensitivity, Florence Crawford was not yet a born again Christian. As a young woman, she associated with a group that frequented theaters, held card parties, and attended dances. In her testimony, she often would relate the remarkable way that God drew her to Himself. “One night as I was dancing in a ballroom I heard a Voice speak out of Heaven and say, ‘Daughter, give Me thine



Left: Signs at the site of the Azusa Street Mission commemorate the mission’s existence and the fact that “The Comforter Has Come.”





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## WEIRD BABEL OF TONGUES.

**New Sect of Fanatics Is  
Breaking Loose.**

**Wild Scene Last Night on  
Azusa Street.**

**Gurgle of Wordless Talk by  
a Sister.**

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azusa street, near San Pedro street, and the devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar seal.

Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers, who spend hours awaying forth and back in a nerve-racking attitude of prayer and supplication. They claim to have "the gift of tongues," and to be able to comprehend the babel.

Such a startling claim has never yet been made by any company of fanatics, even in Los Angeles, the home of almost numberless creeds. Sacred tenets, reverently mentioned by the orthodox believer, are dealt with in a familiar, if not irreverent, manner by these latest religionists.

#### STONY OPTIC DEFIES.

An old colored exhorter, blind in one eye, is the major-domo of the company. With his stony optic fixed on some luckless unbeliever, the old man yells his defiance and challenges an answer. Anathemas are heaped upon him who shall dare to gainsay the utterances of the preacher. Clashed in his big fist the colored brother holds a miniature Bible from which he reads at intervals one or two words—ever more. After an hour spent in exhortation the brethren present are invited to join in a "meeting of prayer, song and testimony." Then it is that pandemonium breaks loose and the bounds of reason are passed by those who are "filled with the spirit," whatever that may be.

"You-to go-oo-oo-oo" shouts an old colored "mammy," in a frenzy of religious zeal. Swinging her arms wildly about her she continues with the strangest harange ever uttered. Few of her words are intelligible, and for the most part her testimony contains the most outrageous jumble of syllables, which are listened to with awe by the company.

#### "LET TONGUES COME FORTH."

One of the wildest of the meetings was held last night, and the highest pitch of excitement was reached by the gathering, which continued in "worship" until nearly midnight. The old exhorter urged the "sisters" to let their "tongues come forth" and the women gave themselves over to a riot of religious fervor. As a result a buxom dame was overcome with excitement and almost fainted.

Undismayed by the fearful attitude of the colored worshiper, another black woman jumped to the floor and began a wild exaltation, which ended in a gurgling of wordless prayers which were nothing less than shocking.

"She's speaking in unknown tongues," announced the leader, in an awed whisper. "Keep on, sister." The sister continued until it was necessary to assist her to a seat because of her bodily fatigue.

#### GOLD AMONG THEM.

Among the "believers" is a man who claims to be a Jewish rabbi. He says his name is Gold, and claims to have held positions in some of the largest synagogues in the United States. He told the motley company last night that he is well known to the Jewish people of Los Angeles and San Francisco. He referred to prominent local citizens by name. Gold claims to have been miraculously healed and is a convert of the new sect.

Another speaker had a vision in which he saw the people of Los Angeles flocking in a mighty stream to perdition. He prophesied awful destruction to this city unless its citizens

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"At last I remembered a woman who I knew was a Christian, and I went to her home. When she opened the door and looked at my face she said, 'You want God.' I said, 'I want Him more than anything else in the world.' Right there I fell on my knees, and as she prayed with me, God came into my heart.

"Oh, the rest, the peace, the quietness that flooded my soul was wonderful! As I wept for joy, I said, 'I must go and tell the others.' I went to a home where some friends were waiting for me to join them in a card game. They had cards on the table and were ready to play, but I told them, 'No cards for me; I have found Jesus!' They saw the light of another world on my face, and the cards were put away.

"What a change God made in my heart! Everything I had loved that was of the world was taken out of my heart, but oh how I loved lost souls! Often I wept as I saw those who looked sad, and many times I would stop and tell them the story of Jesus."

When Florence Crawford heard that God could sanctify wholly, she sought that experience also. She went from place to place where sanctification was taught, willing to kneel at any altar, no matter how humble, seeking to find

Right: Clipping from a Los Angeles newspaper of 1906 shows the derisive attitude of the local press toward the amazing happenings that were taking place on Azusa Street.



Azusa Roots



Florence Crawford was only one of thousands who went to the revival's epicenter, but she was one who came away a changed woman.

satisfaction for her hungry soul. She reported, "When evangelists came to the city, I found a way to get a private interview with them, if possible, and told of my hunger. When they heard how earnestly I had sought and consecrated my life, they would say, 'You are sanctified,' but I knew that I was not. There was a hunger, a craving, a thirst in my heart. While I was living a consecrated life, the fire had not yet fallen on the sacrifice."

There was a deep longing in her heart to find someone who preached all the Word of God. One day when a friend was visiting her, they sat with their Bibles in their hands, wondering why they could not find anyone who preached the Bible in its entirety. They agreed before they parted that if they ever found a people who preached the Gospel in its fullness, they would cast their lot with them.

Some time later, this Christian woman came to Florence Crawford's home and told her she had found a people who preached the whole Word of God. When asked, "Where are they?" she responded, "Down in the lower section of Los Angeles." With no hesitation, Florence Crawford told her, "I do not care where the place is, I want to go. Take me there!"

In the very first meeting Florence Crawford attended at the ramshackle building on Azusa Street, she recognized that the people there possessed what her spirit was hungering for. "It was not a fine hall, but just an old barn-like building with an old board laid on two chairs for an altar. The floor was carpeted with sawdust; the walls and beams blackened by smoke. I looked around to see if anybody saw me go in, but I would not have cared if the whole world saw me go out.

*Above: Florence Crawford at about the time she began seeking God.*





*Above: William Seymour, leader of the Azusa Street movement, with his wife, Jenny.*

The outpouring of the Holy Spirit transcended racial and cultural lines. Over twenty nationalities were counted in one meeting in the building on Azusa Street.

I had found a people who had the experience I wanted,” she reported. She determined to seek for the experience that she knew these people had found.

“From Monday till Friday I sought God and read my Bible at every possible moment between my duties,” she related. “That Friday afternoon at the mission, the preacher stopped and said, ‘Somebody in this place wants something from God.’ I pushed the chairs away in front of me and fell at the altar, and there God sanctified me.” She later referred to this experience as “the most choice treasure of my life.”

Three days later, in another of the Azusa Street meetings, God poured out the Pentecostal experience on her life. “As I sat in my chair in the mission,” she recounted, “the Holy Ghost fell from Heaven and a rushing mighty wind filled the room. My tongue that had never spoken a word

but English began to magnify and praise God in Chinese. The power of God shook my being, and rivers of joy and divine love flooded my soul. It was wonderful, but the greatest joy to my heart was that I had received the power to witness to lost souls so they, too, could find Jesus.” A Chinese man was present, and hearing her speak in his native tongue, he came and listened in amazement and then said, “Chinese white woman!”

### Spreading the Message

From that time on, Florence Crawford’s burning desire was to spread the message that Pentecost—the power and anointing of the Holy Spirit for Christian service—had come. Newspapers commented on a “new sect of fanatics breaking loose,” and a front-page story in the *Los Angeles Daily Times* said, “The devotees of the weird doctrine practice the most fanatical rites,





preach the wildest theories, and work themselves into a state of mad excitement in their peculiar zeal.” However, the reports did not discourage Florence Crawford.

Touched by what has been called the greatest outpouring of the Holy Spirit in history, this dynamic woman found her energy channeled into Gospel work. She immediately associated herself with the Azusa Street organization, and in recognition of her obvious abilities, was soon accepted by leader William Seymour into the core group who helped to set policy at the mission. Within four months, she became a minister.

Another of her duties was sending out news of what was happening at Azusa Street. People who wanted to know more about the “Latter Rain” Gospel were making inquiries, requesting more information. Combining her efforts with those of Clara Lum, another woman in the Azusa Street meetings, and others, Florence Crawford began putting the record of what was being said

in the meetings into a newspaper format. This publication was called *The Apostolic Faith*. In September of 1906, 5,000 copies were printed of the first edition and distributed without charge. Ministers and laymen received copies, and interest continued to grow. By 1907, the press run was 40,000 copies.

An article in the first issue of the paper gave a picture of those early meetings: “In a short time God began to manifest His power and soon the building could not contain the people. Proud, well-dressed preachers come in to ‘investigate.’ Soon their high looks are replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.” This description and others in later editions illustrate a fundamental truth about receiving God’s blessing—it must begin with an attitude of brokenness, repentance, and humility.

Photo from Flower Pentecostal Heritage Center



Left: The Azusa Street mission leaders. William Seymour is in the center front. Florence Crawford is third from the right in the back row. Clara Lum, who later came to Portland to assist in the work, is seated on the right in the front row. Mildred Crawford, Florence Crawford's daughter, is the child in front.







*Above: The heart of downtown Portland (looking eastward) as it appeared when Florence Crawford arrived with the message that sanctified believers could receive the Pentecostal power.*

### **The Opening of New Doors**

Though God was clearly working in the Los Angeles area, Florence Crawford had, like so many others, begun to feel God's call to take the Pentecostal message to other areas. At one point she said, "There is no spot on earth so dear to me as this place, but I must go out and tell the story. Souls are perishing far and near. . . . God wants us to go out into the highways and hedges and declare this Gospel."

After doing some itinerant preaching in California, that call propelled her northward. She began to consecrate and make preparations to fulfill her responsibility, although for a time everything seemed to be against her leaving Los Angeles. She had become a vital part of the work

on Azusa Street. Yet, God opened the way, and after holding meetings in San Francisco and Oakland, she boarded a train that was bound northward. In her heart was a prayer that God would meet her every need and open new doors for Gospel work.

Arriving in Salem, Oregon, in mid-December of 1906, she visited a holiness group whose pastor, M. L. Ryan, had received the Holy Ghost at Azusa Street and had subsequently requested that someone come from Los Angeles to help his group. Her arrival was announced in his publication, *Apostolic Light*, and the series of meetings she held there were mightily blessed of God, with many receiving the baptism of the Holy Ghost. One of those in attendance at the Salem





Florence Crawford began to feel God's call to take the Pentecostal message to other areas.

meetings was the wife of a Portland pastor. She invited the woman evangelist to visit Portland and hold meetings in her husband's church on Second and Main Street. Pastor Glassco's congregation had been dwindling, and he had been praying for something to happen to make a change.

God heard and answered those prayers. The hands of the clock on the railroad station tower were creeping toward 12:00 noon when a train pulled slowly into the Portland, Oregon, depot at the end of December in 1906. Perhaps the moment when the travelers disembarked passed into history unnoticed by those going by. However, it was a moment not without importance, for Florence Crawford was one of the passengers. She brought with her a message that was to transform

evangelical Christianity in the northwestern part of the United States—the message that the Pentecostal experience of the baptism of the Holy Ghost could be received by saved and sanctified believers in this era.

Just three hours later, she was in her first meeting. The place of worship was far from elegant. The building at Second and Main, once used as a blacksmith shop, had been cleaned up and made into a sanctuary. A few days later, she wrote back to Los Angeles: "The power fell before the meeting was half through, and two received Pentecost; at night, two more. . . . The altar is full before the meeting is half over. The house is just packed. Oh, if we only had a larger hall! I cannot tell how God is working here."

*Above: The Union Station in Northwest Portland where Florence Crawford arrived in December of 1906.*





*Above: Florence Crawford, around the time she moved to Portland.*

In a letter dated a week later, she again told how the crowds were thronging the hall. As the word got out, people began coming from all over the area in such numbers that some had to be turned away. In the first week, thirty-eight received the baptism of the Holy Ghost, and as the revival fire continued to spread, it began reaching the unconverted. One young woman came from Albany, Oregon, and was saved, sanctified, and received her baptism, all in one day.

News reporters began to cover the happenings, although they were not the most welcomed people at that time because all available space

was needed for those interested in hearing the Word of God. One day a reporter feigned to be a derelict in order to gain entrance to the service. With a bottle in his hip pocket, he made his way to the front and knelt at the place of prayer, hoping for a close-up view of what was happening. He had intended to write a derogatory report for the newspaper, but there the hand of God touched him, convicted him of sin, and saved his soul. "God is spreading this Gospel in spite of the devil," Florence Crawford wrote. "How glad I am that I ever found my way into the dear old mission on Azusa Street!"

On January 8, with her initial trip concluded, Florence Crawford returned to Los Angeles. However, in April of that same year, she was on her way back to Portland. The pastor of the group that met in the old converted blacksmith shop had contacted the owners of property at Southeast Twelfth and Division Street in Portland, wanting to make arrangements to hold a camp meeting at that location. The owners were initially reluctant, saying that the "tongues of fire" might set the woods ablaze, but they finally consented to let him use the location. Greatly in need of a larger place of worship after the camp meeting, the Portland congregation moved to a hall at Southwest First and Madison.

As the Lord continued to bless, the pastor offered to turn his church over to Florence Craw-





Today, people on every continent are serving the Lord, rejoicing in the message that Florence Crawford brought to Portland a century ago.

ford. It would be her church—the Apostolic Faith Mission of Portland, Oregon. During a Gospel outreach trip to Minneapolis, God spoke to her, saying, “If you will go back to Portland, Oregon, and stay there, I will make that place the headquarters of the Apostolic Faith work, and I will raise up the standard of the Gospel in that city.”

God’s plan was unmistakable, and in 1908, Florence Crawford gave up her home in Los Angeles and moved to Portland. At that point, the Azusa Street ministry turned over two of the existing twenty-two copies of the mailing list, and transferred to her the responsibility of publishing *The Apostolic Faith* paper. The thirteenth issue of the Apostolic Faith paper, which was published in Los Angeles in May of 1908, after Florence Crawford moved to Portland, contained this note: “For the next issues of this paper address The Apostolic Faith Campmeeting, Portland, Oregon.”

Funds were low, but God spoke definitely to Florence Crawford, letting her know that He would provide, and experience had taught her that faith plus obedience to the will of God brings results. With only ten cents in hand, she stepped out in faith, and in July of 1908, the first paper to be issued from Portland was published.

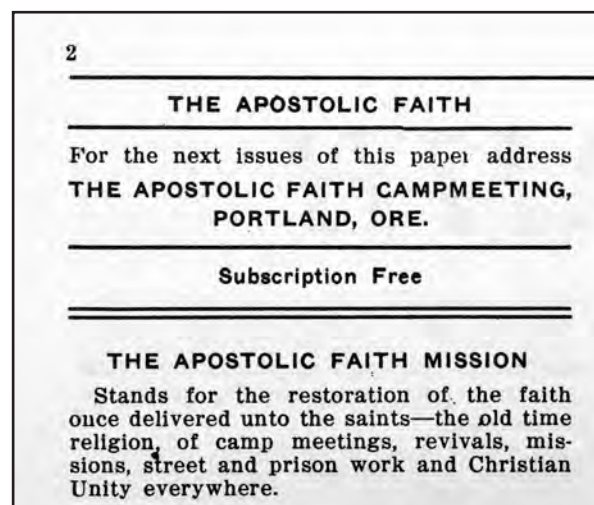
In accordance with her belief that God would provide for the work, after accepting

the Portland pastorate, “Mother” Crawford, as she came to be known, discontinued the custom of taking collections in the services. The former pastor was amazed, and asked, “Who is going to be responsible for the upkeep of this place if no collections are taken?”

She firmly answered him, “I will be responsible.” From that day to this, no collections have ever been taken in Apostolic Faith Church services. Freewill offerings and tithes have met every need.

Just over one year later, on October 12, 1909, the Apostolic Faith organization was registered with the State of Oregon. From that simple beginning, a worldwide work sprang.

Today, Apostolic Faith churches around the world look back to their roots in a converted blacksmith shop in Portland, Oregon. The literature ministry has expanded and covered the globe with Gospel publications produced and offered free of charge in more than seventy languages and dialects. People on every continent are serving the Lord, rejoicing in the message that Florence Crawford brought to Portland a century ago.



*Above: The paper published at the Azusa Street mission after Florence Crawford moved to Portland told subscribers to direct further mail to Portland.*



# Early Days in Portland



*Above: The first camp meeting in Portland was held in 1907 on a rented campground at Southeast Twelfth and Division.*

After Florence Crawford's arrival in Portland, an old converted blacksmith shop at Southwest Second and Main became the setting for real revival. It was not an elaborate place—just a rickety old two-story building—but there, Spirit-filled ministers began to preach Gospel truths.

People came to investigate, and before long, the building was crowded to capacity for each service; every chair was filled, the aisles packed, and the doorway jammed. City officials became concerned about safety and began allowing only a certain number of people into the hall. When the seats were full, the doors would be closed, and those who were not seated were turned away. However, this did not discourage earnest seekers

from attending; often, crowds stood out in the streets.

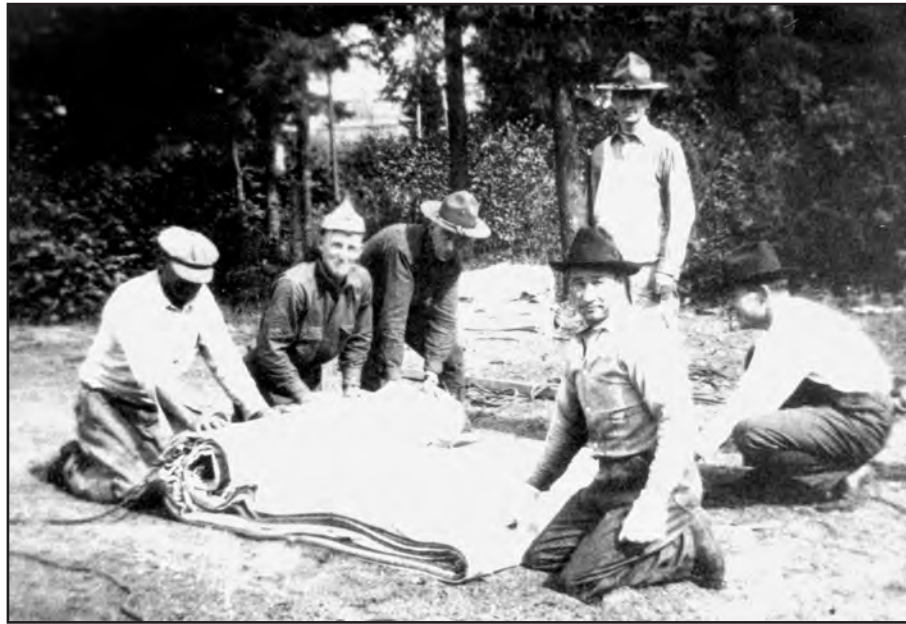
When an invitation to prayer was given at the close of the meetings, so many wanted to pray that it was difficult to find room at the altar of prayer or elsewhere in the building. Souls under conviction would rush to the altar area while the sermon was still being given. Desperate men and women knelt and prayed alongside well-dressed society people. It was not uncommon to see a man remove his pipe or cigarettes from his pocket, throw them aside, and continue praying until victory came. All available kneeling space was taken, and the doors had to be locked at times to keep away the crowds who might disturb those seeking God in prayer.



*Early Days in Portland*



God's Spirit blessed as the work in Portland began to grow.



In the fall of 1907, a move to larger quarters was clearly necessary, and a building was rented at Southwest First and Madison. God's Spirit continued to bless. In the fall of 1908, after the close of the camp meeting, the Apostolic Faith secured the large building at the corner of Southwest Front and Burnside for its headquarters.

### The Revival Continues

Those were days of sweeping revivals. Three services were held on Sunday—morning, afternoon, and evening. Members brought their lunches and stayed all day. The prayer meetings sometimes lasted from the close of one service to the beginning of the next. At the close of the evening meeting, those who were seeking deeper

spiritual experiences often prayed until the midnight hour or later.

People of various nationalities and races attended the services, and all worshiped together. For a time, the Monday night services were devoted to German-speaking people and the Saturday night meetings were for the Scandinavians. Later, the Saturday night service was designated as an "all-nations meeting." The other weeknight services were conducted in English.

The first Apostolic Faith paper printed in Portland contained a vivid description of what took place in the meetings: "The altar was thronged with seekers. They finally had to dismiss the crowd to make room for the altar service. The hall halfway to the door would be

*Above: Workers unroll a tent canvas at a post-World War I camp meeting.*







*Above: Some of the congregation and workers gather outside the mission at Front and Burnside in the year 1916, one year before the "Jesus the Light of the World" sign was erected on top of the building.*

an altar filled with seekers. . . . Many drunkards and others in awful lives of sin were saved and are still standing true. Husbands that had been drunkards returned to their wives and made homes happy. Most of the work in Portland was not with those who had been saved already, but it was the saving of people right out of the slums and from lives of sin."

A diary entry in the records of Raymond Crawford, the founder's son, contained this account of a typical Sunday in those early days. "A wonderful Sunday at F & B [Front and Burnside]. The crowd at the afternoon meeting was the largest ever witnessed. Every available seat taken and front of platform filled, showing God still attends His Word with power. Brother Clasper preached

a mighty message, which brought forth a hearty response from sinners and backsliders seeking to renew their covenant with God.

"Night service was likewise well-attended. I preached from Genesis 1 and St. John 1, 'God said, let there be light, and there was light.' Several sinners sought God. And we closed the day with happy hearts seeing what God had done. 'And the Lord added to the Church daily such as should be saved.'"

### **Persecution**

Serious persecution was a common occurrence in the early days of the Apostolic Faith work, because the Pentecostal message was something new and different. Many of the old-line formal



churches of the day were disturbed because revival was sweeping the land and people were getting saved, sanctified, and filled with the Holy Spirit. They felt these experiences were fanaticism.

The free mixing of races scandalized many. Portland's *Evening Telegram* published articles mocking the meetings and bringing absurd accusations. Many attended the services out of a sense of curiosity. False rumors were circulated, which only drew more people to attend.

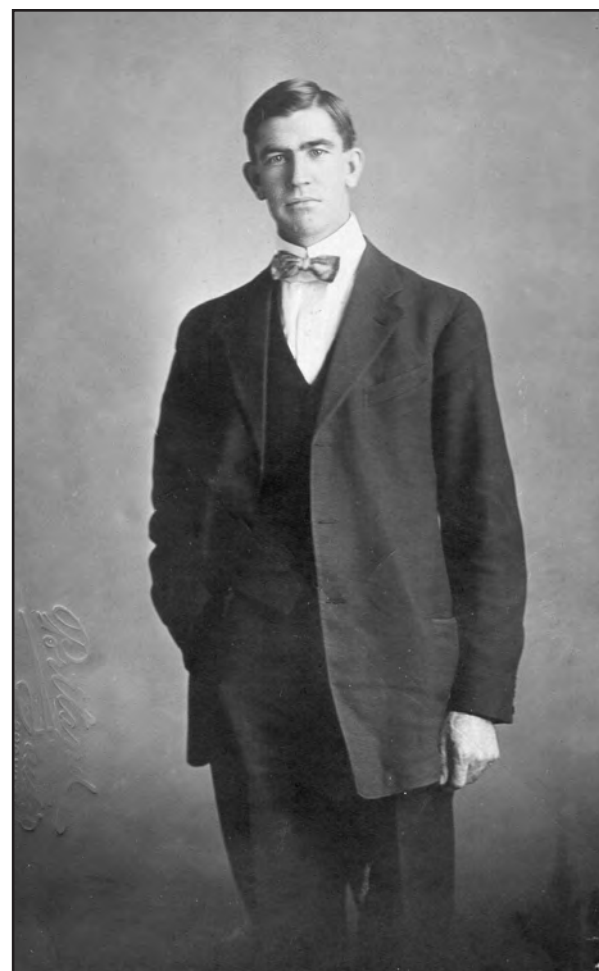
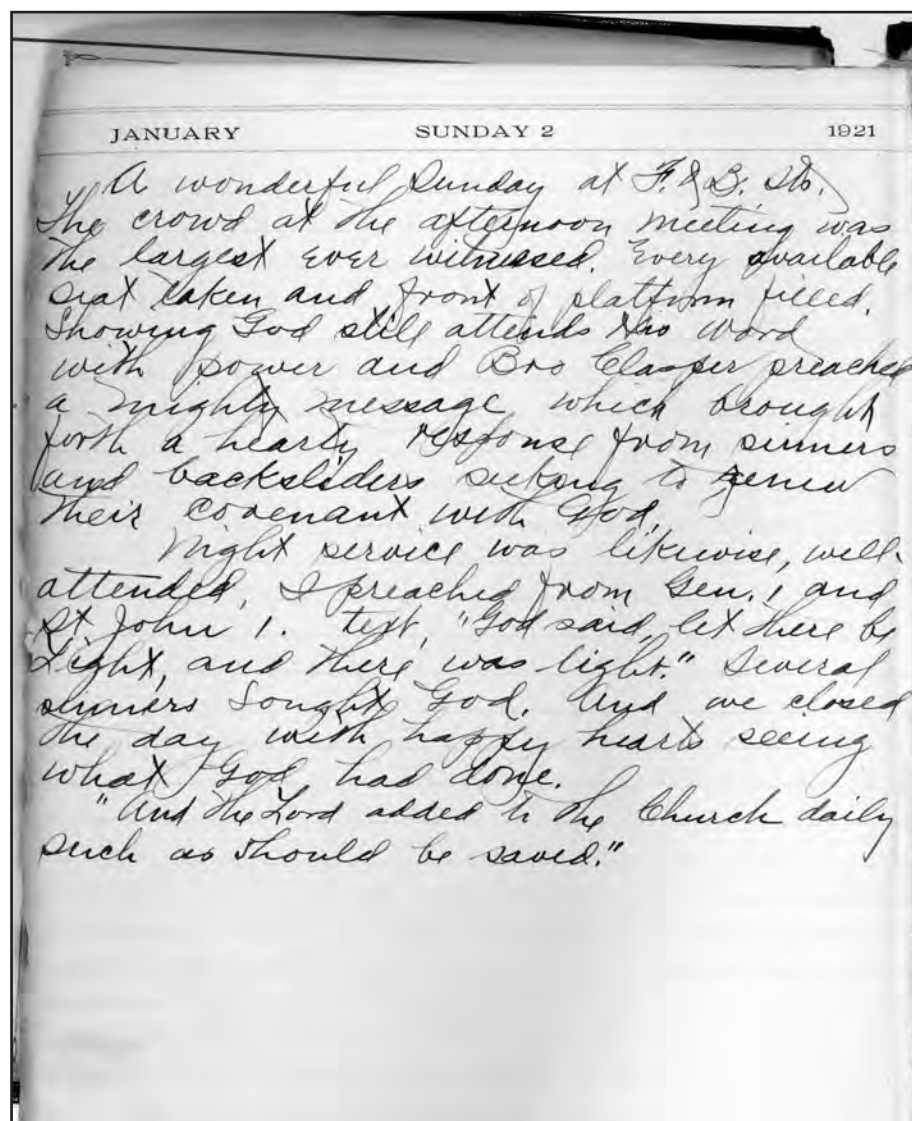
Sometimes antagonists resorted to violent means to disrupt the meetings. A pioneer of those early days recalled, "One night someone

threw that familiar missile of a mob—a rotten egg—at the platform. It missed the folks there on the platform but struck the organ. The raw egg ran down between the keys into the interior of the organ and was hard to clean up, but it did not stop the service, nor hinder it in any way."

The first Apostolic Faith paper printed in Portland reported along the same lines: "Persecutions were terrible. They would throw snowballs, bottles, tin cans, and rotten eggs. Every window in the Mission front was broken out and the glass in doors and transoms. It was a regular battle-field. They had to board up the windows."

*Below left: An excerpt from the diary of Raymond Crawford describing a service at Front and Burnside.*

*Below right: Jack Robbins came into the work in 1907 during the first camp meeting, and labored faithfully as a minister for over forty years.*



One time, some law enforcement officials attended. Because of the stories that had been circulated about the work, they felt it their duty to investigate the happenings at the Apostolic Faith Mission. After looking over the organization and observing what was going on there,

they began to talk to Florence Crawford. They informed her that they had the papers with them to arrest her. Calmly she said, "You will never do it." She knew she was in God's will and that nothing was taking place in violation of the laws of God or man. She had an assurance that God had His hand over the work that He had called her to do. In time, Portland city officials recognized the high standard of Christian living maintained by Apostolic Faith people. They also noted the life-transforming effects the meetings were having on people

previously considered beyond help, and their attitude changed to one of respect.

### Changed Lives

Some of the early-day converts came in through the services held by Apostolic Faith workers on the street corners. Often those who heard the street meetings followed the Gospel workers back to the mission building to attend a

service. One night, a man who had contemplated the murder of a number of people was in a meeting. After arising from prayer, he went outside, removed the revolver from his pocket and threw it into the river. Another person who came into the services was delirious and had to be held down by the workers until they prayed for him and cast out the demons that had him bound.

An early church paper records this account: "A drunkard came one night to the Mission and the Spirit of God got hold of him and convicted him. The next night he was saved. He was restored back to his family. He began to sell off his property and make restitution. After all was straight, he came and sought for a clean heart. . . . He called the saints one day to pray for his sick child, and the child was instantly healed. He invited them to come out to dinner the next day. They came, and after dinner got down to pray. The Lord sanctified him and baptized his wife with the Holy Ghost. That night he came to the mission and God wonderfully baptized him. He has been living this salvation ever since. God has healed him of typhoid fever since then. He was deaf in one ear, and God healed that."

Even the city newspapers occasionally carried accounts of the transforming power of God. One article was headlined, "Erstwhile Sinner is Making Amends." The article identified the man and gave his address. Then it went on to tell how he "hit the sawdust trail at the Apostolic Faith mission last December and since that day he has been following back another long trail and at places where he took the wrong turn he is setting things right as best he may. He has contributed to various conscience funds with the result, he said last night, of a peace and satisfaction he never knew before."

As the new converts were nurtured in the Gospel, there was an ongoing need for patient



Above: Florence Crawford with her children, Ray and Mildred, within a few years of the move to Portland.



Early Days in Portland





teaching, instruction, and correction. When confusion or differences arose, Florence Crawford dealt with the matter in a straightforward manner. While still at the Second and Main Street church, the first “saints meeting” was held. After the close of a regular service, the members gathered with the founder in a second floor hallway. No chairs were there, so the group sat down on the floor. Using the Scriptures, she laid out before them different attitudes and actions that could disrupt the unity of the Spirit.

A woman who was present at that meeting recorded in her personal notes: “I will never forget how that meeting affected us, and how we reacted. We were all eager for God to have His full way in our lives and were willing to yield anything to do His will and to have His Spirit in

our midst. We needed teaching, and she gave it to us. As she talked, different ones in the group spoke up and asked forgiveness of someone else present. This had a wonderful effect on all who were there. The work then went forward with more power. The presence of God’s Spirit was mightily manifested in the meetings, and more souls were saved than ever before.”

### **Evangelistic Zeal**

From the beginning of Florence Crawford’s walk with God, she wanted to reach out to the lost. Her son, Raymond Crawford, related, “As soon as she got saved, she wanted to do something for humanity. She started into rescue work. She used to leave our home in Highland Park and go down to the city of Los Angeles and look for

*Above: Florence Crawford (front row center) with a group of the early workers. Her son, Raymond Crawford, is third from the left in the back row.*



Each summer between 1907 and 1919, a campground was rented for the annual summer camp meeting.



*Top: The tabernacle on the Kenton campground in 1918.*

*Above: Children pose for a picture on the Kenton campground.*

men and women who were down in the depths of sin that she might point them to Jesus and show them a way out. She went into prison work and she worked among the prisoners incarcerated in the jails in Los Angeles.” The spiritual zeal of the founder—a zeal that blossomed into a life-long passion when Florence Crawford received her sanctification and the infilling of the Holy Spirit—was an inspiration to the congregation that began to grow in Portland.

Those who made up the congregation in the early days were true pioneers in Gospel outreach,







and they gave freely of their time and strength. Few, if any, had what would have been considered luxuries in those days. For the most part, the people who attended the mission were of the working class. Not many owned their homes. Only a few had cars. Workdays were generally nine or ten hours long, but these evangelistic-minded people were eager to participate in any endeavor that had potential to bring souls into the Gospel meetings. Some would rush home from a long day's labor, eat a snack, change clothes, and hurry away to take part in street meetings. They first went to

prayer, and then separated into groups to go out on the street corners to tell others about God's grace and His power to deliver from sin. The same street workers came every night; there was no alternating of groups or times. Their intensive work of evangelism proved effective, and the group grew continually.

### First Camp Meetings

In the summer of 1907, a camp meeting was held at Southeast Twelfth and Division. Services in the mission hall were shut down for the summer, and everyone who could make arrangements moved out to the rented campground. The large tent, seating several hundred people, was often filled to capacity and many were turned away.

Each summer for the next few years, the Apostolic Faith workers rented plots of ground in various areas of the city and held camp meetings. The task of finding a suitable location to set up a large canvas tabernacle and numerous family tents was not always easy. One time the large tent had to be pitched where there were no trees to give relief from the hot sun, but nothing deterred the people who eagerly anticipated the coming camp meeting.

Bible teachings given at these meetings were especially beneficial to the growing body of believers who were pioneering this work of evangelism. Messages given on justification, sanctification, the baptism of the Holy Spirit, Christian living, and the coming of the Lord laid the foundation of God's Word deep in hearts and enabled the believers to meet the spiritual challenges of their day.

The first church paper printed in Portland reported this about the 1907 camp meeting: "The camp meeting ran for three months. There was hardly a day but that two or three would get their baptism. One night the crowd outside





Water baptismal services were always one of the highlights of the camp meetings.



*Above: Workers gather to pray by the river bank just before a water baptismal service.*

*Facing page top: The riverboat "Blue Bird," transported people to a baptismal service on Swan Island in 1920.*

*Facing page: Crowds stand along the water's edge to watch the baptismal service.*

unhooked the curtains of the tabernacle and threw in stones. The altar service went right on. Reporters came and kept an account of the meetings in the papers, which, though calculated to oppose the meetings, brought in crowds to hear the truth."

Many were added to the congregation during the camp meetings, as people from various walks of life assembled to hear the preaching of the old-time religion. Members from nominal churches, including deacons, Sunday school teachers, and other Christian workers, became awakened to their spiritual needs, sought God at the altars of prayer, found their hearts' desire, and some chose to affiliate with the Apostolic Faith people.

Water baptismal services were always one of the highlights of the camp meetings, and were indicative of the many who had been converted during the year. Early baptismal services, where

hundreds were baptized, were held in the Willamette and Columbia Rivers. Members of the congregation would gather along the banks to watch as the baptismal candidates went down into the water, where they were immersed by members of the ministerial staff according to instructions given in the Word of God.

Transportation to the baptismal services varied over the years. In 1909 it took five trips of a large launch to transport about 1,000 persons to Swan Island where 219 candidates were baptized. Other years, fleets of chartered streetcars and automobiles took the members to the banks of the rivers.

Another special event at each camp meeting was the ordinance service, where the believers shared the emblems representing the Body and Blood of their Savior, and followed that by a foot washing service. In her diary, one of the pioneers









*Above: Workers prepare to set up the canvas tent that was used as a tabernacle during the early camp meetings.*

of the Apostolic Faith work gave an account of the first ordinance service held in the Portland mission: "I had never heard of the practice of Washing the Disciples' Feet, which is one of the ordinances instituted by our Savior and which He commanded us to observe. Sister Crawford gathered the womenfolk around her, in a part of the hall set apart . . . for this portion of the service. The men had a place set apart for them in another part of the building. She took the basin and the towel and girded herself, meanwhile explaining the Scriptures to us who sat in a big circle around her. Then she started to wash our feet, and we took it up and began to wash the feet of others. Oh, how God met with us there as we observed His Word! . . . I have often thought of what a wonderful blessing would be denied us today if she had not patiently instructed us in

those early days in those things that were new to us. She leaned hard on God for guidance and on the Word of God for instruction, and always showed us on those blessed pages the reasons for everything."

### **Uncompromising Stand**

In the years that followed the establishing of the Apostolic Faith work in Portland, religious leaders in different parts of the country—even some who had initially supported the doctrines preached at Azusa—began presenting what they called "new light." One doctrine promoted the "Jesus Only" belief, which denies that the Father, the Son, and the Holy Ghost are united as one in the Holy Trinity. Another group taught that the second, definite work of sanctification was not a prerequisite for receiving the baptism of the Holy







One man came to talk to Florence Crawford with the intention of changing the mission's theology. He claimed that the experience of sanctification was wrong. Convinced that he could change her mind, he begged her, "Just give me one meeting; all I want is one meeting." She refused him categorically, saying, "You will never get your foot inside of a meeting that I have anything to do with—not even your foot will ever step inside of my place." She was adamant about her

Ghost. Some contended that one work of grace included both salvation and sanctification. Others claimed that a person was baptized with the Holy Ghost when he was saved or sanctified.

Florence Crawford knew that these new beliefs were contrary to the true teachings of the Bible and not in accordance with the doctrines embraced at the time of the outpouring of the Holy Spirit in 1906. Consequently, she took a firm stand against false teachings. Anyone who attempted to present new theories quickly discovered that the organization's founder stood steadfastly on the solid foundation of the Word of God and refused to deviate from any of the Bible doctrines. Through the years, many ministers and religious leaders challenged her and tried to sway her from her convictions, but she stood immovable.

theological position. Her experience had been too hard-sought for her to stray from her original understanding that sanctification was a second definite work of grace.

The body of believers in Los Angeles at the Azusa Street church was not exempt from the influence of false teachings. Before long the doctrine of sanctification was questioned there, and the leaders ceased to teach this experience as a second, definite work of grace.

After Raymond Crawford assumed the leadership role, he expressed his appreciation for the founder's faithfulness to God's Word until her death, commenting, "I am grateful for Mother's bold, uncompromising stand, which kept this work uncontaminated from false teachings; it now stands as a monument to her faithfulness."

*Above: The oldest and the youngest attendees at the Kenton camp meeting in 1918.*



# Campground and Camp Meetings



practically a little city. Adjacent to the tabernacle, there would be a restaurant, a grocery store, utility buildings, and scores of family tents. Many local members would give up their rented houses or apartments and move onto the grounds for the duration of the summer meetings, which continued for three months.

Eventually, the length of the summer meetings was reduced to seven weeks, but the time element seemed to make little difference in the number of conversions. An Apostolic Faith paper published at the close of one of those camp meetings related: "More souls were born into the Kingdom during these seven weeks than in any previous camp meeting. Whole families, people who were hardened in sin, people from the better walks of society, professed Christians, and even ministers, found salvation at the old, tear-stained altars where hundreds wept their hearts out to God."

In the large tent tabernacles, a sawdust trail led the way to the place of prayer, and the kneeling space around the little pine benches was

*Top right: The front gate and the large tent used during the 1920 camp meeting, just after the Duke Street campground was purchased.*

*Above left: Interior of the tent used at the first camp meeting on the campground.*

Since the beginning of the work in Portland, the Apostolic Faith organization has held annual midsummer camp meetings. Over the years, these conventions have proved to be a source of spiritual revival and a valuable means of evangelism.

From 1907 through 1919, camp meetings were held each summer at rented locations in the city. Though there were many hardships in those early-day camp meetings, every effort was rewarded. Consecrated hands helped in the work of clearing the grounds and setting up what was











sing an old Gospel hymn. The tumult quieted, and the troublemakers skulked away in the darkness. God's hand was clearly over the group—if the tent had fallen it could have caused a serious fire, because gasoline torches provided illumination inside, and sawdust and straw carpeted the ground. In spite of the disturbance, the Spirit of God worked unhindered in the hearts of earnest seekers, and one man even received the baptism of the Holy Spirit while the commotion was going on!

The 1909 camp meeting, held in the Montavilla district of the city, was also remembered for conversions of a number who became zealous soldiers of the Cross. There were two Fulton camp meetings, one held in 1910 and one in 1913. The camp meeting of 1911 was held at Southeast Eleventh and Division. The 1912 campaign was located at Eighteenth Avenue and Holgate Street. The location of the 1914 camp meeting was in the Alberta district. The next four camp meetings were



*Top: Women wait their turn to be baptized.*

*Above: Tents alongside the river offered a place for those being baptized to change into dry clothes.*

*Right: Another riverside baptismal service.*





held in the Kenton area, and the last camp meeting before the Duke Street campground was purchased was held in the Rose City section of the city.

A letter from the Apostolic Faith Mission, sent out in 1914 after the camp meeting, brought this report: "The camp meeting closed here August 2. It was the most wonderful camp meeting we have ever seen . . . A sister from Cincinnati came to the camp meeting sick in body, and the Lord touched her and gave her the baptism of the Holy Ghost; while under the power, she saw Jesus pouring oil into her vessel. A woman from Leavenworth, Washington, was lame and had other diseases, and went home perfectly healed, and is telling all her neighbors and rejoicing as happy as she can be. A man came to the camp meeting and was saved and sanctified and healed

from the results of a terrible accident, from which he had suffered for years. He had to use a cane in walking. The Lord healed him at the altar, and now he has thrown aside his cane and is telling everywhere what God has done for him."

### Outdoor Baptismal Services

At the close of the annual camp meetings, a water baptismal service is held. In the early days, these services were held outdoors, with the candidates being baptized in the river. Always a sacred scene, a baptismal service was especially impressive when scores of candidates followed the officiating ministers into the river's waters. Members of the congregation stood on the bank and sang familiar Gospel hymns, including the old favorite, "Shall We

*Above: An interior view of the tabernacle on the Kenton campground, where camp meetings were held from 1915 through 1918. The signs were handmade by Clara Lum, who came to Portland from the Azusa Street mission to assist Florence Crawford.*







*Top left: Laying out the rafters for the tabernacle.*

*Top right: Construction of the huge domed structure was an amazing feat accomplished mainly by volunteer laborers.*



Gather at the River?" Frequently, a group of musicians would accompany the singing on their instruments.

While most of the baptismal services over the years were held during summer months, one of those not-to-be-forgotten events was held on New Year's Day of 1918. Fifty-seven converts joyously went into the river's cold waters to observe this ordinance, signifying through water baptism their spiritual burial and resurrection with Christ.

As time passed it became more difficult to find proper locations along the river in the Portland area for the baptismal services. In 1929, a large baptistery was installed in the present Duke Street tabernacle and scores of converts were baptized there annually. When the church was built across from the campground, a beautiful baptistery was installed there. Since that

time, baptismal services have been held in the church during camp meetings and at various other times during the year.

### **The Duke Street Campground**

In 1920, an eleven-acre grove of towering fir trees at Southeast Fifty-second and Duke was purchased for use as a campground. The acreage was fronted by Duke Street—then a dirt road—and was in need of much attention and hard work. One pioneer member reminisced, "The grounds had many bushes and plants, like hazelnut bushes, tiger lilies, and poison oak!" Willing workers pitched in to clear the underbrush and beautify the grounds for the honor and glory of God.

When the expansive landscaping of the grounds was first started, the founder took an active role. Florence Crawford had an eye for beauty, and she would say to her helpers, "Put





the begonias here, the fuchsias over there, and border this winding path with variegated petunias. We will put the climbing rose bushes along the outside fence."

Today, tall trees overshadow an expansive lawn. Paths lead in different directions: to the large stone fountain, to a lily pond opposite it, and to the restaurant and outdoor patios. Choice shrubs and ornamental trees contribute toward making the place a scene of distinctive beauty.

At night the campground does not lose its attraction. Floodlights point toward the tabernacle, illuminating the words, "Jesus the Light of the World." A ten-foot, gold-colored star glistens above the sign. Decorative lights glow along the main path leading from the gated entrance on Duke Street to the front doors of the tabernacle. Of special beauty after dark is the illuminated fountain which throws rainbow-colored sprays into the night sky.

Over the years, many have worked to keep the grounds in good condition. For several decades, thousands of annuals were grown in a greenhouse on the property and transplanted into the flowerbeds in the spring. Though the greenhouse is no longer there, and some of the annuals replaced with perennials and blooming shrubs, the campground continues to be well-known as one of Portland's beauty spots.

### The Tabernacle

Gracing the center of the grounds is the large domed tabernacle, which was built in 1920-1921. William "Uncle Bill" Paulson, a man who had been converted only a few years earlier, designed the imposing building. Measuring 100 x 125 feet, with a height of 50 feet, its construction was a major feat. The task was accomplished by a group of volunteer laborers who were not afraid to undertake difficult projects. One challenge

was putting into place the huge roof trusses, each of which weighed several tons, and was secured by central bolts weighing 300 pounds each. A twenty-foot space between the roof and ceiling provided coolness on warm days. Seating 1,800 to 2,000 people at that time, the sides of the building were canvas curtains that could be raised or lowered according to the weather.

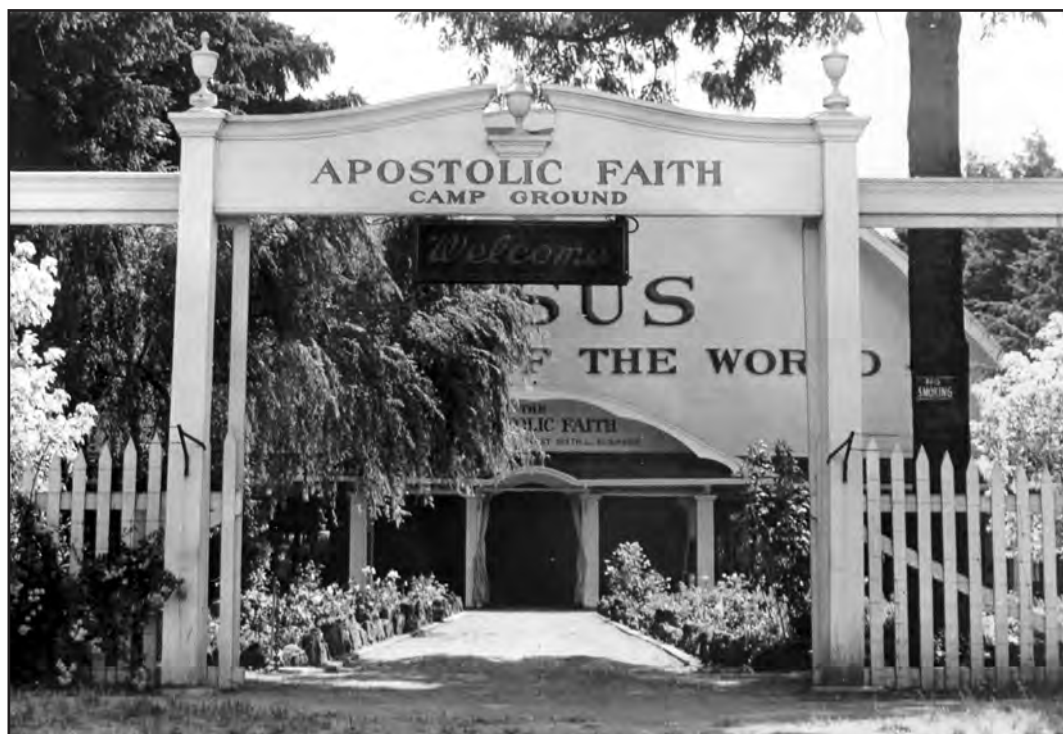
The tabernacle was first used in the camp meeting of 1921. Initially, services were only held in the tabernacle during the summer camp meeting, and the building was boarded up for the remainder of the year. Later, Sunday attendance at the church downtown increased to the point where there was not adequate room for Sunday school classrooms, and parking became a problem. The decision was made to enclose the tabernacle, making it usable year around.

In 1939, the addition of wings to the sides of the tabernacle added thirty-six feet in width and greatly increased the building's seating capacity. In the fall and winter of 1947, the tabernacle was enlarged, enclosed, and insulated. The



Above: Florence Crawford and a worker stand below a sign announcing the meetings.

Below: A wooden gate framed the path toward the tabernacle from Duke Street.





**APOSTOLIC FAITH**  
Opens 31st Annual  
**CAMP MEETING**  
Corner S. E. 52nd Avenue and Duke Street  
**Sunday, June 27**

**Throngs Will Attend. Many States Represented.**  
Large, permanent wooden Tabernacle, seating over 2000 persons.  
66-piece Orchestra—150-voice Mixed Chorus  
Spirit-filled ministers will rightly divide the Word of Truth.  
Marvelous testimonies a part of each service.  
You will see full altars, hundreds praying, here where the works of God are truly manifest.

**SERVICES: Sunday, 10:30 A. M., 2:30 and 7:30 P. M.**  
Every Afternoon and Evening (except Monday and Saturday) at 2:30 and 7:45.  
Radio Broadcasts, KWWJ—Sunday 2:30 to 3:30 P. M. (the entire service), and Tuesday, Wednesday, Thursday and Friday, 7:00 P. M., direct from the platform at the Tabernacle.

*A Collection Is Never Taken*  
**YOU'LL LIKE THESE MEETINGS**

Center: A flyer announces the opening of the thirty-first camp meeting.

Top and right: The tabernacle originally had canvas sides which were raised to let the breeze blow through. The floors were sawdust, and seating was on rustic wooden benches.

radiant heating system installed was unique at that time. Copper tubes were laid five inches apart in the floor. Warm water flowing through the pipes gave even heat in the building, not varying more than two degrees from floor to ceiling.

The remodeling of the tabernacle changed the appearance of the interior. Sawdust gave way to a hard-surfaced floor; thick layers of straw on the area around the altars gave way to carpet; 2,400 modern auditorium seats replaced long wooden benches. However, the Spirit present in the meetings never changed.

### Personal Recollections

Those who attended the early camp meetings have precious memories of times on the “old campground.” A veteran minister, Norman Allen, whose parents were baptized in 1918, spoke of his recollections of the first meetings







Those who attended the early camp meetings have precious memories of times on the "old campground."

on the Duke Street grounds. "During camp meeting, we lived on the campground for seven weeks during the summer months. Those who rented homes during the year would store their belongings with friends and give up their homes, saving a couple of months' rent. In our tent we had a wood cook stove that Mother cooked on. It also kept us warm on rainy days. Children had to play by their own tents, and weren't allowed to run about. The wash tent was a busy place—no automatic washers in those days! Mother taught my brother and me how to embroider to keep us quiet.

"There was a very good store, located where the shower rooms are now. We could buy staples such as eggs, bread, and milk. The store also had an excellent meat market. Some campers used ice chests to preserve their food. A man would drive through the grounds selling ice. Children would follow him around and get ice chips whenever he had to cut a block to size.

"In the tabernacle there were benches, sawdust chips in the congregation area, and straw around the altars. Teachings were at 2:30 in the afternoon, and lasted for two hours, with the majority of the time given to the teaching itself. Children's meetings were held in the children's tabernacle [now a maintenance facility] in the mornings."

Among Reverend Allen's memories were the duties to be completed every evening after the services. He would help pick up the songbooks and "roll" the benches back so the sawdust could be evened out and sprinkled with water to control the dust before the meetings on the following day.

*Above: Florence Crawford (right) and workers gather in the office tent on the campground.*

*Below: Duke Street was still a dirt road in the 1920s.*





*Right: Guests line up outside of the restaurant in the late 1940s.*

*Below: Ladies of the congregation assist in food preparation and cleanup in the camp restaurant.*

*Bottom left: An interior view of the old dining room, with waitresses serving the guests.*



### Improvements on the Campground

In 1926, a 250-foot well was drilled on the campground and its water piped throughout the area. In 1927, a massive stone fountain was built in the landscaped area at the front of the grounds.

Improvements continued as the “little city” grew. In the 1930s, community kitchenettes were built at various spots around the grounds. Later, running water and refrigeration were added to them. Around the large cookstoves and long tables, new friendships were made and old acquaintances renewed.

In 1949, a chapel east of the tabernacle was built to provide space for the beginners’ Sunday school department. That area is now designated as the “Quiet Room,” a cool and comfortable area where visitors to camp meeting can relax, read, and enjoy the fellowship of other campers between the services. During camp meeting, the campground office occupies the front part of that building.

In 1952, a domed building west of the tabernacle was constructed. Referred to as the







*Left: A 2004 photo of the current restaurant, which was built in 1962.*

*Below: Tents lining the main road through the campground, with the laundry building to the left.*

*Bottom right: A view of the store on the campground where campers could purchase basic supplies.*

West Chapel, this building was initially used for primary, junior, and intermediate Sunday school classes. Currently, children's meetings are held there during the camp meetings. During the remainder of the year, the building is used as an activity center. In 1962, a new restaurant and snack bar was built for the benefit of the campers. A shower room replaced the old store building in 1977.

### **Housing on the Campground**

In the early days, campers were housed in tents located around the campground. Each year, hundreds of canvases were sorted out, the right size was found for each wooden tent frame, and the heavy canvases were tugged into place. It required many willing hands to accomplish this task! Usually the job was done on Memorial Day—the day when the congregation has its annual workday and picnic. Brooms, mops, hammers, saws, shovels, rakes, and paint brushes are still in action on this date each year, when preparations are made prior to the the opening of the summer camp meeting.







*Clockwise from top left:  
Loading sawdust for  
spreading on tent floors.*

*Looking down the road.*

*Workers hoisting a tent  
canvas onto its frame.*

*Stuffing straw into ticks.*

*Ladies sweeping one of  
the many tent frames.*







*Left: During the early years, the camp office was housed in a tent.*

*Below: Charles Rodman (left) and another gentleman visit in front of the office tent.*

*Bottom: Inside the camp office, Alice Perry (center) and other workers tend to the ongoing correspondence ministry.*

During the years of 1955-1959, the campground underwent a change in the type of housing accommodations. After World War II, canvas became scarce and expensive, so the decision was made to replace the tents with cabins. One by one, the old tent frames came down. Carpenters went to work, and more than 600 small cabins were built, making a colorful little cabin city.

Preparing the guest quarters is easier today. When tents were the “summer homes” for the campers, sawdust had to be taken to each tent site for a floor covering. Straw was packed into ticks for mattresses. Bed frames, tables, and chairs were moved into the tents, only to be moved out again at the close of the camp meeting, when everything had to be stored away until the next year. Today, the minimal furnishings in the little cabins are left intact from one year to the next.

Another innovation that has developed in recent years is the provision for RVs, with hook-ups for water, electricity, and sewer.

### **Annual Camp Meeting Conventions**

Each summer—and practically overnight—the campground on Duke Street turns into an active little community with a population of as many as





2,000 inhabitants. Though the duration of the annual sessions has been shortened, members from the United States and foreign countries still find them a refreshing and spiritually challenging time. Over the years, these annual gatherings have established an indescribably precious bond between members around the world.

Throughout the camp meeting, members of the Portland congregation work shoulder-to-shoulder with foreign visitors, pastors, and workers from branch churches to accomplish the tasks that keep camp meeting running. For all the efforts and for all the prayers offered, there is a worthwhile reward—seeing souls brought to the Christ of Calvary. Attendees are thrilled as they witness hundreds of people pressing their way down the aisles to the place of prayer, just as they did in years past when people crowded the “sawdust trails.” At these altars, countless





numbers have prayed through to the reality of a genuine experience with God.

During the two-week sessions, ministers and laymen from local and branch churches enter into an intensive study of God's Word and become better equipped for service, as well as more united and strengthened in the faith.

Besides the hundreds who attend these services from points throughout the United States, visitors come every year from countries around the world. It requires a real sacrifice for some to make the long journey to Portland, but they are soon amply rewarded. Every attempt is made to ensure that those who attend feel at home as soon as they come onto the grounds. At the office, visitors are welcomed and assigned

to their little cabin "home" for the duration of the convention.

Although the primary purpose of the camp meetings is not fellowship, God does add that joy also. Christian families and friends who have been laboring in distant fields of service for God meet on the grounds. In fact, each camp meeting seems to be a grand reunion of the children of God who gather from all parts of the world. Those who come for the first time soon feel that they are members of this big family too, and all enjoy this special time together.

### Daily Activities

Each day of a camp meeting is one of continual activity. Sunday is an especially full day,



*Facing page top left:  
One of the fire crew  
explains the alarm  
system to a young boy.*

*Facing page top right:  
Ladies at a camp meet-  
ing in the late 1940s use  
the laundry facilities on  
the campground.*

*Facing page bottom:  
Campers come to the  
supply cabin for extra  
blankets, kerosene  
lanterns, and other  
necessities.*

*Left: Children gather in  
the children's tabernacle  
for their own meetings in  
the early 1950s.*







*Top left: Tent frames were replaced with cabins in the 1950s.*

*Top right: The big stone fountain.*

*Above: Trailers line a road in the 1950s.*

*Left: Audrey Wallace was fire chief for years.*

with Sunday school, a morning devotional service, an afternoon youth service, and an evening evangelistic meeting. Each morning, Tuesday through Friday, a Bible teaching service is held. The three foundational spiritual experiences of justification, sanctification, and the baptism of the Holy Ghost are emphasized along with practical Christian living. The challenge to spiritual progress, both personally and as the Body of Christ, is issued repeatedly throughout the services in many different ways.

As each camp meeting goes forward, it is clear that the words of admonition are taken to heart. Meeting after meeting, those who were seeking spiritual experiences when they arrived at the camp meeting stand to their feet and glorify God for filling their needs. In fact, often so many want to testify that four or five people may be standing at one time, waiting for their turn!



Every year, many willing hands are required to take care of running the camp.



Top left: The camp office, now located in the front of the East Chapel, is a scene of busy activity during camp meeting.

Above: Veteran ministers Dick Taylor and John Friesen baptize a young boy in the 1980s.

Left: For many years, baptismal services were held in the baptistery located under the tabernacle platform.







At the close of each service, all are invited to pray. Many respond to the invitation and make their way to the front where they kneel in prayer, some seeking forgiveness for sins, and others praying for a closer walk with the Lord.

### **The Role of Music**

Those who attend the camp meetings greatly enjoy the musical portion of the conventions. The choir and orchestra always begin the first Sunday morning service with a rousing and jubilant theme, setting the pace for the remainder of the services. Throughout the camp meeting, the choir, ensembles, and soloists sing songs that stir the hearts of the listeners. The orchestra, which presents varied special selections of sacred music, also plays during the congregational singing. In





these meetings people really sing in heartfelt praise to God. There are a number of traditional favorite congregational songs, which are often sung several times during the camp meeting.

Of special interest to music lovers is the annual midsummer concert, currently given on the first Monday evening of the convention. Music lovers in the city of Portland and outlying areas look forward to this long-standing tradition and thoroughly enjoy the sacred and classical presentations by the orchestra, choirs, ensembles, and soloists.

### Special Events

Camp meetings are often the setting for special workshops held for attendees from the Portland congregation and branch churches who are



*Facing page top: The Serenaders delighted old and young alike as they strolled through the campground making music in the early 1960s.*

*Facing page bottom: The congregation inside the tabernacle during a camp meeting service in 2003.*

*Above: Attendees gather on the tabernacle lawn for an outdoor evening of music on the last Saturday of camp.*

*Left: Jim Maxwell leads the choir and orchestra in a number, featuring Butch Carey as soloist.*





Right: The earliest picture of the Apostolic Faith orchestra; the photo was taken in 1918.



Below: Roberta Oyler, longtime principal organist, at the keyboard of the large pipe organ in the tabernacle.

Facing page top: An octet performs a vocal selection in 2003.

Facing page bottom: Africa District Superintendent Paul Akazue, and his wife, Jane, pose in front of the tabernacle at the 2002 camp meeting with Superintendent General Darrel Lee, and his wife, Debbie.

involved in Sunday school, music departments, or other phases of outreach activities. Sometimes during the camp meeting, representatives from international branches of the work, or those who have visited a foreign branch church, give presentations telling what God has done in distant places. These sessions are always an inspiration to those who attend.

On the final Saturday morning of the camp meeting, an ordinance service is held. This special time always concludes with many hugs and tears, as the Spirit confirms the unity and harmony among people of diverse race, culture, and nationality. In the afternoon of that same day, a water baptismal service is held in the church sanctuary across Duke Street. Each year, many converts, young and old, are immersed.

### Looking Back and Looking Ahead

During a recent camp meeting, a singer from one of the organization's branch churches







At the close of each camp meeting, those who attended look back on the time with gratitude for the spiritual ground that was gained.

mentioned that when he was just a child, his parents had told him that someday, when they had enough money, they would go to the camp meeting in Portland. That day came.

Many years later, he commented, “This is my anniversary. I am thankful that fifty years ago, we came to Portland, Oregon. I came on the grounds and I said, ‘This is like Heaven on earth.’ Do you know why? Well, the beautiful flowers, the beautiful trees, the beautiful singing, the beautiful music. I noticed how pure the air was—like heavenly air. Oh, there were so many wonderful things! No one was swearing, no one was smoking, no one was getting drunk, and the Blood-washed throng was there. What a wonderful thing! I received the baptism of the Holy Ghost that year! And every time I come on the campground, I still think it is like a little bit of Heaven on earth.”

Many would echo that sentiment. At the close of each camp meeting, those who attended



look back on the time with gratitude for the spiritual ground that was gained. And they look ahead with anticipation to the continued blessing and presence of God as they return with new spiritual vigor to their post of duty.



# Portland Headquarters Church



*Above: In 1908, the organization obtained a headquarters building at Southwest Front and Burnside that became known as "The Gospel Lighthouse by the Bridge."*

The Portland church is the headquarters of the international Apostolic Faith organization. Currently, it is located at 5601 SE Duke Street, in the Woodstock area of Portland. However, since the organization first began in Portland in 1907, the headquarters church has occupied buildings in several locations.

## Early Locations

The renovated blacksmith shop where Florence Crawford preached her first sermon in Portland was located at Southwest Second and Main. In the fall of 1907, at the close of the first Apostolic Faith camp meeting held at Southeast Twelfth and Division, a larger hall, located at

Southwest First and Madison, was rented. Accommodations in those early day mission halls were humble, but this did not hinder God's work. Services were always conducted in a spirit of enthusiasm and confidence, and God continued to bless His people.

After the close of the Mount Tabor camp meeting in 1908, the Apostolic Faith organization obtained the large building at the corner of Southwest Front and Burnside for its headquarters. In 1917, the first electric sign bearing the message "Jesus the Light of the World" was erected on top of that building.

The congregation grew steadily and the auditorium at Front and Burnside, which



Portland Headquarters Church



The mission at Front and Burnside was the spiritual birthplace of many souls.



originally seated only 150, had to be enlarged. One remodeling project included the removal of a wall and middle partition, giving the church the use of the full width of the building and providing a seating capacity of about 400. The children used a downstairs chapel for some of their services. The lower floor also accommodated the printing and publishing departments. Old-fashioned coal stoves furnished heat for the building.

Known as "The Gospel Lighthouse by the Bridge," the mission at Front and Burnside was the spiritual birthplace of many souls. Since it was situated at the west end of the Burnside Bridge, people walking across the span some-



Top left: Interior of the mission at Front and Burnside after it was enlarged.

Left: After his daughter was miraculously healed, John Clasper came with his wife to a service at Front and Burnside. Though a church-goer, God dealt with him about his hypocritical life. He prayed through to salvation and became a minister and faithful servant of God.



The property at Northwest Sixth and Burnside, between the uptown business section and the skid row district, was an ideal site on which to build a mission.



*Above: In 1922, work began on a new headquarters building. Clearing the lot of existing buildings was the first step. Then the construction work began.*

*Right: Raymond Crawford lays the first brick of the headquarters building at Northwest Sixth and Burnside Street. At left in the photo is Newt Leshner, a bricklayer and an early convert who came into the Gospel in Oakland, California.*



times were attracted by the sound of singing coming from the open windows. Some came into a Gospel meeting, and more than one was saved as a result.

In a letter from the Apostolic Faith headquarters office, dated September 3, 1914, this account was given of a Thursday night service: "That night at the mission, there was a most wonderful prayer service and then the testimony meeting began. Some young converts testified, and one of them was shouting the praises of God with uplifted hands. It melted everyone and all rejoiced and praised God. Then the song was sung again and again: 'Jesus' love is deeper, richer, fuller, sweeter, Sweeter as the years roll by.' The power fell on the people and for a long time no one could testify, nothing could be heard but the praises of God, and many were standing with uplifted hands. A minister arose with Bible in hand and started to read the second chapter of Acts, where it reads, 'They were all with one accord in one place.' And the power from Heaven so fell on the place that nothing





could be heard but a call to prayer, and the altar was at once filled and also many rows of chairs, and the power continued falling. A boy who had come in just as the power began falling—a backslider—rushed to the altar and was saved; other sinners were saved. There was such a wonderful spirit of unity and Heaven that no one wanted to leave.”

### **Sixth and Burnside Building**

In the year 1922, after holding services for fourteen years in the building at Front and Burnside, there was again a need for larger quarters to accommodate the growing congregation. That same year, the city began considering plans for a new Burnside bridge, which eventually would necessitate tearing down the Front and Burnside mission. It became imperative to secure another

location. However, the church people wanted to stay in the downtown area and there did not seem to be any place to rent. Florence Crawford told them, “We will have to be sure that we know the mind of God in this. Do pray—fast and pray—that we will move according to the will of God.” Their prayers were answered, and after much investigation, a promising solution was found.

In the downtown district of Portland, an old pioneer’s estate was for sale—a quarter of a city block, at the intersection of Northwest Sixth Avenue and Burnside Street. It was an ideal location, halfway between the uptown business section and the skid row district, a good site on which to build a mission.

The price of the property alone was \$150,000, and construction costs for the new headquarters building would be added to that. This was not a

*Below: Much of the work on the new building was accomplished by volunteers who were members of the congregation.*



*Below: The newly completed headquarters building, with the "Jesus the Light of the World" sign above it.*

small financial undertaking, and would have been staggering to the small and comparatively poor congregation had they not been rich in faith.

Before the new site could be procured, members made donations totaling over \$8,000 as a token of their faith. Some pledged to pay a certain amount each month to help finance the project. Others offered time and labor to the building project.

Once the property purchase was finalized, the corner at Sixth and Burnside became a beehive of activity. On the last day of February, 1922, workmen began tearing down the frame build-

ings formerly used as saloons, theaters, and cheap rooming houses. Within two months, the plot had been cleared, the basement excavated, and the foundation poured. Tradesmen in the congregation did most of the construction work. Some of the men worked all day; others came after their day's work elsewhere and helped in the evening. One of the members—a retired businessman and structural engineer—supervised the project.

The building began to take on a finished appearance when bricklayers put up the exterior face of the building. Raymond Crawford remarked, "It brought joy to my heart when on







On August 27, 1922, the new headquarters was dedicated. The auditorium, with a seating capacity of 1,000, appeared spacious compared to the former places of worship. In spite of its size, 200 extra chairs had to be brought in at the opening service to accommodate the overflow crowd.

The already well-known sign, "Jesus the Light of the World,"

May 1, 1922, at 8 o'clock in the morning, I was privileged to lay the first brick. Forty days later, June 9, Mother laid the last brick. That was truly a time of thanksgiving! The ministry and workmen together bowed their heads and Mother prayed that a soul would be saved for every brick laid."

The women of the church also contributed, preparing and serving meals to the workers in an old frame building at the rear of the lot. Often they served as many as seventy-five or eighty workmen at one meal.

After six months of intensive labor, the work was finished and passed inspection by the city officials. The attractive new headquarters church was a two-story 100 by 100 foot building. The exterior of the building was of red brick with trim of white brick. The first floor included ten rental spaces that were initially occupied by shops, offices, and restaurants. Other rooms on the ground floor were designated as the headquarters office, the mailing and printing departments, and a prayer chapel. On the second floor was the spacious church auditorium with a platform at one end.

was moved from the Front and Burnside mission to its new location at Sixth and Burnside. Shining fifty feet above the building, and topped by a brilliant star, the sign blazed forth its message from the heart of the city for more than sixty years.

One time, a reporter from a local newspaper asked if anyone had ever been converted because of the sign. The answer was affirmative. Over the years, people who became born-again Christians after they "followed" that star have given testimonies in Apostolic Faith services.

One man wrote from North Carolina that when he visited Portland, he had observed the sign, and had asked a police officer, "What is under that sign?" The officer told him, "Oh, it is a church group. I think they publish a little paper." The man came down the street to the church, found the literature rack near the front door, and took a copy of the paper. He went back to his home in North Carolina, and the next Sunday, he gave his life to the Lord as a result of what he read in that "little" Gospel paper.

*Above: The interior of the headquarters building at Sixth and Burnside before the wall was moved in 1930.*



Moving the wall was deemed impossible, but William Paulson, who had supervised the building's construction, came up with an ingenious plan.



For many years, a “traveling” sign with moving words traversing a framework fifty feet in length was also on top of the building, and it delivered short Gospel messages to the city below. Due to a slight curve in Sixth Avenue, from the downtown section of the city the church appeared to sit squarely in the middle of the street. The “Jesus sign,” with the star above it, and the traveling sign below it, became a well-known landmark in the city sky.

### Moving the Wall

Five years after the dedication of the new headquarters, more space was needed. A wooden building on an adjoining lot was purchased in 1927. Then, in 1930, the City of Portland chose to widen Burnside Street. Since the church was situated on Burnside, twenty feet would need to be taken off the south side of the building. This meant that the rented spaces would have to be reconstructed, the building entrance changed, the seating arrangement altered, and a balcony added to compensate for the loss of seating space. Still, these alterations were minor when compared with the problem of tearing down and rebuilding the exterior brick wall.

No duplicate brick was available, and a substitute would give the exterior of the building a patchy look. Then, out of the dilemma came an idea—that of separating the wall from the body of





## SPECIAL NOTICE

After successfully moving the Burnside wall of our building and completing the reconstruction of our large Auditorium, we wish to announce the opening of regular services at the APOSTOLIC FAITH BUILDING, Corner Sixth and Burnside Streets, Sunday, Oct. 26th. Three services will be held—at 10:30, 2:30 and 7:30. An orchestra concert by the 40-piece ensemble, Sunday evening at 7:30. A mixed chorus and male quartet will furnish special singing. The Gospel will be preached in its fullness. Meetings each night during the week at 7:45, except Monday and Saturday. The public is invited.

the building, demolishing the required 20 feet, and then moving the wall across the space and reattaching it to the main part of the structure.

The wall was 100 feet long, 12 inches thick, 44 feet high, and stood 12 feet above the sidewalk level over plate glass windows. City engineers said it could not be moved successfully. However, a member of the church—William Paulson, the man who had supervised the construction of the building—drew up an ingenious system for accomplishing this seemingly impossible task. A track was constructed on heavy timbers, with steel rollers placed under the sections of the wall. The actual moving was accomplished by means of

jacks. Volunteer workers operating the jacks were mainly members of the music organization of the church, and their sense of rhythm was advantageous. Synchronizing their efforts and cued by electric, colored lights, the operators rhythmically turned every jack at a given signal.

The moving of the wall began at 8 o'clock in the evening and was completed around 5 o'clock the next morning. Some members spent the night at the scene watching and praying, while others were praying at home. When the job was finished, the wall had been placed within one-sixteenth of an inch of the exact position desired. With God's help, the seemingly impossible task had been

*Facing page: A view from Sixth Avenue of the scaffolding in place prior to the move.*

*Above left: William Paulson and two workers look at the scaffolding on the wall facing Burnside Street.*

*Above right: A news article announced that meetings would resume.*





*Above: Replacing the star on top of the sign after a huge wind-storm blew it down in October of 1962.*

*Right: The traveling sign on top of the headquarters building announces the coming camp meeting.*



accomplished.

The location at Sixth and Burnside was a soul-saving station in downtown Portland for nearly sixty years. Many pioneer members lived to see their children, grandchildren, and great-grandchildren pray at the altars where they themselves had been saved. The building was expanded several times, until all available space on the ground floor was utilized to accommodate the office, printing plant, and storage areas.

Sunday services were transferred to the tabernacle on the campground in the late 1940s because of parking problems and the growing numbers attending the Sunday services. Then, beginning in June of 1976, weeknight church services were also moved to that location. The headquarters office and printing plant continued to be housed in the Sixth and Burnside facility until 1980, when the move was made to a new office building across Fifty-Second Avenue from







the campground.

#### **Last Service at Sixth and Burnside**

On Friday night, May 23, 1980, a farewell service was held at the Northwest Sixth and Burnside location, commemorating the many blessings God had given to His people there. Visitors came from branch churches to join the Portland congregation one last time in the familiar old building before the property was turned over to the new owners. There were even some present who had worked on the construction of the building fifty-eight years earlier.

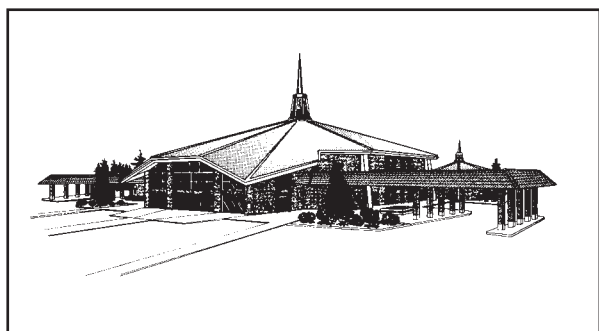
Old-time Gospel hymns provided a musical background for the events of the evening. Ruth

Ashwell, a woman who had worked for more than thirty years in the headquarters office below the sanctuary, summarized in her testimony the feelings of many, saying, "When we were packing for this move, many memories crowded in—memories of spiritual battles fought and won here." Other testimonies included that of a man who had been brought to the building many years earlier when he was a seaman. A young woman who was one of the last people saved at the Sixth and Burnside building told how God had drawn her to Himself at that very spot.

In the closing message, Loyce Carver commented that those present had the ad-

*Above: The last meeting at the Northwest Sixth and Burnside church was held on May 23, 1980.*





Above right: Elmer Luka (left) and Loyce Carver at the groundbreaking ceremony.

vantage of having attended services at the building at Sixth and Burnside. “We are an advantaged people—we have heard many sermons which told us that the answer for sin, the key to the door of salvation, was repentance. They made it very clear what repentance means—to turn away from sin, leave it behind, and never touch it again. When we do that, it gives us faith in the Gospel of Jesus Christ, which has the same power it had in Jesus’ day and the same it had fifty-eight years ago [when the Sixth and Burnside building was dedicated]. . . . We who have passed by this ‘Lighthouse’ have a responsibility before God and

When the time came to transfer ownership of the building, Bob Green, a church member who had helped with maintenance on the building since he was a teenager, told of handing over the keys to the new owners. "After we sold the building, the new owner wanted his maintenance man to get together with the church's maintenance man. That was me, so we walked through the building together and I showed him the electrical, the plumbing, and other items regarding the structure. Then he had to hurry off, and he told me, 'You lock up the building.' I stood there





A groundbreaking ceremony on July 4, 1982, initiated the construction of a new headquarters church in southeast Portland.



in the Sixth and Burnside auditorium, and I thought, This is the end of an era. I am the last one to leave. I went down to a chair where the Lord had saved my soul, and knelt down. There, all alone, in the place where the Lord redeemed me and wrote my name in Heaven, I prayed the last prayer prayed at Sixth and Burnside."

#### **New Church in Southeast Portland**

After much prayer, and months of exploring options, drawing plans, and obtaining permits, a groundbreaking ceremony on July 4, 1982, initiated the construction of a new headquarters

church in southeast Portland. The site for the new building was a four-acre piece of ground that had formerly been used as a parking lot across Duke Street from the campground.

A brass ensemble stood on a temporary wooden platform in the center of the lot, and played, "How Firm a Foundation" and "Move Forward." A male quartet sang, "Be Strong , O Men, Be Strong." Those who had participated in the design and planning phases were recognized. Elmer Luka, a pastor with construction experience who had been asked to supervise the project, spoke at the groundbreaking cere-

*Above left: Elmer Luka, who supervised the construction project, spent countless hours on the site.*

*Above right: Pouring concrete into forms for the massive pillars which support the structure.*







*Above and right:  
Three shots of the  
church construction in  
progress. Gradually, the  
project moved through  
the various phases, with  
much of the labor  
being donated by  
church members.*



mony. He commented, "We can put the boards together, drive the nails, mix the concrete, and lay the stones, but we are looking for something greater than that. We are looking for God to come down and put His seal of approval and blessing upon it."

Actual work began on August 1 of that year. Dust was thick as the digging began. Over one-thousand yards of concrete went into the foundation for the structure, and eight huge pillars were poured to anchor the main framework of the building. Fall came and went, and winter rains began. Then, instead of dust there was mud—and plenty of it! Day after day, the workmen slogged





through it, undeterred by physical discomfort.

With the placement of the structural beams and the completion of the roof, working conditions began to improve. Gradually, the project moved through the various phases of construction, much of the labor being donated. Walls went up, wiring and plumbing were installed, sheetrock applied, and cabinets built and put in place. Workmen from the Portland congregation and many of the organization's branch churches worked side by side, completing exterior brickwork, painting walls, crafting interior railings, laying carpet, and installing pews. By the spring of 1984, the ground that had once been a bar-

ren parking lot was the setting for a beautiful new headquarters church for the Apostolic Faith organization.

### **Dedication of New Church**

The long-awaited dedication service took place on May 27, 1984, a beautiful, warm Sunday afternoon. Flowers were blooming around the perimeter of the building, and water spraying from the brick fountain in front glistened in the sunshine. The sanctuary filled rapidly, as visitors from branch churches and foreign countries gathered with the Portland congregation for the momentous occasion. There was a

*Below: The new church building was completed and dedicated in May of 1984.*





*Above: A view of the platform in the new church, at the dedication service.*

sacred hush as the orchestra began to play softly, and then the choir sang, "Surely the Presence of the Lord Is in This Place." After the welcoming announcements, the congregation sang a hymn of dedication: "Within these walls today we meet, to praise our God for blessing given, For grace that saves from sin and death. . . . Thy power alone can sanctify, enabling us to holy be; . . . Oh, grant to us our hearts' desire, baptize with Holy Ghost and fire." Those words summarized the determination of the assembled group to hold high the doctrinal standard of God's Word that had been entrusted to them.

Following a choir anthem of dedication, "Christ Is Made the Sure Foundation," greet-

ings were read from Apostolic Faith congregations around the world. Those who participated in the building project were recognized. Elmer Luka, the construction foreman, said, "I am sure some of those here today can point to a brick or a door or a ceiling or a light that he or she worked on. But some of this work was done at the altar of prayer or in homes where people prayed. They were laborers together with us in this building where Jesus will be glorified and His name lifted up. Heaven itself is going to be the reward of those who gave diligent service."

A veteran minister, Norman Allen, read the account of Solomon's dedication of Israel's Temple. In his sermon, he reminisced about the





difficulties faced by those who established the Apostolic Faith work. "They stood for what the Lord had given them and kept the faith." He challenged his listeners, "May we do the same! We appreciate our new church, and we dedicate it to the service of the Lord, but of greater importance is our individual personal dedication. What kind of house will we build? Is it a spiritual house? God can use anyone who will dedicate himself."

At the close of the sermon, another veteran minister, John Friesen, prayed the closing prayer. He asked for God's Spirit to pervade the new

building, so that all who would enter in the days to come would know that it indeed is a house of prayer, dedicated for worship and for the winning of souls.

### **The Completed Structure**

The 53,000 square foot building houses a main sanctuary with seating for approximately 1,000 people. Inside the front door, a narthex provides a place to welcome visitors. Display racks on both sides of the area feature a selection of the religious publications printed by the organiza-

*Below: The view from the balcony of the church, taken during a midsummer concert.*







*Above: A view of the church from the west side of the entrance.*

tion. Sunday school classrooms, an activity area, a kitchen, music room, nursery, and library are all accessible from the hallway that encircles the sanctuary. On the east side of the building, a smaller chapel constructed with the same shape and roofline as the main structure provides a facility for youth services. Covered drive-through areas extend into the parking lot on each side of the building, offering a sheltered area for cars to stop and unload passengers.

The Beginners' Sunday School Department is located on the west side of the building. The Primary Department is on the second floor, along with the Junior Department. Eighth grade, high school, college age, and adult Sunday school classes are held in the classrooms surrounding

the sanctuary on the main floor.

### **Message on the Steeple**

Gracing the top of the building is an eight-sided, 120-foot, lighted steeple that was designed and crafted by members of the Portland congregation. The eight illuminated panels depict important tenets of Bible doctrine.

Panel One – The sun, clouds, and a rainbow represent God's creation of the world. "In the beginning God created the heaven and the earth" (Genesis 1:1).

Panel Two – The cross represents Calvary. Jesus died on the cross for the salvation of mankind. Because He died, it is possible for every person to be born again.

Panel Three – The heart, with a crimson





stream flowing behind it, stands for the heart purity that is obtained at sanctification, the second definite work of grace.

Panel Four – The white dove represents the baptism of the Holy Spirit, when the Third Person of the Trinity comes to abide in the sanctified heart, bringing power for service.

Panel Five – The open Bible depicts the importance and infallibility of the inspired Word of God, which is the basis for all doctrine.

Panel Six – A golden torch with a flame arising from it stands for the torch of truth. It represents the goal of teaching and living the truths of the Bible.

Panel Seven – The cross, encircled by a crown, illustrates the fact that each Christian must take up the cross of Jesus Christ in order to receive a crown of life in eternity.

Panel Eight – An angelic messenger sounding a trumpet represents the Second Coming of Jesus Christ, when He returns to this earth for those who have prepared their hearts. “Unto them that look for him shall he appear the second time . . .” (Hebrews 9:28).



*Above: A closeup of the steeple, showing the illuminated panels that depict the organization's doctrinal beliefs.*



*Left: Sunday school during camp meeting convenes in the Portland church sanctuary.*



# Church Services



*Above: A view of the congregation gathered in the tabernacle during a service at a camp meeting in the early 1960s.*

A veteran minister of the Gospel, George Hughes, wrote this compelling description of the goal of Apostolic Faith church services: “The great aim of all our work, either inside or outside, in our own church buildings or in rented facilities at a neighboring community, is the salvation of souls. . . . There are many factors that contribute to the success of our efforts, but the greatest of these is the leading of the Spirit of God, and therefore, we must strive to see that this holy Guest is always present to do His office work in our services.

“When people attend our services for the first time, the impression they receive sometimes determines their permanent attitude toward the Gospel of Jesus Christ. For this reason, it is vitally

essential that every service we hold is completely successful from start to finish. . . . The songs, selection of music, testimonies, and above all, the sermon, should be so inspiring and inspired that every unbeliever will receive the impetus he needs to start him on his way to God.”

Based on these principles, most of the services held by the Apostolic Faith organization are evangelistic in nature. Those who attend the meetings are encouraged to pray through to a born-again experience that enables them to live a life of victory over sin.

## What Is Different?

Services in the Apostolic Faith churches are conducted in a simple manner. The church







Those who attend Apostolic Faith services around the world are encouraged to pray through to a born-again experience that enables them to live a life of victory over sin.

avoids formal practices. Ministers do not wear clergy vestments. Although prayer books are not used, Bibles are available in many Apostolic Faith churches so the congregation can follow along with Scripture readings. Sermons are delivered extemporaneously rather than being read.

The pastors and ministers of the Apostolic Faith churches are encouraged to attend the regular ministerial training sessions held several times each year at the headquarters. The organization has developed its own Bible study series and training materials. Emphasis is placed on the spiritual qualification of the ministers themselves; they must practice as well as preach the Bible doctrines taught by the organization, align their lives to the Biblical standards of holy

living established in God's Word, and meet the qualifications outlined in Titus 1:5-9 and other Scriptures for those who are in leadership roles in the church.

The organization does not keep a formal membership roll, focusing instead on encouraging those who attend to make sure their names are written in Heaven. For reference and legal purposes, a record is kept of those who are baptized in water. An address and phone list of those who currently attend is kept primarily so those individuals can be notified of upcoming events and of changes in the regular schedule.

Throughout its history, the Apostolic Faith work has been supported financially by tithes and offerings. No solicitations are made of the public,

*Above: Bob Downey, Director of North America Work for the organization, preaches at an annual camp meeting in the Midwest.*



nor are collections taken in any of the services. In fact, the church has been referred to as “the church without a collection plate.” There are offering boxes in each church in which tithes and freewill offerings may be placed. When church expansion projects or outreach endeavors are considered, the premise is that the organization will move ahead with the projects as the Lord makes resources available. This method of financing the Gospel work is based on Genesis 28:22; Malachi 3:8-10; and 2 Corinthians 9:7.

An outstanding aspect of Apostolic Faith churches worldwide is a focus on prayer. Before each service, workers gather in a room separate from the sanctuary to pray for God’s blessing upon the meeting. Written requests for healing, deliverance from problems, spiritual guidance,

and the salvation of others are read aloud and then brought before the Lord in prayer.

At the close of each service, those present are invited to come to the altars of prayer. Spiritually hungry seekers and Gospel workers kneel at benches lining the front of the sanctuary and in the pews. This focus on prayer is based on Isaiah 56:7 and Mark 11:17. During the prayer time at the close of the service, ministers also pray for the sick or afflicted who wish to be anointed with oil and prayed for as directed in James 5:14-15.

### Order of Services

Although the people involved and the size of the congregations vary from location to location, certain aspects of Apostolic Faith services are consistent around the world.

*Right: An outstanding aspect of all Apostolic Faith church services are the altar services that conclude each meeting.*

*Here, seekers gather around the altar benches that line the front of the tabernacle.*





Often, the worshipful tones of the organ resound throughout the sanctuary as the congregation gathers. A musical prelude opens most of the services. There may be presentations by a soloist, instrumental or vocal ensembles, or the entire orchestra and choir. After a welcome by the minister leading the service, the orchestra or instrumentalists accompany congregational singing of old-time hymns and familiar choruses, an important aspect of the public worship of God. A prayer invoking God's blessing upon the service follows. Then announcements are made of upcoming services and events.

A special part of most Apostolic Faith services is the time given to testimonies—spontaneous accounts by those whose lives have been changed by the power of God. Nothing convinces of the power of God to transform a life like a Spirit-anointed account by a person who has been delivered from a life of sin to a walk of godliness! The importance of telling what God has done is taught in Psalm 107:2 and Revelation 12:11. In accord with those Scriptures, miraculous accounts of conversion, healing, protection, and guidance are shared in the services. Choruses or single verses of songs are interspersed with these personal testimonies.

In the Sunday morning service, a Scripture reading often takes the place of the testimony service. In every service, a special song selection precedes the message from God's Word.

Sermons in Apostolic Faith services are based upon passages from the Bible. In these passages are found challenge and demand, hope and assurance, promise and comfort, life and death, reproof and exhortation. The ministers who expound the Word are men and women of God whose lives support their spoken testimony and preaching. They not only know the Word, but they also know the One who gave the Word!

A special part of most Apostolic Faith services is the time given to testimonies—spontaneous accounts by people whose lives have been changed by the power of God.



*Left: Sam Ajayi, who was converted in Nigeria, testifies during a camp meeting service.*





Above: The orchestra  
in the early 1930s.

Facing page top: Paul  
Patkotak, the Eskimo  
who came into a  
service in Seattle.

Facing page bottom:  
The Morning Star  
quartet of the 1940s.  
Clockwise from top left:  
George Hughes, Art  
Hiatt, Walt Reid, and  
Raymond Crawford.

### A Personal Account

A spiritually hungry Eskimo man who traveled from northern Alaska to the city of Seattle in 1913 told of coming into an Apostolic Faith service, after being pointed toward the church by a man on a street corner. He said, "As soon as I opened the door and stepped inside, I felt as though someone said to me, 'These are the people you are looking for.' I glanced around and saw a long bench below the pulpit; nobody sat on it, and I wondered what it was for. Each person who came into the church went to his seat, but knelt to pray before sitting down. I watched them closely, and said to myself, 'There is something to that.'"

"When the preacher came to the pulpit, the service started. Then came testimony time, and many people got up (sometimes five stood at once!) and told what God had done for them. One sister said that she thanked God for saving her soul, and that she was glad He doesn't look on the color of the skin, but looks right down into a person's heart. Something began to move in my heart, and I felt condemned for the sins I had committed against God. I was surely under conviction! I felt such a hunger for what I heard, and I wanted the preacher to stop preaching so I could pray and call on God to have mercy and take the sin out of my heart."







Most Apostolic Faith services are evangelistic in nature, and one outstanding aspect is the focus on prayer.

“At the altar call, I went forward and knelt at the long bench that I had wondered about. With a cry in my heart, I asked God to forgive me of my sins. God heard my prayer and forgave me. I faced the people of the congregation and told them I had found Jesus!”

### **The Ministry of Music**

God talks to the hearts of many through the medium of music, and for that reason, music has long been a part of the Apostolic Faith work. Through the years, an interesting feature of the musical organization has been that the members are volunteers and are born-again Christians.





*Top left: The tallest and the shortest pipes of the Wicks pipe organ.*

*Top right: The Wicks organ being delivered to the campground tabernacle in 1950.*



They have been chosen to fill a place because of their willingness of heart and consecrated lives as well as for their musical talent.

Many of the musicians who participate in the music department of this church felt the call of God early in life. Some are still playing their instruments and using their voices in God's service after a number of decades. The compelling force that binds these musicians together is their oneness of purpose to give of themselves and their talent to God through the ministry of music. A reoccurring theme often expressed is that it is a privilege and a joy to be able to "make music" for the Lord. They unanimously declare that it is a thrill to be able to be a part of something that speaks to hearts regardless of age or language.

### **History of the Music Organization**

At the start of the Apostolic Faith work in Portland, a small reed organ was the only instrumental music in the converted blacksmith shop that served as a church. When the congregation grew in number and moved to a larger building at the corner of Front and Burnside, a concert grand piano was added to assist in the congregational singing. Next came stringed instruments (a mandolin and guitar), and later, brass instruments became part of the growing ensemble.

In 1918, the first Apostolic Faith orchestra was pioneered by thirty members, organized and directed by Raymond Crawford. Within the next few years, the orchestra began to be shaped by the standard symphonic instrumentation, which it has maintained to this day: complete string,





woodwind, brass, and percussion sections. Early on, a choir also became part of the music ministry, growing from a twelve-voice ensemble at its outset to the large concert choir at present.

In 1950, a four-manual Wicks pipe organ was installed in the tabernacle on the campground. It was moved to its present location in the Portland church when that building was completed. The 2,189 pipes of this organ, ranging in size from 16 feet long to the size of a lead pencil, are housed in a chamber behind the platform.

### Annual Concerts and Other Efforts

An annual Apostolic Faith midsummer concert is given in the month of July, during the two-week camp meeting convention. Music lovers in the Portland area anticipate this event, which is always well-attended. Interspersed with selections presented by the full orchestra, choir, and organ are renditions by smaller ensembles and instrumental and vocal soloists. At times,



*Left: Three vocal soloists who gave of their musical talent to the Lord for many years. From top are Ray Kaady, Agnes Ostendorf, and Sylvia Nees.*

*Below left: Lena Wallace was the principal organist for many years.*

*Below: Wanda Day at the harp in the 1940s.*



*Below: The choir and orchestra on the platform in Portland at the midsummer concert in 2003.*

members of the regular choir, the young people's choir, and musicians and singers from branch churches perform together, accompanied by the orchestra and pipe organ. The Spirit of God has used these anthems of praise offered from consecrated hearts, and souls have been led to Christ as a result of attending the concerts.

A midwinter concert is presented during the Christmas season. In addition, concerts featuring individual musicians, occasional youth concerts, and informal nights of music are a part of the musical events presented each year. During December, Apostolic Faith musicians travel many

miles, presenting the account of Christ's birth in music and song to residents of rest homes, correctional institutions, and retirement centers. The staff and guests of these facilities eagerly anticipate these annual musical presentations.

### **Youth Involvement in Music**

The young people of the Apostolic Faith Church are given an opportunity to become actively involved in the musical efforts of the organization at an early age. Children are encouraged to obtain musical training, with the goal of eventually becoming a part of the adult orchestra







and choir. Over the years, youthful musicians develop their skills and then begin to give their talent back to God.

Young musicians participate in various musical groups, including a junior orchestra, youth orchestra, children's choirs, youth choir, and various musical and instrumental ensembles. These groups perform in the young adult and children's church services. They also are encouraged to take part in youth musical recitals. When the junior members are sufficiently prepared musically, and spiritually qualified, they are invited to take part in the senior orchestra and choir.

The compelling cause that unites these musicians, young and old, is a oneness of purpose to give their best in praise and honor unto God.

#### Hymn Composers

Over the years, members of the Apostolic Faith organization have composed hymns that are sung from time to time in church services. The first book of 100 well-loved hymns composed by

*Top left: A ladies quartet sings during one of the services in camp meeting of 2005.*

*Top right: Don Wolfe directed the Portland church orchestra and choir for more than forty years.*

*Left: A choir of tiny angels participates in a Christmas Sunday school program.*





The compelling cause  
that unites these  
musicians, young and  
old, is a purpose to give  
their best in praise and  
honor unto God.

*Right: A children's choir singing  
enthusiastically in a children's  
meeting in 2003.*

*Below: Shawn Worthington is  
currently the principal organist at  
the Portland church.*



these songwriters was published and copyrighted in 1939. Another songbook, *Sing Praises Unto Our King*, was produced in 1973.

The church founder, Florence Crawford, was a songwriter. One of her well-loved hymns was composed shortly after she had established the headquarters work in Portland. Under the inspiration of the Spirit, in a time of trial, she put to music the craving of her soul: "The Heart's Cry." Another beautiful song, "Jesus Reigns Supreme," was put in verse after the midnight hour when she was awakened and inspired to write on the theme of the coming of the Lord.

Her son, Raymond Crawford inherited his mother's love of music, and also composed a number of Gospel songs. Once, a special burden came upon his heart to write a hymn that would







give admonition to prayer, and the Lord gave him the words of the soul-stirring hymn, “Prevailing Prayer.” Another song he wrote dwelt on the heart’s devotion: “He Made Me What I Am.”

Through the years, Phil Brown, Clifford Baltzell, Ted Friesen, Dixie Matthews, and other musicians in the congregation, both in Portland and in branch church locations, have written songs of praise that have welled up in their hearts. The choir or special vocal ensembles sometimes sing these compositions in church services.

Those who attend the organization’s branch churches around the world also find the focus on music in Apostolic Faith services an enjoyable and inspirational feature. Many hearts have been touched by the Gospel message as it is presented in this manner.



*Top left: Phil Brown, a prolific hymn writer for several decades, looks over a piece of music with Lena Wallace in the 1950s.*

*Top right: A group of young violinists playing in a youth service.*

*Left: Janice Calhoun is principal pianist at the Portland headquarters church.*



# Expansion in the United States

The Pentecostal message spread, and soon branch churches were established.



*Above: The Apostolic Faith branch church in San Francisco featured a sign proclaiming "Jesus the Light of the World" in 1928.*

The Apostolic Faith work has grown steadily since its founding, and over the years has established branch churches in various areas of the United States. All of these churches are under the leadership of the Portland headquarters and are independent of any other religious group. Their distinguishing feature is that they hold to the Bible doctrines as originally taught by the Azusa ministry in 1906 at the time of the outpouring of the Holy Spirit.

Not only are all Apostolic Faith branches one in doctrine, but they are also one in purpose and in spirit with the headquarters church. The believers who form the organization all have been born again, and as such, they enjoy fellowship as brethren in the Lord. Many representatives from branch churches attend the annual summer conventions, studying the truths of God's Word together with those of the headquarters congregation. These annual events have





strengthened the warm and supportive bond that exists between the headquarters church and its affiliate churches.

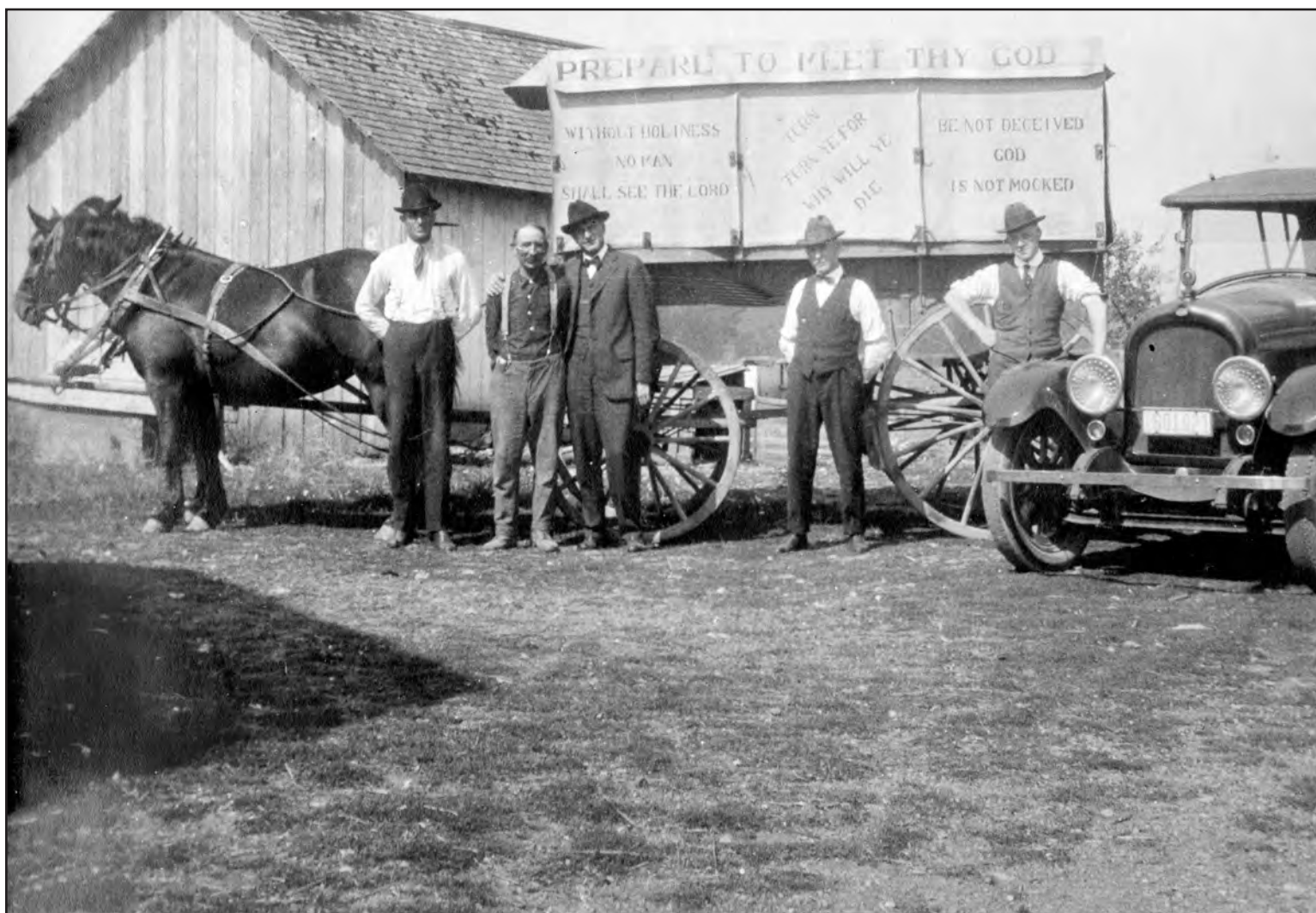
### **The Pentecostal Message Spreads**

Evangelism is a thread that has run through the history of the Apostolic Faith work since its beginning. Florence Crawford came to the city of Portland with a strong sense of purpose, and a deep determination to spread the Pentecostal message by any method and in every direction open to her. In spite of challenges to her theology and her leadership, she continued to stay focused on her call.

The flame that had been kindled on Azusa Street was a fire that could not be extinguished. People in the Portland congregation were excited about what God was doing in their midst. Those who had been filled with the Holy Ghost testified about it. Those accounts continued to be transcribed and relayed through the Apostolic Faith paper, along with reports of evangelistic efforts being made in various areas.

The paper's reports attracted those who read them, whetting the spiritual appetites of people worldwide. People sought God as they had never done before. Hundreds were convicted and came to Christ, and a widespread movement

*Below: Workers from the Dallas and Albany, Oregon, groups used a Gospel wagon with a large signboard to attract people to their street meetings.*





Above: An early Apostolic Faith mission located above a pawnbroker shop.

Right: A 1924 baptismal service held in Clark's Creek near Puyallup, Washington, by an early group of believers.



was launched to reach out to lost and hurting people around the country and the world.

### Branches Established on the West Coast

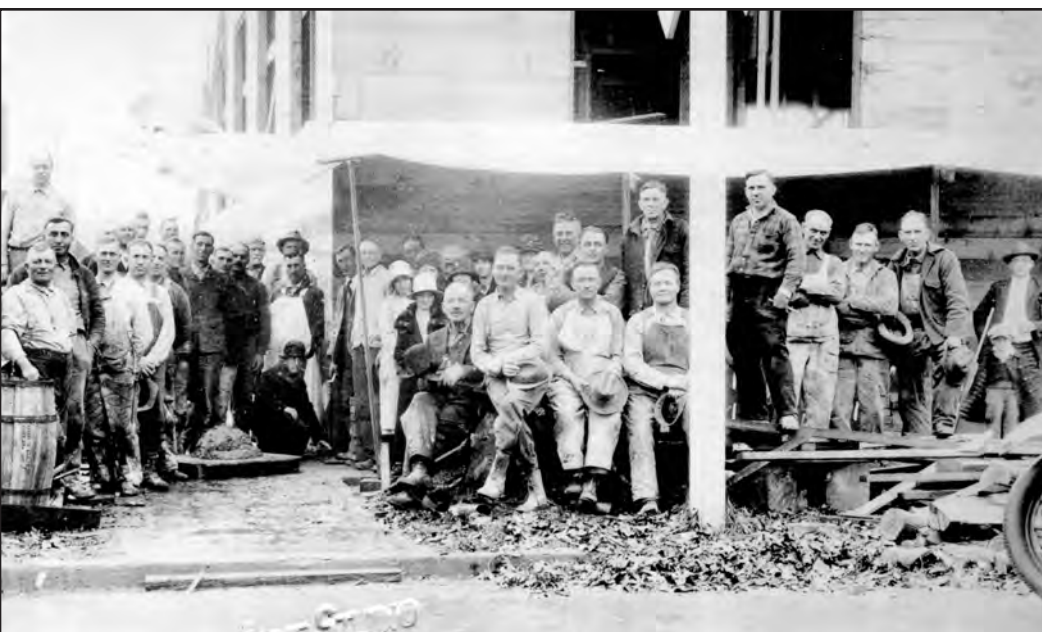
In 1906, a man who had a mission in Oakland, California, heard of the power falling at Azusa Street in Los Angeles. He had been preaching that the baptism was received at sanctification, but became convinced he was in error. So he wrote to the Azusa ministry, asking them to send someone to fill in for him while he came to Azusa to seek for the Pentecostal experience. Florence Crawford and a team of workers were sent to Oakland to take charge of the meetings during the pastor's absence. After a time he returned to his post, not having received the experience. However, shortly afterward, while Florence Crawford was still there, he received it.

While in Oakland, Florence Crawford looked up some people in San Francisco who had written to the correspondence office to inquire of the work there in Los Angeles. She arranged to hold cottage meetings in San Francisco, and this became the first mission she established.

Meetings were marked by the power of God, and many souls were converted and became strong pillars in the Gospel work. Among these was a young bricklayer, Newt Leshner, who had come out west after the great earthquake in San Francisco, planning to help in the rebuilding of the city. On a street corner in Oakland, he heard workers singing, "I've anchored my soul in the Haven of Rest." The song so captured his attention that he felt as if he were riveted to the sidewalk. He followed the workers to their place of worship, and there he was saved and delivered from sin. Today, his son, and some of his grandchildren and great-grandchildren are members of the headquarters church in Portland.







Gospel workers had a determination to spread the Pentecostal message, and branch churches sprang up around the United States as a result of their efforts.

In 1907, the Oakland group lost their lease on the building where they had been meeting and moved into a canvas tabernacle. There were some doctrinal divisions, moves to various locations, and different ministers sent to lead the group. When the group moved to Harrison Street, they renamed themselves the Apostolic Faith Rescue Mission. In 1914, the Oakland work was moved to San Francisco where Allen Crabtree assumed the leadership. This congregation moved to several other San Francisco locations over the years, the last one being on Sutter Street. In 1995, the congregation again relocated, this time to the east side of the bay, in the Richmond area.

One of the earliest official branch churches of the Apostolic Faith work in the northwest part of the United States was in Chehalis, Washington. A member of a church in Chehalis was going to Portland in 1907 to attend that organization's camp meeting. On the train she met someone who told her about the Apostolic Faith camp meeting in Portland and invited her to attend.

The woman went, felt the Spirit on what Florence Crawford preached, and after returning to Chehalis, she told her pastor, "I am with Florence Crawford." This statement had impact, and shortly thereafter, the Chehalis church became affiliated with the Apostolic Faith work.

Just prior to Florence Crawford's arrival in Portland after the outpouring of the Holy Spirit in Los Angeles, she participated in some services in Salem, Oregon. A group of believers in nearby Dallas, Oregon, had been meeting for prayer. A large delegation of them went to Salem to hear Florence Crawford preach. They returned home and told the others about the meetings.

In 1909, an interdenominational tent meeting was held in a grain field near Dallas. Afterward, those who attended continued to meet in homes as they sought the Lord for the deeper spiritual experiences. Later in the year, some of these people rented a hall on Mill Street, called it the Apostolic Faith, and connected with the Apostolic Faith headquarters in Portland.

*Above: Members of the congregation in Dallas, Oregon, gather for the laying of the first brick of their new church. The building was dedicated in 1928.*



*Right: The Los Angeles Apostolic Faith Church congregation in 1939.*

*Below: Raymond Crawford breaks ground in 1953 for a new church in Chehalis, Washington.*



The Lord worked and quite a number were saved. Some were sanctified and received the baptism of the Holy Ghost, but soon after that, there was a doctrinal division in the group. Some decided that it was not necessary to preach sanctification as a second, definite work of grace and a prerequisite for receiving the baptism of the Holy Ghost. Florence Crawford was asked to come to Dallas to settle the matter, which she did in May of 1910. She challenged the group to make a choice. About nineteen or twenty of the Dallas group determined to uphold the original teachings from Azusa Street, and committed to stand with the teachings of the Apostolic Faith organization in Portland. The Dallas group grew, and in 1928, they dedicated their own church building.

#### **Evangelistic Efforts in Southern Oregon**

In the winter of 1911, Clarence Frost, a logging contractor in southern Oregon, rented a building in Ashland, Oregon, and opened a







Christian people in the area had hoped to obtain the building he had rented and use it for a mission. Without ever meeting him, they began praying for the “bowling alley man.” One night God led him to their meeting, dealt with his heart, and saved his soul. What rejoicing broke out when the people praying with him found that he was the man who owned the bowling alley! He soon helped them transform the building into a mission hall.

The camp meeting of 1913 found Clarence Frost in Portland, where he remained for a few years. However, he carried on his heart a burden for the people of southern Oregon. He began

bowling alley. A group of

preaching, and in 1919, he was appointed pastor of the Medford Apostolic Faith branch church.

Clarence Frost was very evangelistic minded. He went into communities where he had lived, and many people who remembered his youthful days there as a sinner came to the meetings and were saved. He held a series of meetings in Dorris, California, where people had known him as a drunken logger. More than sixty people were converted in those meetings. Reverend Frost took his evangelistic meetings wherever he found a building that could be used for a temporary church. Meetings were held and souls converted. By the time his ministry in Medford ended (in 1955), that church had become one of the largest branch churches of the Apostolic Faith work in the United States.

*Above left:  
Clarence Frost,  
evangelist to the  
southern Oregon  
area.*

*Above right:  
Reverend Frost (cen-  
ter) and a group of  
workers in front of a  
bus used for evange-  
listic work.*



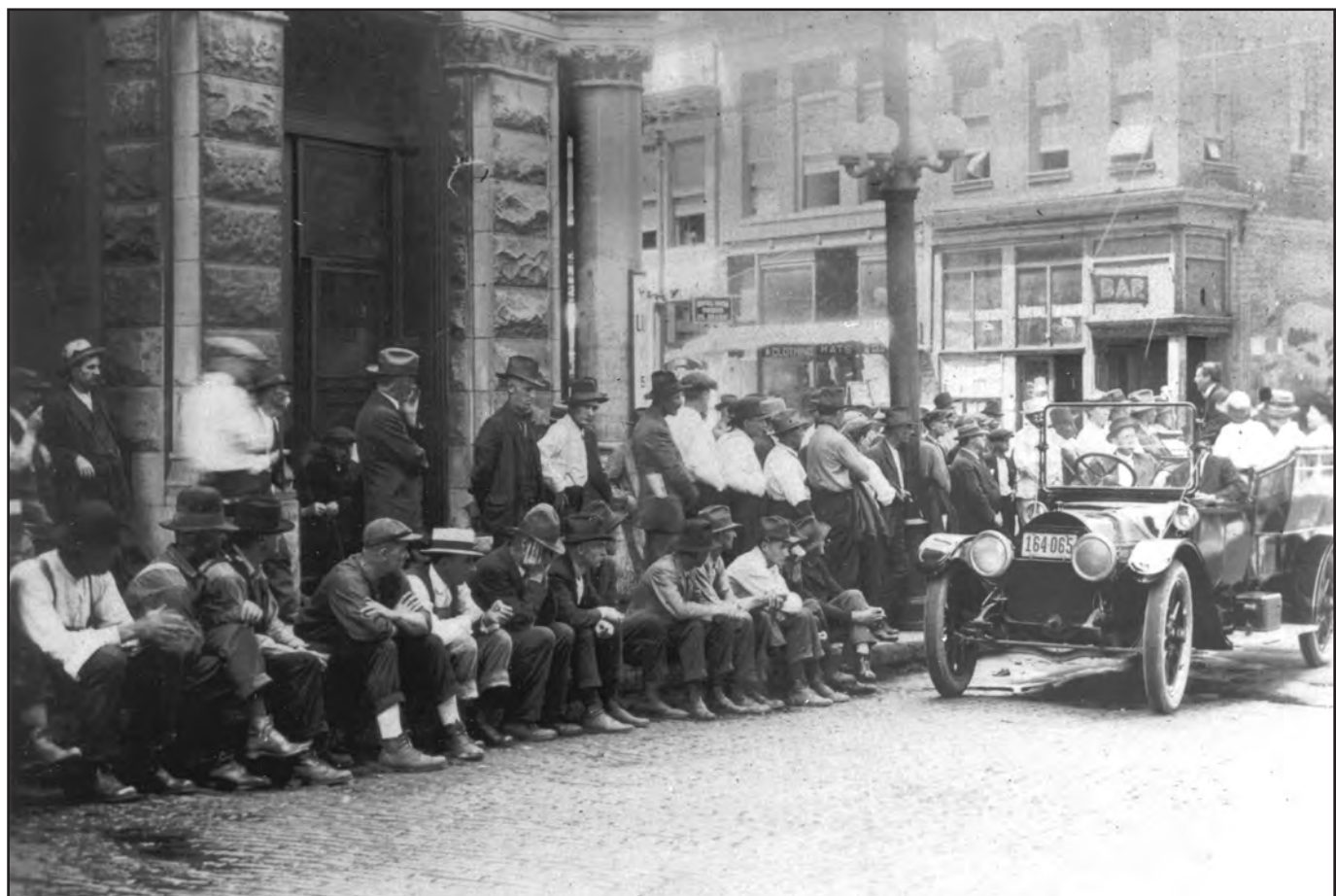
### Outreach in the Midwest

The Apostolic Faith work spread into the midwestern United States through a number of different avenues. Many of the early contacts were results of the literature ministry.

In 1910, tent meetings were held in Vancouver, B.C., Canada, by workers from Portland. A minister and his wife who were affiliated with a holiness church in the State of Washington, James and Edna Damron, attended the services. They had been seeking a people who preached all of the Bible doctrines, and the Spirit of God witnessed to them that the Apostolic Faith people were sound in doctrine.

The Damrons went to Portland, where they remained for about a year, and then they felt that the Lord was calling them to take the Gospel to the Midwest. Florence Crawford encouraged them with the words, "There is not a tremor in my soul but that you will remain true." They settled for a time in Batesville, Arkansas, where they opened a Gospel hall. They put up a sign, "The Apostolic Faith Rescue Mission." However, it seemed there was little interest in the Gospel in that area, so they wrote to Florence Crawford, who directed them to relocate to Kansas City, Missouri. All they knew of Kansas City was what they had observed as they passed through on the

*Right: Workers from the Kansas City mission prepare to hold a street meeting in 1918. The old 1913 Cadillac was rebuilt by the Kansas City members.*







A number of mission-type churches were maintained in rented locations throughout the Midwest.

train. The depot was in the slum district, and coal soot covered everything. Edna Damron felt she could not take her little children to that dirty city, but her husband said, "Of course we are going." The first Sunday in Kansas City, his wife prayed until the Lord put such a love in her heart for that place that she loved it for the rest of her life.

In 1912, they rented a little hall, holding their first meeting on a Saturday night. That night, a drunkard who had terribly opposed his Christian wife, came to the meeting and was saved. They felt it was a confirmation that the Lord wanted them there. The Lord blessed, and many were saved that first winter.

They bought a secondhand Cadillac, lengthened the chassis, and built a Gospel car to carry twelve workers and a street organ. Street meetings

were held in the surrounding towns. In some locations they held brush arbor meetings. The Gospel was taken to various locations in Kansas, Iowa, Arkansas, and Oklahoma. People who received the literature in these and other outreach endeavors in the Midwest were pointed to the Kansas City church. At times, the workers went to other locations to hold meetings, and more souls were saved.

An Apostolic Faith work began in the area of St. Louis, Missouri, through the efforts of a woman who went from the headquarters church to Illinois to distribute literature and to hold tent meetings in Murphysboro. A family was saved, and through their efforts and the support of workers from Kansas City and other places, an Apostolic Faith work was begun. In 1916, most of the families moved to St. Louis and established a

*Above: Kansas City workers preparing to go out for a street meeting. James Damron is in the driver's seat; his wife, Edna, is second from the right on the front row.*





*Top left: The tabernacle in Edwardsville, Illinois.*

*Top right: Loyce Carver and his wife, Mary, in the cafeteria line at a Midwest camp meeting.*

*Above: The children's choir at a recent Midwest camp meeting.*

church there. During World War I, several families moved from St. Louis to Portland, but a mission-type church was maintained in various rented locations in downtown St. Louis for many years. In 1953, a church building was purchased in a residential area, and the group was happy to have their own facility. In September of 1995, the congregation relocated once again to a new building on Kerth Road.

In all parts of the Midwest, there were families who loved the doctrines and standards of the Apostolic Faith, and longed for a branch church to be established near them. There were frequent requests for workers to come and hold meetings in various localities. Over the years, some of these small groups became official branch churches of the Apostolic Faith organization.



In August of 1961, the first Midwest Apostolic Faith camp meeting was held on a rented campground in Edwardsville, Illinois. In the summer of 1969, the yearly gathering was relocated to a campground in Murphysboro, Illinois. Currently, the annual event is held near Fredericktown, Missouri, and is attended by visitors from all parts of the United States.

### **Beginnings of the Southern Work**

In the early years of the development of the Apostolic Faith headquarters work in Portland, God was using men who had been impacted by William Seymour and the Azusa revival to pioneer Gospel work in the southland. Two of these were young ministers who had been saved in the early 1900s—Cato Bush of Carlton, Alabama, and Hugh C. White of Rocky Mount, North Carolina. These men had never met nor corresponded with each other, but their efforts







*Left: The “sawdust trail” tent church in Century, Florida, which was the first meeting place of the Apostolic Faith Church there.*

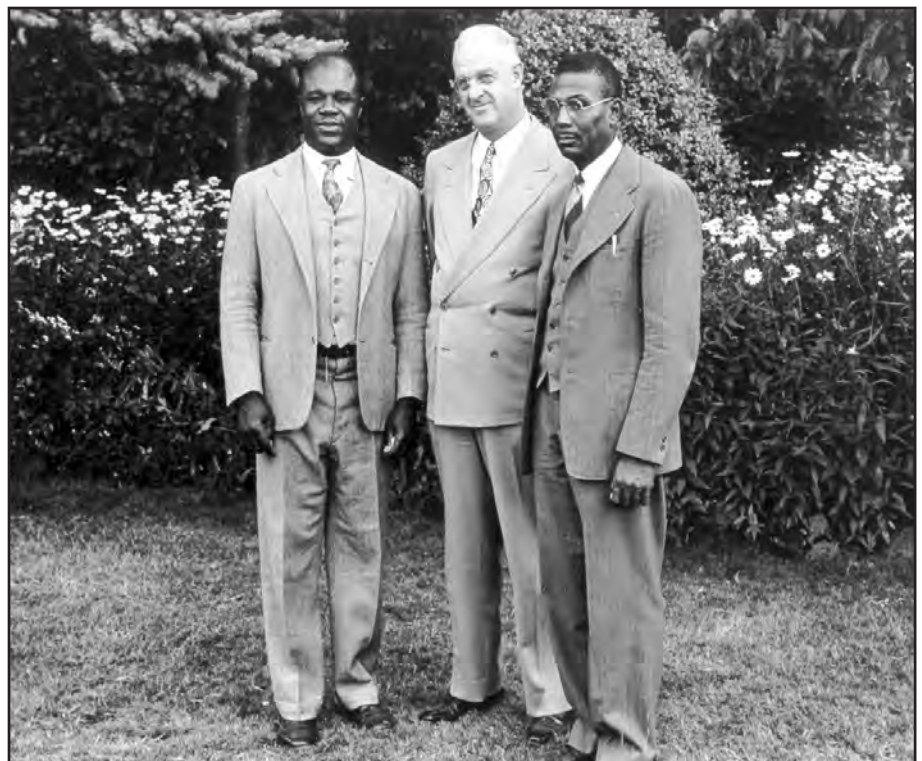
*Bottom left: Pearl Lockett Sr., Cato Bush, and Richard Barney making plans for the Century campground.*

*Below: Cato Bush (right) and Richard Barney (left) with Raymond Crawford at a camp meeting in Portland.*



eventually resulted in many people uniting under the umbrella of the Apostolic Faith work.

Another leader was Richard Barney, a man who was entering the world of professional boxing when he received an Apostolic Faith paper and was converted. Reverend Barney and Reverend Bush eventually met in Century, Florida, and though they worked in different parts of Alabama, they would occasionally get together







*Above: The group that gathered for the Century camp meeting in 1955.*

with others for meetings in Century, Florida, or nearby Flomaton, Alabama.

Reverend Barney had continued to get literature from the Apostolic Faith organization in Portland, and in 1934, a group decided to visit the Portland camp meeting. They started out in their Model T Ford on a Tuesday. The trip was very difficult—before they had gone fifty miles of the 3000-mile trip, they had five flat tires—but the Lord blessed them, and they arrived in Port-

land on Saturday. There they received a warm welcome from Florence Crawford and others at the camp meeting.

The following year, Reverend Barney felt led to Anniston, Alabama, where he started an Apostolic Faith Church, faithfully serving as pastor there for fifty-five years. During that time, he visited emerging churches in Birmingham and Talladega, Alabama; Atlanta and Columbus, Georgia; and several others.





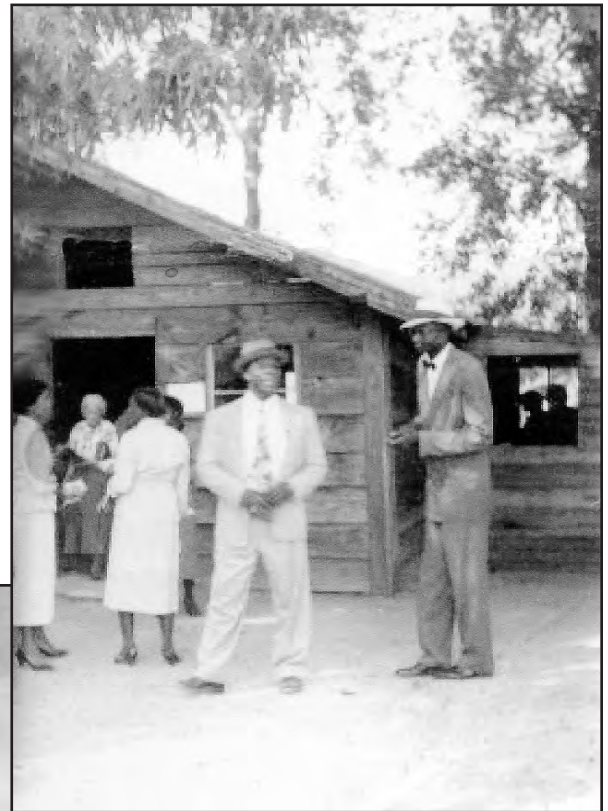
## Florida Work

Cato Bush had begun preaching in 1924, going from house to house telling the Good News of salvation through Jesus Christ. After living for a time in Mobile, Alabama, he began extensive travels in Alabama and Florida. By 1930, he had received an Apostolic Faith paper, and had met with others who had received the papers as well. Among these was Richard Barney.

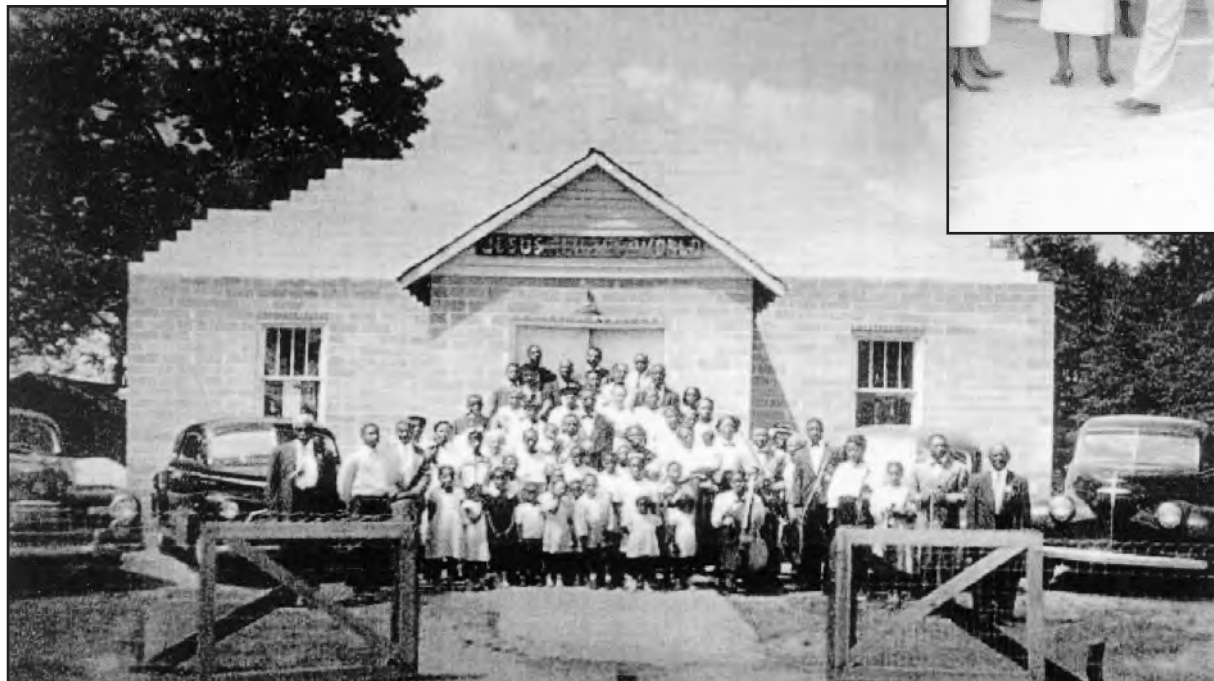
Reverend Bush moved to Century, Florida, in January of 1940, to join with a group who had also sprung from the Azusa revival, and had called themselves "Apostolic." When his co-workers turned away from the leadership in Portland, it was a matter of great concern to Reverend Bush. After much prayer and fasting, it was decided by the majority of the ministers and membership that they wanted to keep the connection with the Apostolic Faith work in Portland, so they separated themselves from the remainder of the group.

Reverend Bush made a trip to Portland in 1944, and was encouraged by the ministry there to work closely with Reverend Barney and to stay in fellowship with Portland. It was his desire to do this, so he and the other individuals with the same purpose of heart began to hold meetings in various homes. Finally, one home—an old unpainted house that was leaning to one side—was given over as a meeting place.

Then the Lord opened up the way for the group to acquire an acre of land directly across the highway from one of the early members. This was a big step of faith because there was little money

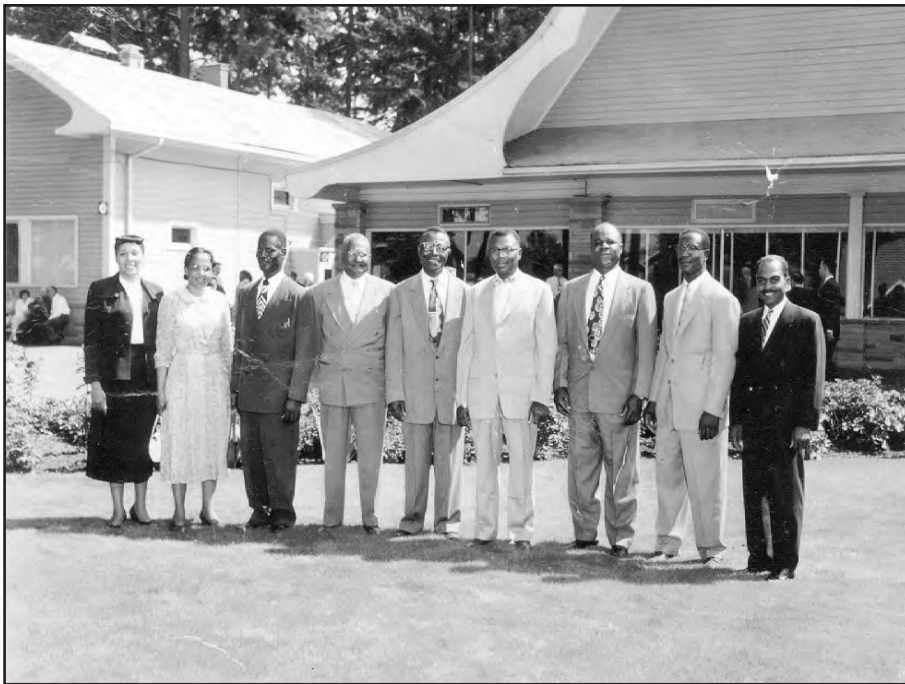


*Above: Richard Barney and Walter Moore in front of the old wooden cafeteria on the Century campground.*

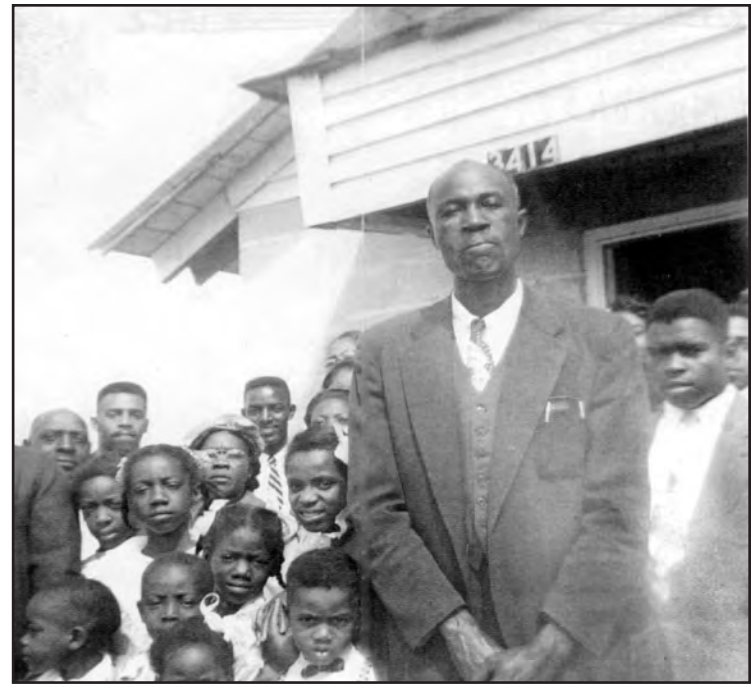


*Left: The first Apostolic Faith Church in Century, Florida.*





*Above left:  
A group of ministers  
from some of the  
southern churches  
gather in front of the  
tabernacle on the  
Portland campground.*



*Above right:  
W. T. Thomas and  
the Pensacola group  
who affiliated with  
the Apostolic Faith  
work in 1959.*

in the church treasury, but the Lord provided the finances. The plot was filled with trees and bushes and the people could not afford to hire someone to clear the land, so they did it themselves. Plans were drawn for a new church building that would be constructed of concrete blocks. They purchased two machines to make the blocks, and learned how to produce them. Dedicated workers labored all day at the sawmill, then came to make blocks at the church ground in the evenings and on Saturdays.

An account written by the son of one of those early pioneers contained this report of the building project: "1945 was a year of great excitement. World War II was coming to a slow close, we were enjoying our 'sawdust trail' church, and we were very excited about the work on our first church building. It was hard, but we did not seem to mind it. Everyone was happy as we eagerly anticipated having our own church. As

the concrete blocks were made, the saints would pray over them. As I recall, all services, activities, or work was preceded by prayer. Our small 'tent top church' [a temporary church consisting of a used army tent that fit over a wooden frame] was filled to capacity. However, it was a place where souls were saved, and many lives were dedicated to the service of the Lord." The new place of worship was dedicated in 1946.

From 1946 through 1950, there was tremendous growth in the Century church. News about the Apostolic Faith Mission in Century began to spread near and far. Outreach efforts by the members of the congregation had extended into hospitals and prisons in the region, as well as in many outlying areas. They held cottage meetings wherever there was an open door, and handed out many Gospel papers and tracts to people who gladly received them. Many souls were added to the church.





Other pastors and their members found their way to the Century, Florida, Apostolic Faith Mission. They began having annual revival services, and this brought numbers of those who had gone a different direction back together again. Eventually, Century was established as the headquarters church for the southern branches of the Apostolic Faith work.

Another branch of the Apostolic Faith work in Florida was established in the year 1959, when a group in Pensacola that had been worshipping together since 1955 expressed their desire to affiliate with the organization. One of the members from the Century church had relocated to Pensacola and visited the small church. Through her, the pastor learned about the Apostolic Faith organization and began corresponding with the headquarters church in Portland. He was advised

to contact the church in Century. He went, and soon made known his desire to become part of the work. In October of 1959, Reverend Bush officially established the Pensacola church as a branch of the Apostolic Faith organization.

### Churches in Texas

Cato Bush was a man with an evangelist's heart, and he did much traveling because of his insatiable desire to spread the Gospel. His travels took him through many cities, towns, and the "backwoods." Houston, Texas, was among the southwest locales where he conducted revivals and established churches. A work had developed in the northern part of that city, but Reverend Bush felt there was a need for another church in Houston. After receiving permission from the Portland headquarters, in October of 1950, he moved

*Below left: The congregation gathers outside one of the churches in Houston, Texas.*

*Below right: The first Apostolic Faith Church in Atlanta, Georgia.*



Dedicated men and women of God invested their lives in the spread of the Gospel in various parts of the United States.



*Above: The congregation gathers in front of one of the early southern churches.*

from Century to Houston, bringing six young men with him. This group began to hold church services in a home on the south side of the city. Then a piece of property was located. Since the group was new to the city and had little money and no references, it was only through prayer and persistence that the lumber and other supplies were obtained to build the church. The new building was dedicated in January of 1952. In later years, this church was relocated to another site with a better parking situation.

In 1976, some of the Houston congregation became interested in starting a church in a different part of the city. They began to hold prayer meetings and services in a room behind the home of one of the members. In fact, it was the same prayer room in which Reverend Bush had begun holding services in 1950. In September of 1977, Reverend Bush dedicated that building to God

to be used for His glory. Later, an adjacent lot was purchased, allowing for expansion of the church facilities.

### **Work Emerges in the Carolinas**

About the same time that Cato Bush was beginning to preach in Alabama, God called Hugh C. White. By 1927, Reverend White was holding cottage meetings and having services under big oak trees. He was a poor man. During his travels he often could not afford to buy lunch, so he would pick wild blackberries, pray over them, eat them, and keep on traveling and preaching the Gospel. By 1934, he had traveled through Florence and Kingstree, South Carolina, and had seen a good response to the preaching of the Gospel. On one of his trips to Kingstree, he conducted services in a schoolhouse, where a number of people were saved. In 1937, he acquired a







lot for a church in Rocky Mount, North Carolina, and a building was constructed.

Although he pastored the Rocky Mount church, Reverend White continued to travel. He established a church in Florence, South Carolina, and appointed a pastor. It was in Florence that those under his leadership eventually met to have their annual "General Assembly" gatherings.

### In the East

Like many others, Mary G. Kelly was introduced to the Apostolic Faith organization through the papers sent out from Portland. The beginning of the Apostolic Faith work in Washington D.C.

took place on June 3, 1953, when she opened her home and invited friends to join together for a time of worship and fellowship. On March 1, 1964, property was purchased with the anticipation of building a church. The adjacent lot with a house was purchased in 1972, and meetings were held in the house until 1978. That year, the house was torn down and the church was built. While construction was in progress, meetings were held in a rented house around the corner on Florida Avenue. The new church was dedicated in the fall of 1978 by Loyce Carver, General Overseer of the Apostolic Faith organization.

In the early summer of 2005, the Washington D.C. congregation moved into a newly acquired church building at 1325 Southeast Branch Avenue, off of Pennsylvania Avenue and just a short distance from the White House.

*Top left: Mary Kelly was founder of the Apostolic Faith Church in Washington D.C.*

*Lower left: Leon Dicks, a pioneer of the Apostolic Faith work on the East Coast.*

*Top right: The new church in Washington D.C. was dedicated in May of 2005.*





*Top left: The campground at Century, Florida.*

*Top right: The congregation at the Century camp meeting in 2003.*

*Above: William McClary, pastor in Kingstree, South Carolina, gives a message at the 2003 camp meeting.*

In 1953, the same year that the work began in the nation's capital, Leon C. Dicks, who also had received an Apostolic Faith paper, established an Apostolic Faith church in Brooklyn, New York. Reverend Dicks was District Overseer of the Apostolic Faith churches on the East Coast for many years until his death on March 17, 1989.

### **First Florida Camp Meeting**

In October of 1956, the eastern Apostolic Faith churches joined the southern churches at the annual revival meetings held in Century, Florida. The following year, the General Overseer of the Apostolic Faith work, Raymond Crawford, and a team of workers visited Century.

In July of 1957, a veteran of the southern work, Pearl Lockett Sr. (then pastor of the Century congregation) and other southern ministers, asked Reverend Crawford what he thought about organizing a camp meeting for the southern churches. The response was, "That would be wonderful, and Century would be the place for it." The prospect was brought before the ministry, and all agreed and pledged their full support of

the endeavor, making plans for the first camp meeting to be held in October of 1958.

Small tents were sent by truck from the headquarters in Portland to be used as sleeping quarters, and space was made behind the cafeteria and church to pitch two rows of tents. One tent was situated at the gate, and this became the campground office. A big Gospel tent was brought to Century from Atlanta, Georgia, and was situated on the east side of the church. Reverend Crawford from Portland preached the first sermon. A written account of that first camp meeting describes it: "What a time we had! The power and glory of God came down and set His approval on the meetings."

After a while, the property next to the church became available, and the ministry decided to purchase it for a campground. It was not easily acquired, and many prayers went up before the land came into ownership of the Apostolic Faith organization. Much preparation was necessary to make the grounds suitable for a camp meeting. One member used his farm tractor to level the land to be used as streets, parking lots, and the





tent area. A large tent was set up for the meetings, electric lines run for the lights, and a platform built for the ministers and choir. In 1966, the tabernacle was completed, though many improvements have been made on it since that time.

### At the Present

Over the years, some Apostolic Faith congregations have diminished, as faithful pioneers of the work have gone home to Heaven and younger people have moved elsewhere. Other branches have grown, and have needed to acquire larger facilities to house their expanding congregations. Some branches have closed, with their congregations relocating to be near other Apostolic Faith churches. In other areas, new works have begun. The newest domestic branch churches of the organization are located in Paterson, New Jersey, and Orlando, Florida. At present there are forty-nine branch churches in the United States.



Above: Darrel Lee preaches at the Apostolic Faith Church in the Bronx, New York. The church congregation is mainly Spanish-speaking. Interpreting is John Richardson, the pastor.

Far left: Robert Moore, District Superintendent for the southern and eastern branch churches, gives his testimony.

Left: One of the newest Apostolic Faith churches is located in Richmond, Virginia. It was dedicated in 2004.



# Expansion Worldwide



*Above: A group of Gospel workers gather on a street corner in Vancouver, British Columbia, Canada, to hold a service and invite listeners to church.*

Since the establishment of its headquarters in Portland, the Apostolic Faith Church has branched out into the international community. Literature mailed from the church to foreign countries made many initial contacts. In countries around the globe, spiritually hungry people who read the Gospel truths published by this organization gathered in groups to worship God, and many of them later came under the leadership of the Portland headquarters. At times, ministers and workers from Apostolic Faith churches in the United States have traveled to other countries, meeting with the literature

contacts, holding meetings, and aiding in the establishment of affiliate churches.

Today, Apostolic Faith branch churches are sprinkled across six continents. One of the unique characteristics of the Apostolic Faith organization is its global unity and consistent manner of worldwide operation. Those who travel to branch churches throughout the world feel at home spiritually, even though surroundings, languages, and cultures may be vastly different. Visitors who come to Portland for the annual camp meeting conventions feel the same special sense of unity.







In countries around the globe, spiritually hungry people gather to worship God and spread the Gospel message.



### Canada

According to reports in early papers printed on Azusa Street, Florence Crawford made trips to Canada, visiting Vancouver, British Columbia, and Winnipeg, Manitoba, while she was still with the Azusa mission. She maintained connections with individuals and groups across Canada after the work was established in Portland. In 1910, tent meetings were held in Vancouver by workers from Portland. In a personal letter dated February 24, 1917, Florence Crawford wrote of leaving for Toronto and Winnipeg for an evangelistic tour that was to last “a few weeks.”

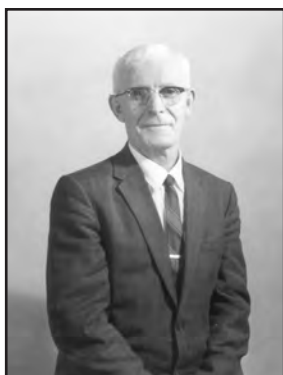
People who received the literature began meeting in small groups here and there throughout the country. In September of 1945, a band of believers who had been gathering in Calgary, Alberta, moved to Vancouver, to start a church in that city. Cottage meetings were held at first, until the crowd became too large for the home.

A remodeled house was the next facility. A few years later, the city wanted to purchase that property for a new roadway, so arrangements were made to trade it for a lot at Kingsway and Rupert. The congregation worked diligently for many months constructing a church building on

*Above: The current Apostolic Faith Church in Langley, British Columbia, Canada.*







Clockwise from top left:  
Stanley Hancock,  
pioneer of the Gospel  
work in Newfoundland.



Gideon and Grace  
Hancock. He received  
the church paper that led  
to the connection with  
headquarters in 1942.

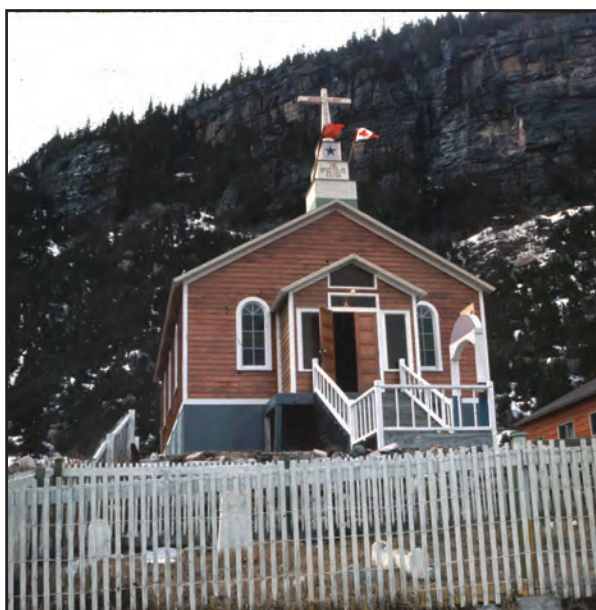


Dolly Walker led the  
Newfoundland work from  
1978 until her death  
in 1988.



Enjoying a game of  
volleyball at a recent  
Newfoundland  
youth camp.

Apostolic Faith young  
people in front of the  
chapel at a recent  
youth camp.



In 1967, young people  
welcome the Carvers to  
Newfoundland.



The church in Hooping  
Harbor, Newfoundland.



the new site. At this same time, the missionary vessel, *Lower Light*, was making its annual trip up the West Coast to Alaska. Upon the vessel's return, the new building was complete enough for the crew to stop in the port city of Vancouver and assist with the dedication of the new church.

In 1945, a sign was erected proclaiming, "Jesus the Light of the World." This colorful sign drew lost souls into the Light of the Gospel. It was used as a landmark for many to find their way into the city of Vancouver and also into the arms of the Savior. After the church building was sold and the congregation relocated, this sign was



donated to the Vancouver museum for display with other collectable neon signs. There, the message, "Jesus the Light of the World," continues to be proclaimed.

Across the continent on Canada's eastern seaboard, a single Gospel paper from Portland was the starting point for another branch of the Apostolic Faith work. In Newfoundland, a postmistress gave an unaddressed Apostolic Faith paper to a man she knew had an interest in religion. That man, Gideon Hancock, was so impressed by the doctrines that he retained the publication, even though he was at that time actively involved with another religious organization. Two years later, when he and others were locked out of their church because of their belief in the baptism of the Holy Spirit, he remembered that paper, and the little group contacted Portland. That was in November of 1942. In 1943, the first Apostolic Faith cottage meetings were held in Roddickton, Newfoundland. In 1949, a church

building was dedicated, and this became the headquarters of a work that has branched out into a number of other locations in Newfoundland. In July of 1989, the first Apostolic Faith youth camp was held in that province. Currently, approximately one hundred teenagers attend the one-week session held each summer.

A snowstorm in April of 1981 prevented a minister of the Apostolic Faith work in Newfoundland from returning home after a business trip to Goose Bay, Labrador. While waiting out the storm at a hotel, he was met by two men who already knew of the Apostolic Faith work and wanted to be affiliated with it. That Sunday evening, a service was held in a house basement with about twenty people present. Subsequent



*Above: The Newfoundland headquarters church in Roddickton.*

*Below left: Rene Cassell, District Superintendent for Eastern Canada.*

*Below right: Ministers in Eastern Canada, with representatives from headquarters.*





*Above left: The choir singing at a service in the Kitchener, Ontario, Apostolic Faith Church.*

*Above right: George Burton, pastor of the Kitchener church, enjoys a visit with Bob Downey, Director of North America Work for the Apostolic Faith organization.*

cottage meetings were blessed by God, and in 1982, a building was renovated to become a church. Though the group there is not large in number, God continues to bless with His sweet presence.

In 1913, a woman in New Brunswick was healed of tuberculosis of the spine when a prayer request was sent to the Apostolic Faith Church in Portland, Oregon. Later, that woman's daughter attended the Apostolic Faith camp meeting in the United States. Visitors then traveled to the family's home in Fredericton to hold cottage meetings. In 1979, a couple from Vancouver came to that location and started a church. Assisted by members of the churches in Newfoundland, a place of worship was constructed.

In the 1990s, workers began praying that a door would open for the establishment of an Apostolic Faith Church somewhere between Vancouver, British Columbia, and Fredericton, New Brunswick. In 1992, a work was begun in Kitchener, Ontario, in a rented building, and the Lord blessed. A church building became available in 1995, and God put His seal of approval upon



the purchase when He led the owners to reduce the asking price by nearly thirty percent to accept the purchase price offered.

### **The Work in Scandinavia**

The first Apostolic Faith missionaries to leave the Portland headquarters for foreign lands went to Scandinavia in the spring of 1911. Marking the trail ahead of them was the literature printed in Portland, which entered those northern lands in the early part of the twentieth century. Many in that area became hungry for the deeper spiritual experiences they had read about in the literature, and a few years later, when personal missionaries arrived, they warmly welcomed them.

Then a Norwegian man and his wife felt the call to go to their native land and preach the Gospel. In 1913, others took leave for Norway. The newly arrived group from Portland, together with the workers who had gone before, joined in holding meetings in Stavanger. They experienced much opposition in preaching the fullness of the Gospel, but the revival fires continued to burn. Souls were saved, sanctified, and baptized with



the Holy Spirit. The revival spread, and in time, groups of believers were meeting in several locations. The Apostolic Faith currently has churches in Stavanger and Tromsø, as well as a small group that meets in Silsand, south of Tromsø.

Norwegian tracts and papers were printed in Portland by the thousands and distributed throughout the country. Later, a printing plant was set up in the Stavanger church, and tracts and papers were produced there. The number of subscribers increased from 400 to more than 20,000 in twenty years.

The headquarters church for the Scandinavian work was established in Stavanger in 1925. Atop the building an electric sign was erected, proclaiming in the Norwegian language, "Jesus verdens lys," the same message as the "Jesus the Light of the World" sign on the Portland headquarters church. There was opposition from in-

fluent citizens who tried to have it torn down, but it became a symbol of Stavanger. When the building was sold in 1993, and a new building constructed in a residential area, the sign was declared a historical landmark by the local government. It has been restored and connected to the streetlights, and the municipality pays for the upkeep!

A work among children has been a successful outreach effort by the Stavanger congregation. After moving to the new church location, they were situated much closer to where children lived. They currently hold weekly children's meetings, where Bible stories, crafts, and refreshments are part of the activities for various age groups. A number of Muslim children attend these meetings, and some-

*Below left: Some of those gathered at the camp meeting in Stavanger, Norway, in 1945.*

*Below right: Raymond Crawford (right), Overseer of the Apostolic Faith work, and Olaf Tonning (left), board a plane for Norway.*





*Top left: The facility where the Scandinavian camp meeting is currently held.*

*Top right: LeRoy Tønning, District Superintendent of Scandinavia Work, preaches at a recent camp meeting in Norway.*

*Above: The sign from the Stavanger Apostolic Faith Church, which is now a historical landmark.*

times accept the invitation to the services on Sundays. At times, they have over sixty children in attendance.

A work among the people of Denmark was also begun through the distribution of literature. A Norwegian woman gave some tracts to a Danish blacksmith in 1926. This man was a Christian who longed for more of God, and in the tracts he read about the deeper spiritual experiences his soul craved. He wrote to the Scandinavian headquarters in Stavanger, and soon Christian workers came to his hometown and held evangelistic services. People from surrounding areas attended the meetings, and before long, a branch of the Apostolic Faith work was established in Horsens, Denmark. Later, two Danish sisters who had been saved in the meetings in Horsens







Workers in Scandinavia were diligent in printing and distributing Gospel literature.



were the starting point for another Denmark branch, this one in the city of Copenhagen. For many years, a small printing plant at the Horsens church published a Danish Apostolic Faith paper and other Gospel tracts. Thousands of pieces of literature were distributed throughout the country of Denmark through this means.

The Apostolic Faith in Finland also began in the early part of the twentieth century when many people in that country were hungering for an outpouring of the Holy Spirit, and began seeking for more light on deeper spiritual truths. By the year 1910, Apostolic Faith papers in the Finnish language were being mailed from members of the Portland congregation to friends and relatives in Finland. These people in turn sent in names of others to whom they wished the lit-

erature mailed. A large correspondence work among the Finnish people soon developed.

Cottage prayer meetings were begun in different localities. A group in Vaasa was established as an Apostolic Faith branch church, and from this group, workers went to other areas distributing the literature and spreading the Gospel truths. In time, other churches were established in different parts of Finland.

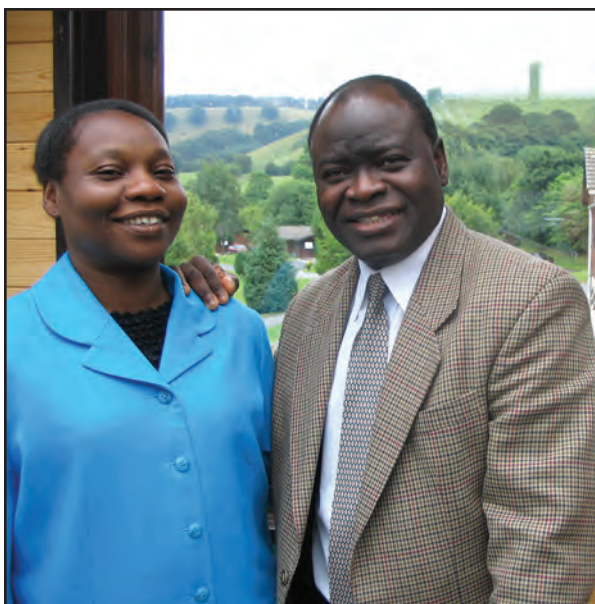
As the years have come and gone, Gospel outreach in the Scandinavian countries has become more difficult. Old-timers in the Scandinavian work have passed on, and much of the society now seems uninterested in the Gospel, being firmly entrenched in formal religious

*Top left: Lari Lepisto, long-time leader of the work in Finland, visited Portland with his wife, Karina.*

*Above: Henry and Bitte Sorensen, who were key to the development of the work in Denmark.*







*Top left: Isaac Adigun, leader of the work in the United Kingdom, with his wife, Stella, at the 2005 camp meeting.*

*Top right: Congregation at the 2001 camp meeting.*

*Above: Ministers at the 2001 camp meeting.*

practice. However, the Light continues to shine out. A camp meeting convention is held each year in Stavanger, Norway, and the people of God scattered throughout the Scandinavian countries come together and worship with other believers there. In recent years, delegates have also attended this camp meeting from Apostolic Faith churches in the United States, the United Kingdom, and other parts of the world.

### **United Kingdom and Europe**

The motto of the Apostolic Faith Mission in the United Kingdom is "Win Europe back for Christ." The energetic believers there are doing all they can to turn that vision into a reality. The work, initially begun through the efforts of Nigerian students in the London area, is progressing, and the past few years have been fruitful in the work of the Lord. In the United Kingdom, there are now established Apostolic Faith groups in Bolton, Birmingham, Norwich, Leicester, and Sheffield, and in Aberdeen, Scotland. In mainland Europe, there are groups gathering in Italy,



France, and Holland; one is also beginning in the Republic of Ireland. Groups of workers go regularly from the London headquarters church to lend support to these groups. During the visits, evangelism and literature distribution form the major thrust of the outreach efforts.

The first annual United Kingdom camp meeting was held in 2001 at a rented campsite. At the camp meeting in 2004, representatives from eleven countries were present, as well as from sixteen cities within the U.K. The campground that year was Cefn Lea Park, a Christian Conference center in Newtown, Wales. By the end of the week, the location was dubbed the “Valley of Blessings” as God poured out abundant spiritual blessings on the campers.

The London congregation owns a church property in Peckham, but the expanding group has outgrown those facilities, and they are currently looking for a larger place. The church members are active in their evangelistic efforts,

continually inviting people to their services and giving out tracts in buses, trains, and market places. A regular outreach among the homeless began in January of 2002; volunteers go out with tea, coffee, sandwiches, and bundles of literature to share the Gospel with the people living mainly in the city center under the bridges and in some of the rougher areas of London.

Sunday school classes at the London Apostolic Faith Church continue to grow. Closely connected with the Sunday school work is the Sunday afternoon Youth Club for Christ (YCC), which God has blessed abundantly over the years. Nearly every Sunday there are new faces in attendance at the services, and God continues to satisfy hungry hearts with salvation.

### Outreach Into Romania

Opportunities have opened up for the spread of the Gospel in Romania. In 1929, a family there received a package wrapped in a Czechoslovakian



*Left: The first official Apostolic Faith Church in Romania, located in Sampetru-German.*





Above: Children listen eagerly in the Bulgarus Sunday school.

Top right: Sunday school students hold up copies of Apostolic Faith Sunday school materials printed in the Romanian language.

Bottom right: John Musgrave (right), Director of Romania Work, preaches at a service in Teremia Mica, with Ben Marincus interpreting.



Apostolic Faith paper. Someone in the town could read Czech and translated the paper into Romanian, and then shared it with his family and friends. As a result, the people there started praying for the Holy Ghost and the Latter Rain began to fall in that part of Romania.

About fifty years later, Romanian families began immigrating to the United States. A number of these families chose Portland as their new home because they had seen pictures in those old papers of the "Jesus the Light of the World" sign in that city.

In recent years, ministers and workers from the United States have made regular trips to Romania to support an emerging Apostolic Faith work in that country. Feeling the presence of the Holy Spirit, and seeing "Isus Lumina Lumii" (Jesus the Light of the World), made the workers feel right at home. Following the first few visits, a small house in Lovrin was acquired

and converted into an Apostolic Faith Sunday school in August of 2000. The Sunday school booklet, *Sacred Stories for Children*, was translated and printed in Romania and presently is used in a number of Sunday schools there.

The first Romanian Apostolic Faith branch church was dedicated in the town of Sampetru-German on May 12, 2002. There are now four official branches of the organization in that country. A new headquarters church for the work is scheduled to be dedicated early in 2006.

In October 2001, a piece of ground was purchased for a possible camp meeting site from



the son of the man who had received that first paper in 1929. In July of 2003, a group of workers from the United States assisted the leaders in Romania in holding their first youth camp convention. The camp was made up of tents, and the only running water was the small river that goes through the property. In spite of the somewhat rustic conditions, a number of young people received spiritual experiences, and the nearby towns were affected by the week-long evangelistic effort. The leaders requested an expanded format, so in 2004, the convention was stretched over a two-Sunday period and was recognized as their first camp meeting.

A number of Apostolic Faith publications have been translated into the Romanian language, including the *Higher Way* magazine, the booklets *A Glimpse into the Future* and *30 Days on the Road to Eternity*, doctrinal booklets, as well as the Sunday school curriculum, *Discovery*. The work has expanded rapidly due to the influence of the publications.

### Japan

The Apostolic Faith work in Asia was preceded by home missionary work among the seafaring men at the headquarters church in Portland. In 1950, a group of workers visiting the ships in the harbor met the first Japanese merchant ship to arrive on the West Coast of the United States after World War II. Fifty-two men who were invited to attend church came to the service their first night in port. In the years immediately following, thousands of Japanese seafaring men visited the Portland church.

A burden for the spiritual welfare of these people lay upon the hearts of some of the workers, and in 1952, a journey was made to Japan to investigate the possibility of establishing a work there. In February of 1953, Arthur Allen and his



family moved to Japan to pioneer an Apostolic Faith work in that country. Reverend Allen began holding services in quarters provided by the government for Japanese seamen; cottage meetings were also started in the city of Kawasaki. In 1954, a church was dedicated in Tokyo; this property was later sold. Then, in 1962, a church was dedicated in Kawasaki.

In 1968, Loyce Carver, leader of the Apostolic Faith work worldwide, visited Japan. At

Above: Raymond Crawford with Arthur and Miriam Allen, who spent over nine years in Japan as missionaries.



that time, he ordained Hidehiro Ouchi, and Reverend Ouchi still leads the Japanese work. A new church building was dedicated in Kawasaki in 1971.

When Reverend Allen passed away, the Japanese congregation received a monetary gift in his memory. They decided that they would use the money to print evangelistic papers, "to follow Brother Allen's will to spread the Gospel." They printed the first paper in October 1986 and have printed more than eighty editions since then, distributing by hand thousands of copies

annually. Souls have been saved as a result, and they now have a mailing list of contacts who regularly receive the paper.

Japan is another area of the world that, in recent years, has be-

come a more difficult field to work. However, the believers in the city of Kawasaki have an evangelistic spirit and have devoted themselves to various types of outreach in the surrounding area.

### Korea

The Apostolic Faith work in Korea also had its roots in the ministry to the seafaring men who came into the Portland harbor. Harold and Sally Barrett, members of the Portland congregation, were among the Apostolic Faith workers who visited the ships to invite the men to church services. They made many friends among the Korean crewmen, and entertained hundreds of them in their home.

In 1966, the couple traveled to Korea as guests of the Korean government, and spent seven months visiting churches and the families of the Korean crewmen they had become acquainted with. Shortly after their return to Portland, the General Overseer, Loyce Carver, asked the couple



*Above: Bill McKibben, Director of Asia Work for the Apostolic Faith, with Hidehiro Ouchi, Kawasaki church pastor.*

*Right: The Kawasaki congregation in 2003.*







if they would like to return to Korea as missionaries. There was no doubt in their minds that this was the leading of the Holy Spirit, and they gladly accepted the challenge. Within a short time, they transferred their business to their son, rented out their home, packed their belongings, and boarded the ship that would take them across the Pacific to Korea.

On their arrival, the Barretts rented a house in Pusan and soon began holding services in the upper room of their home. Since the house was near the dock facilities, some of the seafaring men visited their services when they were in Pusan. Others who were away at sea instructed their families to attend. The very first service



*Top left: Harold and Sally Barrett depart for Korea in 1966 on board the S.S. Su Hae.*

*Top right: Believers join in singing a Gospel hymn in the "Upper Room Church."*



*Left: One of the early converts in Korea is baptized in water by the missionary.*





*Top left: The power of prayer was a key concept taught and modeled by the missionaries.*

*Top right: The Barretts visit some elderly folks in a country village.*

*Right: General Overseer Loyce Carver and his wife, Mary, were presented with gifts and Korean traditional dress when they visited Korea in 1986.*



started with just three visitors, but the attendance quickly grew. The lady who delivered water to homes in the area was invited in to have some refreshments and was told about the Lord and His love. She wept her way through to an experience of salvation. Her husband had been an alcoholic for thirty years, but he found the Lord when he was at the point of death. The niece of a seafaring man was miraculously healed of tuberculosis through the prayers of the Apostolic Faith people, and she eventually moved to Pusan and lived in the Barretts' home. One by one, lives were touched by the power of God, and the work in Korea grew.

One year after the first services were held in Pusan, the group had definitely outgrown the "Upper Room Church," and a building was rented. Two years later, increasing numbers necessitated the move to an even larger facility. A Sunday school was started and soon more than





*Far left: Park Young Keun with his wife, after he was installed as Seoul church pastor.*



*Left: The Apostolic Faith Church in Seoul, Korea.*

*Below: Some of the Korean Apostolic Faith ministers in 2003, with Al Friesen (center back) from headquarters.*

300 children were attending. Street meetings would draw 250 or more people who would crowd around to hear what was being said and to receive the literature being handed out. The Barretts also ministered in the prisons, army and naval bases, shipping companies, and hospitals. Early converts became established in their Christian walks, and began assisting in the services and various outreach efforts.

In 1972, construction began on the first permanent church building; the new place of worship was dedicated in Pusan on August 6, 1972. The work continued to expand. Many contacts were made through Gospel literature. Thousands of Gospel papers and tracts in the Korean language were shipped to Korea from the Portland headquarters, and the country was blanketed with literature that impacted many lives and brought whole families into the Korean churches.

In 1973, when the Barretts returned to Portland for a time, their beloved “children” who they left behind in Korea were heartbroken, wondering how they could go on. They turned to the Lord in earnest prayer, and the Holy Spirit began to rain down among them in a prayer meeting that lasted three days and nights. More than sixty-five people received the baptism of the Holy Spirit, and many believers were grounded in the faith. Today, there are second and even third generation Apostolics taking part in the work in that country.







Top left: Harold Barrett and Bill McKibben from the United States, and Park Young Keun from Korea install Zenaida Ruiz as Philippines District Superintendent.

Top right: Observing the ordinance of foot washing.



several small groups who had a desire to go deeper with the Lord, and he reported: "They gathered in a place of worship between two houses. A few boards over the top and a little galvanized sheet metal over that for a roof, and a dirt floor—just a humble place—but we could feel the presence of God. As the Word went forth, the people began to weep. Their hearts were open, and God began to work in their lives. They asked that we might work together for the honor and glory of God."

In 1976, Loyce Carver stopped in the Philippines on a two-month trip through several countries in Asia. In a report home, he wrote: "We held a service in a barrio on Saturday evening. It was dark when we pulled up in front of the farmhouse. A little candle was burning in their sitting area and another light in a room above. Soon, down the road came someone with a beaming light that they tied to a rafter, lighting up the whole courtyard. Several boys came along with an accordion and guitars; they put benches out under the mango trees and chairs next to the house. Then the service began. People came—farmers with their wives, young men, old men, and the children. The faces of the people revealed their deep hunger for the Word, a very touching scene."



Right: Bill McKibben, Director of Asia work, shares a moment of fellowship with one of the Philippine pastors.

### The Philippines

While living as a missionary in Japan, missionary Arthur Allen made initial outreach efforts into the Philippines on behalf of the Apostolic Faith work. He traveled to Manila, where he contacted those who had corresponded with the headquarters church in Portland. He found



Headquarters for the work in the Philippines was established at the Bagong Sikat church in 1982. That small group of about ten families grew to more than 300 souls in eleven years. Students from the nearby Central Luzon State University attend the church, and upon graduation, many have taken the Gospel message to their own areas of the Philippines.

During the 1980s and 1990s, the Harold Barretts, Bill McKibben, and others from the United States made a number of trips to the Philippines, and were always thrilled by how the work was expanding. As the congregation grew, they undertook outreach efforts in neighboring locales, willingly dedicating their time and sacrificial efforts to reach others. One branch church began with a crusade on the high school grounds, which was attended by hundreds of people. At the conclusion of this crusade, forty were baptized in water.



*Left: Philippine District Superintendent Zenaida Ruiz preaches at the headquarters church in Bagong Sikat.*

*Below left: Visitors from United States churches are welcomed to the branch church in Simim-baan, Philippines.*

*Below right: The Harold Barretts with the Miguel Carganilla family. He is a former seaman who visited Apostolic Faith churches on the West Coast and was saved. He is now a pastor.*







*Above: Forrest and Sally Damron, missionaries to the West Indies.*

*Top right: A church under construction in Samana, Dominican Republic.*

Branch churches established throughout the Philippines are similar in appearance so they can be readily recognized. Beautiful vegetation decorates each yard, and on the front of each building are the words, "Jesus the Light of the World." Summer camps are held annually, and year-end consecration services have also become a tradition. Choirs, musicians, and soloists from the different churches participate.

In 1984, Zenaida Ruiz was ordained and established as the leader of the Apostolic Faith work in the Philippines. The newest church in



the Philippines, located in Ambatali, was dedicated early in 2005, making a total of twelve Apostolic Faith churches in that country.

### **Growth in the West Indies**

The Apostolic Faith work in the West Indies began with the literature that gained entrance there around 1920. The initial leaders of the West Indies Apostolic Faith work, Clifford Austin and his wife, lived in Havana, Cuba. In 1928, they began making tours to neighboring islands, visiting groups of believers and holding evangelistic services.

In the winter of 1956-57, the Portland headquarters sent a group of four missionaries to the islands: Forrest and Sally Damron, and Melvin and Lorena Frost. They spent several months there, visiting fifty-two different locations on fifteen islands of the West Indies and British Guiana, South America. Within a period of



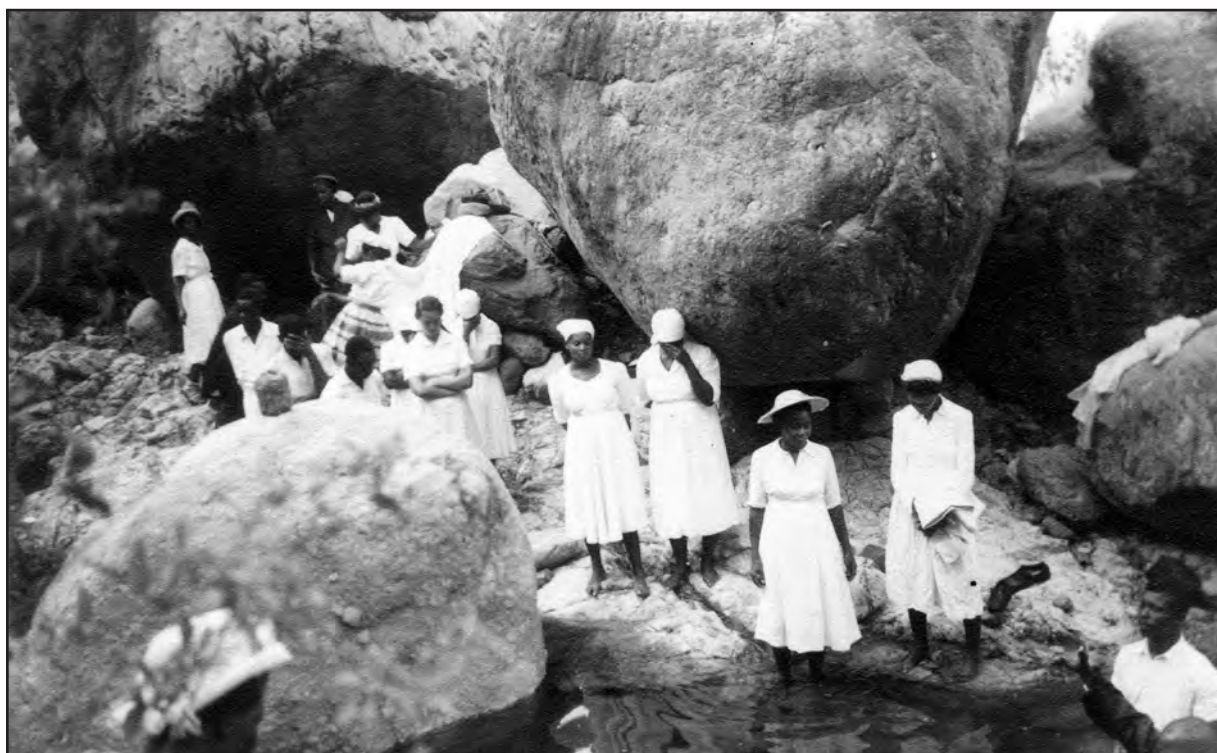


106 days, they held 114 meetings. The people were overjoyed to have personal contact with representatives from the headquarters. It was thrilling to the missionaries to observe the high standard of Christian living among those who had previously been guided only through the Gospel literature and correspondence. Since that time, ministers and workers representing headquarters have made periodic trips, holding meetings in thatched-roofed buildings, in homes, in churches, in schoolhouses, and under improvised shelters.

The history of the work on the island of St. Vincent dates back to 1925, and was pioneered by Theophilus Scott and his wife. In 1928, their first church was built of sticks and mud, and had a thatched roof. People throughout the island began responding to the Gospel message, and groups were established in other locations.

Their efforts were not without opposition. Mr. Scott preached the true Gospel of Christ and upheld the doctrine of holiness, and as a result he suffered some persecution. Other religious groups were also opposed by the government and were forbidden to have public meetings. During this time, Mr. Scott identified himself as an affiliate of the Apostolic Faith Church with headquarters in Portland, Oregon, U.S.A. As evidence, he showed a copy of an Apostolic Faith publication, the magazine now called *Higher Way*, which he carried with him. Once this distinction was made, he was granted liberty to continue his public ministry. Over the years, the work there has grown.

In the early 1950s, Forrest Damron and a team of workers were on a missionary trip to the West Indies. While flying over St. Lucia, the plane developed engine trouble and was forced



*Above: Dick Taylor has been making trips to the West Indies since 1963.*

*Left: A water baptismal service in Jamaica.*



to land at an airport on that island. While waiting to continue their trip, the team distributed Gospel literature. It was through that contact that the work began on the island.

The work in the Dominican Republic is the largest in the islands. Seventy-five years ago, a lady in that Spanish-speaking country found an English tract in the dirt beside the road and shared it with a friend. What they read rang true in their hearts. They wrote to the Apostolic Faith Church, asking for more instruction and guidance. The organization contacted a missionary who was in Haiti, and he went to the Dominican Republic to meet these ladies. It was then that they prayed through to salvation. From this humble beginning, the Apostolic Faith Church work in the Dominican Republic has grown, and today there are more than sixty churches in that country.



*Above: Hugo Sams, one of a succession of faithful Dominican Republic overseers, had a profound influence on the young people there.*

*Right: Island overseers in 2003 with representatives from headquarters.*

*From left: Christopher King, Clyde Penn, Dwight Baltzell, Calvin Palmer, Dick Taylor, Albert Smith, Lawrence Parsad, and Ivon Wilson.*

In February of 2005, the Dominican Republic work celebrated their seventy-fifth anniversary with a celebration at the La Romana headquarters church. The event was attended by a delegation from headquarters including Dwight Baltzell and Dick Taylor, both of whom have made many trips to the islands. A stadium seating 4,000 had been rented, and by the time the service began, almost all the seats were filled. After special music and a short video on the history of the Apostolic Faith Church, three pastors spoke. Those present were encouraged as they rehearsed the amazing results that came as a result of one person letting faith take hold in her heart.

The work on the island of St. Thomas originated through the efforts of Algernon Blyden, a man who had been saved as a young man when the Lord dealt with his heart. He was not connected to any church, and the Bible became his “lamp.” Often he would read until the early hours of the morning by lamplight. After receiv-







ing sanctification and the baptism of the Holy Spirit, he began leading others to God and holding services in his home. The group grew, and their meeting place became too small. Various churches asked him to become their leader, but after examining their doctrines and finding that they were not according to the Word of God, he refused, desiring a pure doctrine. In 1958, he came in contact with the Apostolic Faith and the Spirit witnessed to his heart that this was the group he should affiliate with. The Lord prospered, and currently there are three Apostolic Faith churches on the island of St. Thomas.

One of the newest Apostolic Faith churches in the Caribbean is in Haiti. This country has suffered much hardship, both economically and spiritually. For a number of years, there has been little or no church activity in that region, but through the efforts and financial assistance of workers from a sister congregation on St. Maarten, a church was built. It was dedicated in February of 2003. Groups are meeting in several



other locations, and property has been purchased for two additional branch church locations, so there is good potential for an expanding work in that area.

Souls in the islands are continuing to pray their way through to a knowledge of salvation and many are receiving the fullness of God's blessings. Today, there are over one hundred Apostolic Faith churches scattered throughout the greater Caribbean area on eleven islands, with five appointed district superintendents in charge of the various islands. The congregations speak six different languages—English, Spanish, French, Dutch, Hindi, and Patois—and have six different monetary systems.

In 1996, work began at the headquarters office on translating a four-year Sunday school curriculum into the Spanish language. This has proved to be of great value to the Spanish-speaking churches in the Caribbean. After the first quarter of usage, the Sunday schools in the Dominican Republic experienced a twenty-five percent gain in their enrollment.

*Above left: One of the newest Apostolic Faith churches in the West Indies is this beautiful sanctuary located in Haiti. It was built largely by volunteers.*

*Left: Roland Deler, pastor on the island of St. Maarten, led the construction of the Haiti church.*

*Above right: A male quartet sings a special number at a service in Charlotte Amalie, headquarters church on the island of St. Thomas, U.S.V.I.*





*Top left: George Hughes welcomes Timothy Oshokoya to his first camp meeting.*

*Top right: An outdoor Sunday school class in Lagos, Nigeria, during the 1950s.*

*Right: Raymond Crawford with Peter Van der Puije during his visit to Portland.*



### **Advances in Africa**

The work in Africa is the largest portion of the Apostolic Faith organization. Twenty-four countries on that continent have Apostolic Faith churches. The largest work is in Nigeria, where there are more than six hundred branches, many of them with congregations numbering in the thousands.

The outreach efforts of the Apostolic Faith Church on the continent of Africa originated more than eighty years ago. A missionary in Liberia received tracts and distributed them in that area. A man by the name of Frank Hein also received Gospel tracts from the Apostolic Faith Church while he was a missionary in the Republic of the Sudan and Nigeria. Upon returning to the United States, he wanted to meet the people who published those tracts. He agreed with and loved what he found in Portland, and the Lord laid it on his heart to stay and work in the church printing plant. Translating the Apostolic Faith literature into the Hausa language of northern Nigeria was one of the projects he undertook.





This literature was sent to various areas of Africa where the local people translated the material into other dialects and returned it to Portland. It was then printed, mailed back to Africa, and was the means of many being saved on that continent.

As early as the November-December 1909 edition of the Apostolic Faith paper, mention

was made of “The Apostolic Faith Mission at Johannesburg” and of two missionaries in that area; there were extensive reports of miracles happening in their midst.

A man in Gold Coast (now Ghana) by the name of Peter van der Puije received some Gospel tracts from the Apostolic Faith organization. He sought for and received the deeper spiritual experiences, and began establishing Apostolic Faith churches in that country. In 1948, he attended the Apostolic Faith Church camp meeting convention in Portland, where he learned more about the church’s doctrines and practices. While there, he presented the needs of the African people, pleading, trusting, and

*Top left: The first church in Lagos, Nigeria. This picture was taken in 1950.*

*Top right: A team of Gospel workers prepare to set out to a meeting.*

*Left: An early orchestra in the Lagos church.*





*Above: Children in Lagos, Nigeria, line up in front of the bus that brought them to the services. This picture was taken in the late 1950s.*

*Right: On his second trip to Africa, George Hughes greets a pastor.*



believing that God would send someone to help the believers in his country.

During that convention, George Hughes, a minister at the Portland headquarters, made a definite dedication to the Lord. Noted in his diary under the date of July 3, 1948, were these words: "Volunteered for service in Africa—or anywhere in the world."

Reverend Hughes' offer was accepted, and on October 10, 1948, he departed for a seven-month trip that began in Accra, Ghana. This trip was in answer to the call of thousands, not only in Ghana, but in other parts of Africa as well. During this first trip, he toured the branches in Ghana, and also traveled through Togo, Benin, and Nigeria, doing evangelistic work among Christians, pagans, and fetish worshipers. Services were held in mud-walled, thatch-roofed churches, in a chief's home, and wherever else an opportunity arose.

A minister in Lagos, Nigeria, Timothy Oshokoya, had received some Apostolic Faith literature. In it, he found the answer to the longings of his heart for holiness and the baptism of the Holy Spirit. He steadfastly upheld the doctrines of the Bible as preached by the Apostolic Faith, and he moved aggressively and selflessly to distribute the papers and establish a place of worship. He organized the first camp meeting in Lagos, held in 1949, and visited the Portland camp meeting in 1951.

Other groups had also received literature from Portland and expressed their desire to affiliate with the Apostolic Faith work. On his initial trip to Africa, Reverend Hughes met with a number of these leaders and helped to organize some of the groups into churches. Hearts were established in the faith and many of the African Christians became missionaries among their own people.





Four years later, Reverend Hughes returned to Africa. Especially on his heart was a congregation of six hundred in Ikot Enwang, Nigeria, with whom he had stayed less than two hours on his first trip. For years, the believers there had prayed for someone to come and help them, feeling they needed more guidance. (Fifty years later, that church is currently building a new facility that will seat 18,000 people.)

After going back to Nigeria, Reverend Hughes and local leaders took a small bus and camping equipment, and made a six-week journey through hazardous territory. Visitations were made to numerous churches. In one central Apostolic Faith Church, leaders gathered from twenty stations and received much spiritual admonition from this missionary. After six months of constant activity, Reverend Hughes accomplished his mission. He prepared his final report to give to the overseer on his return to headquarters. Just before



*Top left: Josiah Soyinka led the Nigerian work from 1983 until his death in 1999.*

*Top right: Ruth Ashwell wrote thousands of letters to Africa from her desk at the headquarters office. She was lovingly called "Mother Ruth" by her many spiritual children in Africa.*

*Above: Gospel literature printed at headquarters and shipped to Nigeria is unloaded by volunteers in 1999.*







Top left: Paul Akazue following his installation as Africa District Superintendent.

Above: Superintendent General Darrel Lee being welcomed to Nigeria in 2002.

Top right: Visitors from headquarters are taken on a tour of the Lagos church and the surrounding grounds.

Christ.” As his flight began, he became ill. The airplane landed in Liberia and he was taken to the hospital, but he died very soon afterward. He was laid to rest in his beloved Africa, at a cemetery in Harbel, Liberia.

Responsibility for the huge volume of correspondence coming from Africa to the Portland headquarters was then assigned to Ruth Ashwell, whose letters to hundreds of people on that continent over the next nearly fifty years earned her the affectionate title, “Mother Ruth.”

Reverend Oshokoya visited Portland again in 1956, and was greatly impacted by his trip. Upon his return to Nigeria, an orchestra was formed, a

printing plant established, and construction was begun on a tabernacle in Lagos. The vision of “Africa for Christ” began to grow in his heart, and in 1956 he made visits to the eastern, midwest, and mid-belt regions of Nigeria. The work in that country continued to expand.

Literature received in other sections of Africa influenced more people to turn to Christ. In time, the Gospel light spread to hungry souls in southern and central Africa who also had a craving for a deeper knowledge of Christ. In 1955, Timothy Oshokoya had been asked by the headquarters church to travel to South Africa and Southern Rhodesia (now Zimbabwe) with the purpose of meeting people who had been corresponding with headquarters. Morgan Sengwayo, a man who had already been saved, was one of them. Upon receiving instruction in the deeper expe-





riences, Reverend Sengwayo was sanctified and filled with the Holy Ghost. After much prayer, his group sought affiliation with the Apostolic Faith organization. A revival sprang forth in Bulawayo, Rhodesia, and Apostolic Faith branch churches were established. Gospel teams from Rhodesia went to South Africa in 1961, and hundreds of souls were saved. Today in this region there are branch churches in Zimbabwe, Zambia, South Africa, Angola, Malawi, Botswana, the Congo, Tanzania, Mozambique, and Namibia.

Following the death of Reverend Oshokoya in Nigeria, leadership of that work was assumed by Josiah Soyinka, who guided the organization forward in a rapid multiplication of branch churches. On October 3, 1999, after Reverend Soyinka's passing, the leadership role was assumed by Paul Akazue.



Above: The Lagos orchestra and choir performing during 2005. Their annual concert is attended by more than 20,000 people.

Left: Morgan Sengwayo (on the right) was a key figure in establishing the Apostolic Faith work in Rhodesia (now Zimbabwe). Here, he visits a group in Zambia. This picture was taken in 1971.



The motto of the African  
Apostolic Faith churches  
continues to be  
“Africa for Christ,” and  
God is abundantly  
blessing their efforts to  
win souls for Him.



*Above: A baptismal service held outdoors on the construction site in Lusaka, Zambia.*

*Top right and inset: Two views of the tabernacle under construction in Accra, the headquarters church for Ghana.*

During the 2002 camp meeting in Portland, Oregon, Reverend Akazue gave a report about the growth of the Apostolic Faith work in his homeland of Nigeria. At that time, there were seventeen major projects underway to build churches that would each seat 10,000 or more people. Several camp meetings are held annually in various regions of Nigeria, and each of these is attended by many thousands of people. A tabernacle that will seat 100,000 is under construction at the new campground at Igbesa, not far from the headquarters church in Lagos. A university, named “Crawford University,” opened in the fall of 2005.

The literature ministry in Nigeria continues to be very effective. Government officials often request copies of the *Higher Way* magazine when church vehicles are stopped at security points within the country, for the magazine has become a common household item in that county.





Since Reverend Hughes' trips, representatives of the headquarters church in Portland have made many visits to various parts of Africa. Darrel Lee, the current Superintendent General, made his first visit to Nigeria and Ghana in the early part of 2002, and was impressed and delighted with the progress being made in those areas of Africa and the dedication and zeal of the Gospel workers there.

In the past few years, outreach efforts have moved into several new areas in Africa, and the Gospel literature has played a large part in the forward movement. The organization currently prints and stocks publications in nineteen African languages or dialects. Much of the printing for Western Africa is done in Lagos.

The motto of the African Apostolic Faith churches continues to be "Africa for Christ," and God is abundantly blessing their efforts to win souls for Him.



Top left: A group gathers in front of the Zambia headquarters church in Lusaka.

Top right: Children in Botswana wave a welcome to visitors from headquarters.

Above: The headquarters church for South Africa is located in Johannesburg.

# Outreach Efforts



*Above left: A young man reads a Gospel paper in his native language of Korean.*

*Above right: Since 1913, workers have delivered religious literature to men on board the ships.*



Those who are committed to the Gospel of Christ feel an urgent need to share it with others. In the history of the Apostolic Faith work, many different approaches have been taken to present the message of truth.

Indicative of the importance placed upon this responsibility, the first paper printed in Portland carried this account: "The saints have been praying for the sick, visiting the hospitals, Poor Farm, preaching in the jail and on the streets, a continuous round of work. The Mission has never been closed, except during the camp meetings, and meetings afternoons and evenings never have stopped."

## Literature Outreach

The distribution of Gospel literature is an outreach method in which many in the organization participate on an ongoing basis. Free tracts, magazines, and invitational flyers are available in all Apostolic Faith churches, and the congregations are encouraged to take a supply with them to hand out whenever they have an opportunity. Old and young alike avail themselves of these publications for personal evangelism. A survey taken in 2001 showed that over eighty percent of the Portland congregation had personally given out Gospel literature. On occasion, teams from the church have done neighborhood canvassing.





Literature is also regularly distributed in conjunction with other types of outreach ministries.

### Aerial Evangelism

In the early part of the twentieth century, the Apostolic Faith Church pioneered the field of aerial evangelism and became known as the first religious organization to use an airplane exclusively for spreading the Gospel.

Raymond Crawford, who piloted the early Apostolic Faith planes, gave this account: "Our first plane, *The Sky Pilot*, a 3-passenger Curtiss Oriole, was purchased in 1919, and I accepted the responsibility of learning to fly it. Enrolling in the School of Aeronautics, conducted by the Curtiss Southwest Airplane Company at

Tulsa, Oklahoma, I spent five months in training. Upon completing the course, I became a licensed pilot.

"In February 1920, the plane was flown homeward to spread the Gospel message in a greater and more distinctive way. This was the first cross-country flight ever made from Tulsa to Oregon. It was still winter, and storms were in the mountain area, but God's hand protected us in a wondrous way.

"*The Sky Pilot* was used here in the Northwest for distributing literature from the air. Printed announcements, inviting people to the services, accompanied the literature dropped from the plane. Thousands of Gospel messages drifted down through the air to many in various

*Below: Raymond Crawford obtained his pilot's license so he could take the Gospel to remote areas. He also used the plane as a pulpit to preach to the crowds who gathered to listen.*





Top left: The first  
Apostolic Faith  
airplane comes in  
for a landing.

Top right: Raymond  
Crawford in the  
cockpit.

Above: Raymond  
Crawford's aviation  
license.

received a little Gospel of John or some Apostolic Faith publication from the sky, and through this method, souls were brought into the Gospel.

"As an itinerant evangelist, I made numbers of evangelistic tours visiting small communities and towns throughout the Northwest, taking other workers with me at times. When the plane would spiral down toward a town and land in a field, people from every quarter would come to investigate. They were always eager to inspect the plane. When a good crowd had gathered, I would give a Gospel message to them right from the cockpit. Much literature would be distributed when these landings were made.

"When *The Sky Pilot* fulfilled its mission, and restrictions were made prohibiting the dropping of literature from the air, the plane was sold.

localities. As a result of this method of distribution, letters came into our Portland office from remote areas expressing their gratitude for having

"In 1930, about eight years after we had sold *The Sky Pilot*, another plane was purchased. Its name, *The Wings of the Morning*, was taken from Psalm 139:9-10. This plane was used to carry loads of printed publications from the Apostolic Faith headquarters to branch churches and in transporting ministers to other cities to fill appointments in various pulpits."

Small aircrafts of those days were not dependable, and the few landing fields available were not in proper condition, so this phase of outreach work was discontinued for a number of years, and the organization concentrated on other methods of evangelism. As the years passed, however, the outlook changed. The services of a consecrated airplane pilot and a co-pilot became available and everything pointed favorably toward resuming aerial evangelism. The third aircraft acquired for Gospel work, also named *The Wings of the Morning*, was purchased in 1960 and proved valuable in transporting ministers and Gospel workers to various evangelistic fields.

On its initial missionary flight, *The Wings of the Morning* carried some of the ministers and







support staff from Portland to aid in the dedication service of a new branch church in Denver, Colorado. In the spring of 1964, the plane made its first transcontinental evangelistic flight. On that trip, the overseer and a team of workers visited branch churches in the Midwest and on the Atlantic Coast.

Apostolic Faith branch churches were appreciative of the assistance that the use of a Gospel airplane offered them. A system was devised for an occasional weekend exchange of ministers in the pulpits of the branch churches throughout the Northwest. This always proved to be a successful stimulus to the work of evangelism in various locations.

Over a period of time, commercial flying became a more cost-effective method of transport-

ing workers, and in the late 1960s, *The Wings of the Morning* was sold.

### Harbor Ministry

Bringing the Gospel to those who “go down to the sea in ships” (Psalm 107:23) has been an outreach of the Apostolic Faith Church for decades. This method of evangelism started in 1913 when a lone man made his way on foot along the waterfront in Portland, visiting the old windjammers tied up there, and inviting the men on board to attend the services. Since then, workers have brought thousands of merchant seamen, representing over seventy nationalities, into the church services. This ministry takes place not only at the Portland headquarters church, but also in branch churches along the West Coast.

*Above: Pilot Silas Ashwell and co-pilot Walt Robanske stand by the plane, *The Wings of the Morning*, just before a flight with Raymond Crawford and his wife, Edna.*





*Above left: Gospel workers board a vessel to distribute religious literature.*

*Above right: The Morning Star II was one of several small boats used in the harbor ministry.*

*Right: It took a brave man to climb a ladder with a briefcase full of literature in hand!*



Seafaring men attending the Apostolic Faith churches are given a warm welcome. Sometimes men of several nations have been in the services at the same time. Though many do not understand English, they understand the language of sacred music and Christian love, and they also recognize the presence of the Spirit of God. A Japanese officer said, "We feel the Spirit in our heart." Some from distant lands, who had once bowed before images and idols, have knelt before the true God at an altar of prayer and have found peace they never knew existed in this life.

The largest total attendance of merchant seamen in a single Apostolic Faith service in Portland was recorded shortly after World War II, when 126 were present—113 of them from Japan. Annual attendance of men from the ships has been as high as 4,000.

In addition to personal visitation on the ships, the organization used another effective method of evangelism in the harbor work.







Between 1921 and 1953, a ministry was carried on by the means of small boats that cruised the harbor. In 1921, the first boat, the *Morning Star*, was purchased. This 28-foot motorboat was manned by a group of enthusiastic Christian young men who carried on a “life-saving” missionary work in the harbor every Sunday afternoon. With a cargo of Christian literature in various languages, the workers were well equipped to present the news of salvation to seafaring men aboard foreign ships. After deciding to visit a certain ship, they would pull in as close as possible and extend a ladder up the side of the ship. Then two of the members would climb this ladder to leave church papers for the men to read.

If ships in the harbor could not be boarded, Gospel literature distribution still took place. Workers would cruise by a large vessel and throw onto its deck waterproof packets of papers and tracts in the language of the men on that ship. Sometimes a ship they wanted to visit was already



Far left: Heave-ho! A “Gospel grenade” of religious literature is tossed on board a ship.

Left: The Vigilance, another of the small boats used in harbor outreach, approaches a large vessel tied up in the port.

Below: After the close of World War II, hundreds of Japanese seamen were brought into the church services.





on its way out of the harbor and the little cruiser would accelerate to full speed to catch up with the ship. Then the workers would throw aboard the literature packets, sometimes called “Gospel grenades.”

In 1924, the first outreach boat was replaced with a larger one, the *Morning Star II*, a cruiser type. It was equipped with living accommodations for a group of workers, and being a larger boat, it was used to carry on a more extensive work. With it the workers cruised farther down the Columbia River toward the Pacific Ocean and reached more ships. Occasionally they would visit small towns, villages, lumber camps, and some places accessible at that time only by water. The *Morning Star II* was used until World War II restrictions limited the harbor work.

After the close of World War II, the harbor work was resumed as soon as restrictions were lifted. In 1945, a 28-foot cruiser, the *Vigilance*, was purchased, and it was in active service until 1953.

Over the years, Christian workers with a “missionary heart” have done more than simply bring the men into church services. Thousands of men from the ships have been entertained in the homes of congregation members. Countless trips have been taken to scenic spots near the port cities, resulting in warm friendships that have opened doors for sharing the message of salvation. This loving and gracious hospitality has had a profound impact, and bonds have been established that transcend national or cultural boundaries.

Some of the visitors from afar return to the church services each time their ship docks. Crew members who are welcomed to church in one port are told of other port cities where they can attend Apostolic Faith services. At times, workers who arrive at the docks prior to church time have



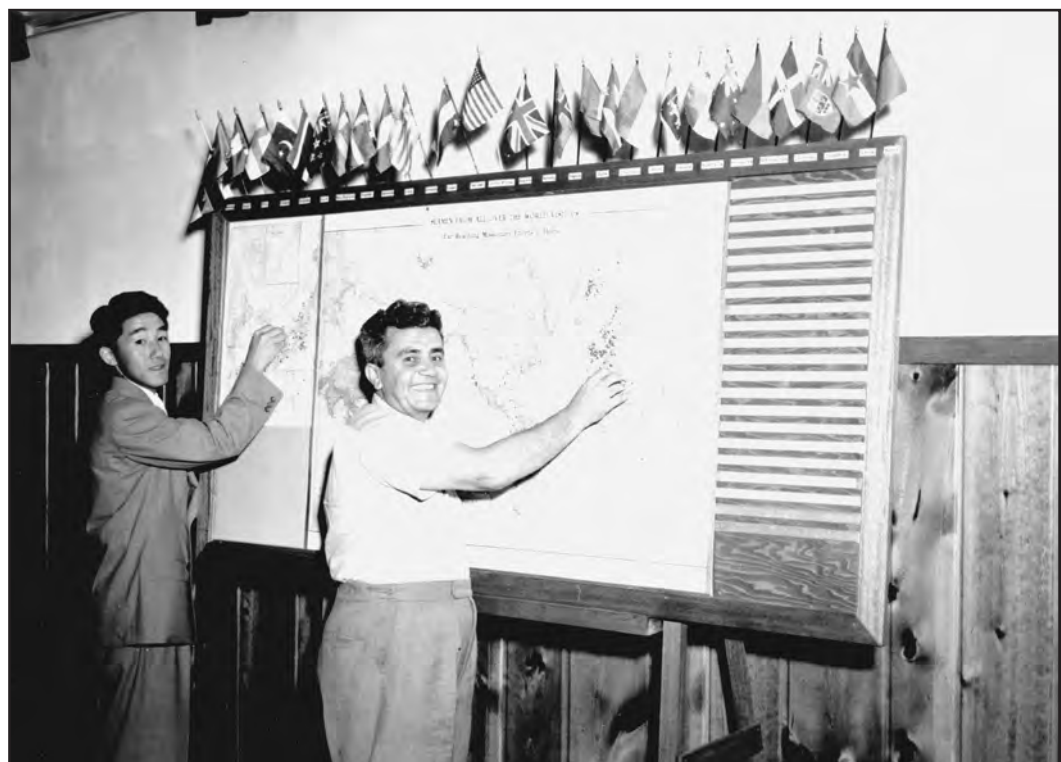




found a group of men already waiting, saying, “We knew you would come!”

The effect of their visits extends far beyond the contacts made on board ship. Many of these men take Gospel literature to their families. They are also encouraged to leave names of family and friends, and letters are written to them. As a result, thousands are presented with the message of salvation.

Though access to the ships was curtailed as a result of the September 11, 2001 terrorist attacks in the United States, the results extend around the world today. In the 1960s, because of an interest in the work among seafaring men, Harold Barrett and his wife Sally made a trip to Korea to meet the families of friends they had made on the ships. That trip was the starting point for



the Apostolic Faith work in Korea, which now includes six established congregations. Seafaring men and members of their families are still active workers in these churches. Miguel Carganilla, a Philippine seaman who was saved while at sea was later sanctified and filled with the Holy Spirit in his visits to Apostolic Faith churches along the West Coast and is now a pastor of an Apostolic Faith branch church in the Philippines. Don Morse, a man from the headquarters church in Portland who regularly visits the ships and invites men to church, was himself a seafaring man who came to the Lord as a result of this ministry. Today, he often testifies, “Now I love to tell others about Jesus! It is a joy to visit the ships that dock in our harbor, inviting others to attend church. After all, someone invited me!”

*Facing page: Bob Green, who was head of the Portland seaman work for many years, boards a ship in the Portland harbor.*

*Above left: Don Morse (right), once a seaman himself, is happy for every opportunity to invite men to church.*

*Above right: Two seamen from opposite sides of the globe point out their homelands.*





Top: The Lower Light made many missionary trips to Alaska and Canada.

Above: The Lower Light captain was Raymond Crawford.

### Mission Work in Alaskan Waters

The Spirit's call to present the Gospel to people in small towns and villages along the inland waters of British Columbia, Canada,

and southeastern Alaska, prompted the members of the Apostolic Faith to an outreach ministry in that area. In 1949, a 104-foot motor vessel was purchased. Christened the *Lower Light*, the boat carried a crew of Gospel workers and a cargo of literature on annual missionary voyages to points as far north as Skagway and west to Sitka, Alaska. Evangelistic services were held in little cities, fishing villages, cannery localities, lumber

camps, paper mill towns, and places inaccessible by auto or railroad. The crew found that spiritual darkness still existed in some localities and they took advantage of every opportunity to let the Gospel light shine forth.

When preparing for evangelistic services, the workers went ashore into the towns putting up posters announcing the meetings and giving out invitations. Announcements were also made from the boat's loudspeaker. Whenever possible, street meetings were held. The crowds gave rapt attention, and much literature was given out at such times. In some places almost everyone from the large fish canneries would turn out for the services; fishermen were known to postpone their boats' departure in order to stay ashore long enough to attend church services.





Alaskan trappers, fishermen, and loggers gave rapt attention to the Gospel message brought to them by the Lower Light crew.



Seasonal workers by the hundreds came each year to some of these localities for employment, and they had a wonderful opportunity to hear the Gospel story. Trappers, fishermen, and loggers especially enjoyed the singing of spirituals and other well-loved hymns.

In localities where the *Lower Light* could not stop for an evangelistic campaign, the Gospel was presented at times from the ship's loudspeaker. On the docks, crowds would gather to listen to the beautiful music and the message from God's Word, and afterward some would come aboard ship to pray.

Shorter cruises were also made each year. Several times the *Lower Light* entered the Straits of Juan de Fuca and tied up at Port Angeles, Washington. Special meetings were held in the

branch church there, and in nearby communities of Neah Bay and Sequim, Washington. From time to time, trips were also made to Vancouver, B.C., Canada, to conduct special meetings.

After more than ten years of carrying the Gospel to many hundreds of people along the coasts of British Columbia, Canada, and the inland waters of Alaska, it seemed the call in that area had been fulfilled and God directed to other fields of missionary endeavor. In 1960, the organization found a buyer for the *Lower Light*, and proceeded with plans for other evangelistic ventures.



Top left: The *Lower Light* tied up at a village in Alaska.

Top right: Reuel Green doing repairs on the prop.

Above: Ivon Wilson attends to tasks in the engine room.





Top: The Gospel car, The Evangel, with some of the workers who traveled in it.

Above: Allen Crabtree, beloved itinerant evangelist.

### Road Trips

In 1912, four years after the establishment of the headquarters in Portland, the organization purchased a Federal truck with hard rubber tires. Detachable seats were installed so the truck could be used by workers for holding street meetings. In the fall of that year, this vehicle was used for a missionary trip to the north. As the workers passed through villages and by country homes, they made announcements through a megaphone, inviting people to come and receive an Apostolic Faith paper. Men would leave their farms or places of business and run to get the Gospel literature. Some time afterward, a Lippert-Steward car—the first car with pneu-

matic tires—was also purchased for Gospel work.

The next vehicle was a seven-passenger Oldsmobile, purchased in 1915. Mechanics in the church converted it into a Gospel car by placing long seats on each side. A similar car, the *Pathfinder*, was purchased and it, too, was equipped for Gospel use. Each of these cars carried twelve workers who would sing and testify from a built-in platform at the rear of the vehicle. Loaded with workers, the vehicles were quickly recognized in the city of Portland as the Apostolic Faith Gospel cars.

In 1915, a coast-to-coast evangelistic trip was made by four workers, and meetings were held in New York, Cincinnati, Indianapolis, Chicago,





St. Louis, Kansas City, and also in the states of Oklahoma and Virginia. Results were rewarding; among the converts was a tobacco-grower whose home was completely transformed when he came in contact with the message of salvation.

Ever interested in expanding and improving outreach efforts that had proved successful, in 1927, the Apostolic Faith organization obtained a beautiful Mack bus, which they named *The Evangel*. After a bit of remodeling work, this 21-passenger coach provided cooking facilities and sleeping quarters for a party of eight workers. Equipped with a public-address system, *The Evangel* became a “home away from home” for a crew of ministers, a male quartet, and other Christian workers. It was literally a church on wheels.

Trips were made up and down the coast with this bus, where stops were made in small communities. Often immense crowds gathered where meetings were conducted. Sometimes the services were held in auditoriums, at other times, out-of-



doors. Gospel messages were also given from the bus through the loudspeaker. In one place the workers were told that they never should have come, that no one would be out to hear them, but the first night almost the whole community turned out.

Some years later, a similar large bus, which became known as a “Drive-in Church,” was used by the Medford, Oregon, branch church. The missionary-minded minister in charge of the Southern Oregon work, Clarence Frost, lost no opportunity in using the bus for evangelistic purposes. Meetings were held in mountain areas throughout southern

Above: *The Evangel* on board a ferry.

Left: *The Evangel* took workers into remote regions, where they distributed literature and held church services.





*Top left: Florence Crawford (in white) preaching at an open-air meeting.*

*Above: The first Gospel meeting in Portland held from a car.*

*Top right: A meeting held in a hop yard near Dallas, Oregon.*

*Facing page: Three carloads of Gospel workers head out to hold open-air services.*

Oregon and also down into California. Every effort put forth was rewarded, and numbers of men and women were brought into the Gospel.

### **Open-Air Meetings**

In 1907, Florence Crawford felt led to utilize a horse-drawn express wagon to take the Gospel out on the streets of Portland. For many years, open-air meetings were an important evangelistic feature of the Apostolic Faith organization. Gospel street meetings were regularly held in many cities, with most of these open-air services being conducted just prior to the regular church services.

In Portland, workers would gather to pray in the chapel at the headquarters building before the different teams went to their assigned locations. Often a group would walk to a nearby corner where they would gather around a portable organ and hold a simple Gospel meeting with music, testimonies, and a short message. People who were passing by would stop and listen. Others, in saloons or hotels nearby, would hear the music through the open windows and would







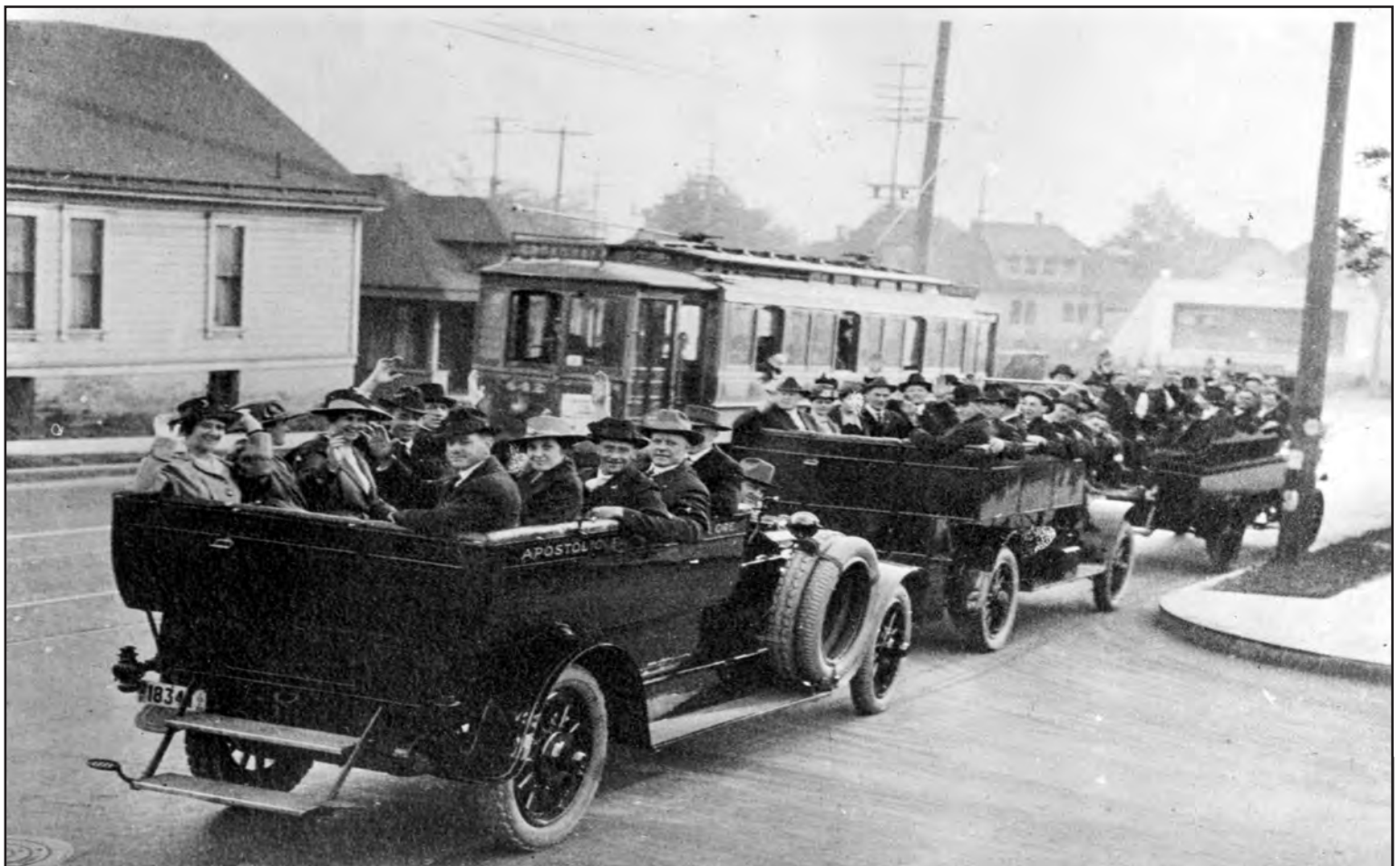
walk over to investigate. Following the short service, Gospel literature was given out and an invitation was extended to attend the regular church services.

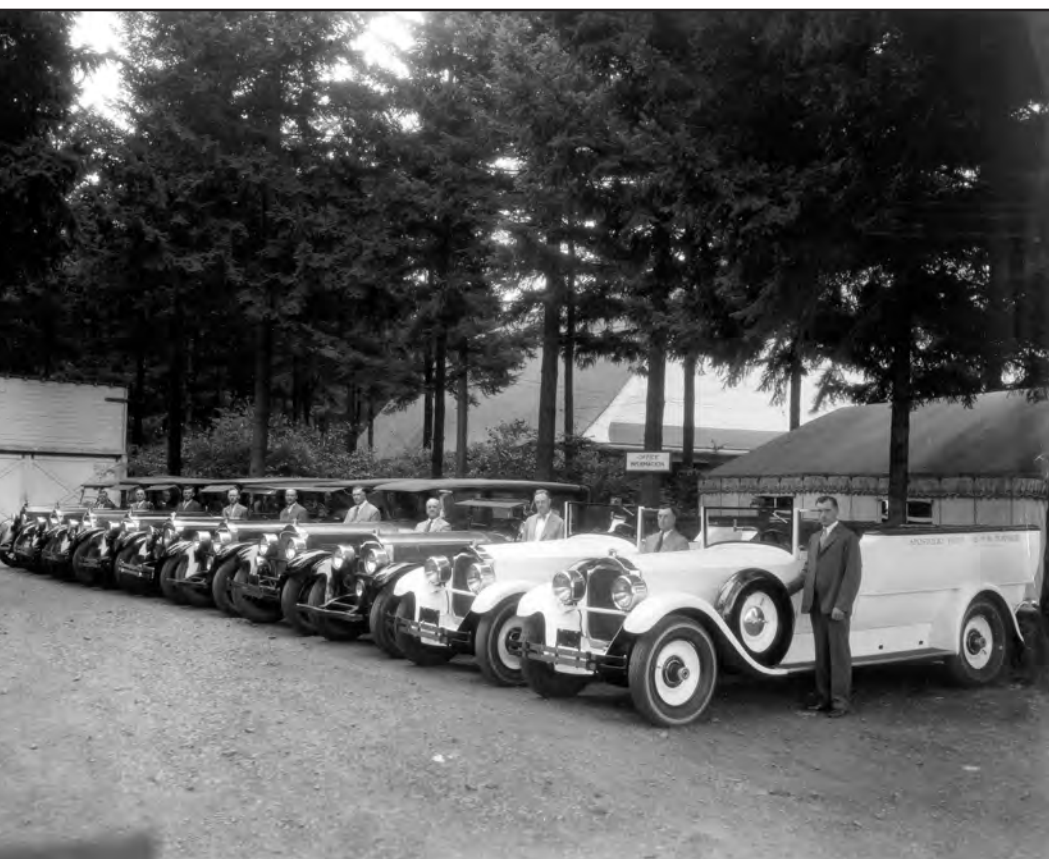
Sometimes services were scheduled in plazas or park areas. These meetings were especially well attended during the years of the Great Depression of the 1930s, when many were out of work and tended to congregate in such areas. Gospel wagons and cars were utilized to transport the teams of workers to the designated locations.

Over the years, God spoke to many hearts at those humble meetings on the street corners of the city. Men who lived on the skid row heard of a way out of the trouble they were in, and precious souls were salvaged from the environments of sin. Most of them would have scoffed at the

idea of going inside a church, but God touched their lives through the Gospel presentation on the streets.

In a workers' meeting held in 1956, Raymond Crawford reminisced about the impact of the street meetings. "I can remember in the early days on Second and Third Streets and around Burnside Street, in front of Erickson's Hotel where we stood on those corners and preached the truth of this Gospel. We have seen hardened criminals transformed in heart and soul right on the sidewalks when the Spirit of God dealt with their hearts. It was just going through my mind today about a poor emaciated dope fiend who stood there on the street listening to the street meeting. Finally his legs buckled beneath him and he fell right between the spokes of the wheels





of the old Gospel wagon. They drug him out and asked him if he wanted to pray. He said, 'Yes, I do.' And right there on those cobblestones, he lifted up his heart to God, and God marvelously transformed his life."

Many of the organization's branch churches began as missions, and this was often one of the outreach methods used to evangelize an area.

### Prison Work

In 1907, shortly after Florence Crawford moved to Portland, she visited the sheriff at the Multnomah County Jail and asked permission to hold services there. He told her, "You do not know what you are asking. We have at least twelve murderers behind bars here." She answered, "I do know what I am talking about. I have conducted meetings in the Los Angeles County Jail where there were twenty-five or thirty murderers at a time behind the bars. You can call the sheriff in Los Angeles if you wish." He said,







*Facing page top left: Gospel cars with their drivers in the 1940s.*

*Facing page lower left: A street meeting in Portland in the 1960s, in front of the old Erickson's Hotel.*

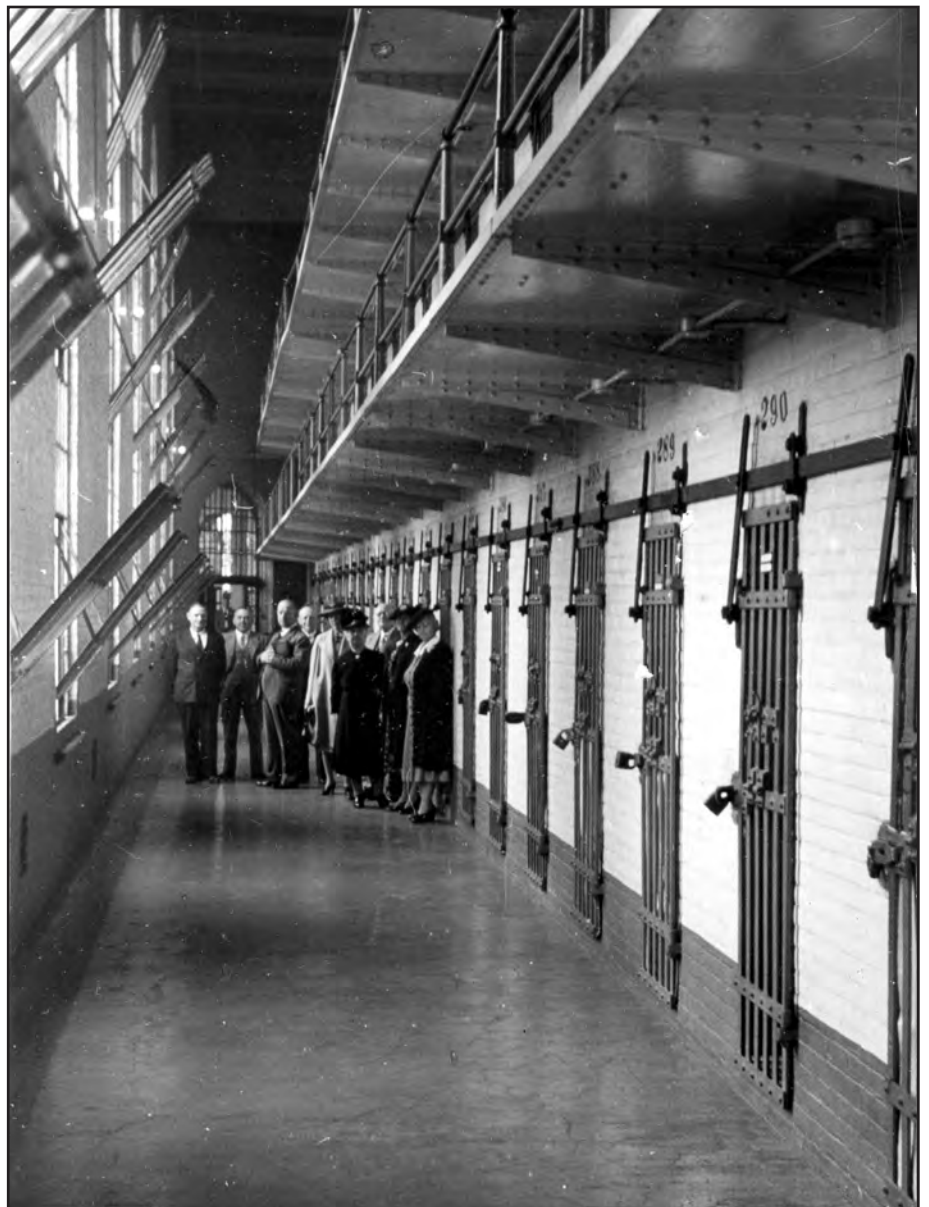
*Center: Cars gather around the Gospel bus at an open air meeting held in southern Oregon in the early 1950s.*

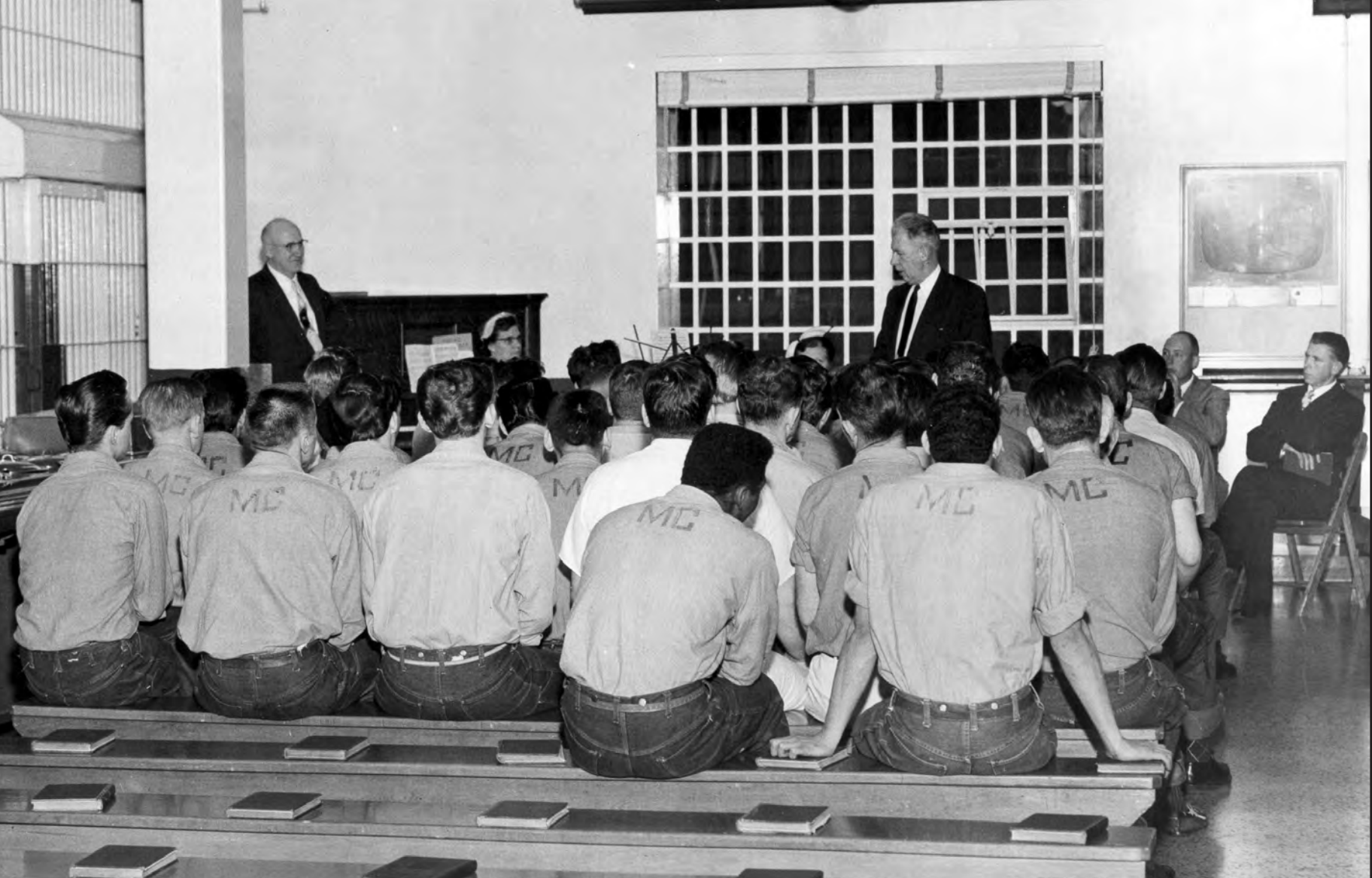
*Below: Gospel services have been held in jails since 1907.*

"You go upstairs and make arrangements with the jailer for some meetings." Since that time, church members have regularly held services in correctional institutions, at times contacting over 500 inmates in one day through the prison meetings.

Selected groups who visit these institutions include a minister, musicians, and other Christian workers. Each service is a musical program interspersed with personal testimonies telling of the deliverance the workers found when they surrendered their lives to God. The service ends with a brief message from the Word of God, and then inmates have an opportunity to give prayer requests. These are brought to the church members who gather for prayer before every service.

Over the years, prison officials around the country have expressed their appreciation for the efforts made by the Apostolic Faith organization for the prisoners in their care. One time when the visitation team apologized for taking a





warden away from his meal, he told them, "I would gladly give up a meal to help you out because of the good that you people are doing here."

These prison outreach efforts have been rewarding. Men and women have been saved and truly delivered from evil habits and behaviors that had bound them for years. On several occasions, the message of hope brought to men behind bars resulted in the conversion of notorious prisoners who were awaiting execution. While on death



row, they were truly converted and wrote wonderful letters telling of the marvelous transformation in their lives, and their readiness to step into eternity to meet their Maker. Converted prisoners live clean and honest lives, and are witnesses before their fellow prisoners of the change that has taken place within their souls.

### Juvenile Detention Homes

Workers from Apostolic Faith churches also hold services similar to the ones held in the adult detention at juvenile correctional institutions. For example, in Portland groups of two to four adults hold informal group discussions each month with youths ranging in age from nine to seventeen. Sometimes several meetings are held at each visit, reaching many young people at a time. Topics ranging from God's love to the Great Tribulation are discussed. Often, one or two of the youths want some one-on-one talk time, or indicate their desire to pray. The session is closed with prayer, but before workers leave, tracts and Gospel magazines are distributed to those who are interested. Most of these troubled young people ask to be remembered in prayer.

### Visitation Ministry

The founder of the Apostolic Faith instituted a visitation ministry in the early days of her Christian life when she visited hospitals in Los Angeles, California. Florence Crawford gave untiringly of her strength to this work, singing in hospital corridors and pointing the lost and dying to the Christ who had saved her soul. After establishing the Apostolic Faith headquarters in Portland, that outreach ministry was continued.

Motivated by the love of God, teams of musicians and singers have been carrying the Gospel to the shut-in and afflicted throughout the United States for many decades. Equipped

with a portable keyboard or other musical instruments, the workers present the Words of Life in music and song as well as by testimony. Each month they make dozens of visitations to hospitals, convalescent homes, and retirement centers. The programs are graciously received and genuinely appreciated by attendants and superintendents, as well as by the guests.

The visitation workers always distribute papers and tracts to the residents of the homes and hospitals they visit. One time, when an Apostolic Faith paper was handed to a patient, she exclaimed, "Oh, I have been waiting for another one of these papers!" The one she had—a treasured possession, which she had found on a highway—was worn with age.

"No privilege could be greater than to visit the aged people, feeble and sick, sad and lonely. They look forward to our visitations and never tire of hearing the singing," was the summation of a report given by a former director of the hos-

*Facing page top: A meeting held in the Rocky Butte Jail in Portland in 1957.*

*Facing page bottom: A Gospel team arriving for a service at the Multnomah County Jail in the 1950s.*

*Below: A youth visitation member encourages a shut-in veteran of the Gospel, Virgil Hodson.*





*Above left: Workers in the 1940s sort through food, clothing, and household supplies donated for a relief effort in post-war Germany.*

*Above right: Valeska Paulsen with a bag of groceries. Food supplies and Christmas gifts are collected and distributed to needy families during the holiday season.*



pital and retirement home visitations. She told of many opportunities to pray with elderly persons who had gone through life neglecting their souls' salvation, and were about to pass from time into eternity. In their last hours, as they offered God a spent and wasted life, the peace of another world flooded their souls.

The ministerial staff also has the pleasant and rewarding ministry of visiting the elderly and shut-in members of the congregation. These older people look forward with anticipation to the visits, which are a time of blessing to both the shut-ins and the ministers themselves.

Another aspect of the Apostolic Faith visitation ministry is the teams of young people who make monthly visits to elderly folks who are unable to be out to the weekly services. Van loads of high school students go to various facilities and

homes, where they sing, read a Scripture, and share their testimonies. Often, the Holy Spirit comes down and blesses hearts in a special way as young and old join together in prayer. These afternoons are greatly anticipated by those visited, and they are a blessing to the participating young people as well.

### **Benevolent Outreach**

Members of the Portland church participate in an ongoing benevolent outreach by collecting and distributing food and household supplies to needy families. A list of suggested supplies is posted on bulletin boards around the church, and people make donations as they feel led, leaving them at a designated drop-off point at the church. Some years during the Christmas holiday season, a Giving Tree has provided an opportu-





nity for church members to anonymously provide Christmas gifts for children in need. Hundreds of children have benefited through this program since its inception.

### Youth Ministry

Knowing that many future workers, teachers, and ministers are being trained and motivated by these efforts, evangelism among children and young people has long been considered one of the most important outreach efforts of the Apostolic Faith organization. Ecclesiastes 12:1 says, "Remember now thy Creator in the days of thy youth," and encouraging young people to do this is the reason for the organization's emphasis on youth-oriented activities.

In Portland, several times each month, the young people hold youth services. Youth choirs and orchestras participate in these services, and youthful musicians present the special vocal



*Above: Many special friendships have been forged over the years at youth camps.*

*Below left: Jim Seely supervises the flag lowering ceremony at a youth camp in the 1960s.*

*Below right: Josh Habre leads a Bible study session for the young men in his cabin in 2003.*





Right: Retreats for high school students have proved to be of great spiritual value. Many young people have given their lives to the Lord and received deeper experiences at these events.

Below: High school boys arrive at a retreat held at Mossyrock, Washington, in 2004.



and instrumental numbers. Testimonies given by young people witness to the reality they have found in Christ and the satisfaction they feel in the service of the Lord. One youth minister leads the service, and another brings the message that targets the concerns and interests of this age group.

Sometimes the prayer meetings following the youth services continue for hours, and seeking hearts are rewarded for their perseverance. Over the years, countless children and teenagers have been saved and have received their deeper spiritual experiences in these services.

Children's church services are also held on a regular basis for the youngest members of the church family. Designed for children preschool and grade-school ages, the music and messages are age-appropriate.

Every summer since the mid-1950s, the Apostolic Faith organization has held youth camps in various locations around the United States for young people from fourth grade through high school. Away from their normal environment,







they eat, play, and worship together, and as a result, the hearts of many have been changed. Games, swimming, sport competitions, and lots of energy-demanding activities are a part of each day. There are also daily chapel services, Bible learning activities, evening programs, and cabin devotional times. Counselors become personally acquainted with the young people in their charge, allowing them to identify and minister to the spiritual needs of each camper.

Outings and activities for the young people

are scheduled at various times throughout the year. These include overnight youth retreats; activity nights featuring films, musical recitals, skits, and other types of entertainment; prayer and Bible study breakfasts; Sunday school class and department outings; and trips to neighboring branch churches for services. The activity center on the campground is also open for activities at various times.

### Sunday School

For decades, students from all ages have met together in Apostolic Faith Sunday school classes around the world to be informed, encouraged, and inspired by studying the Bible. Classes and curriculum are tailored for the needs of students of every age group, with an emphasis on the life-changing power in Jesus Christ.

For many years, two Sunday school sessions were held each Sunday on the Apostolic Faith campground in Portland—one in the morning



*Top left: Two young attendees show their Vacation Bible School crafts.*

*Top right: Junior high and high school students help out at Vacation Bible School.*

*Left: Though recently adopted from Korea, Aaron Parker had no trouble understanding the VBS language of fun.*





*Right: For many years, the Portland church sent buses into outlying areas to bring children to an afternoon Sunday school session.*

*Below: Edna Schmick was one of hundreds of dedicated teachers who have invested countless hours in studying and teaching the Word of God to little ones.*



and another in the afternoon. For the afternoon session, six large buses would travel the length of the city to transport hundreds of children from far-distant neighborhoods.

The Sunday school setting provides an opportunity for children and young people to use their musical talents, and special performances have been the means of encouraging many parents to come to events at the church. The first annual Sunday School Christmas Program in Portland was held in December of 1947, and featured a Sunday school orchestra, songs by several choirs, and a number of recitations. Dedicated teachers have spent countless hours producing pageants, programs, and other special events every year since then.

In Portland, Sunday school sessions begin in the main sanctuary, where the various departments meet together for an opening assembly. Following prayer and singing, children





representing the Sunday school departments present vocal or instrumental numbers. Then the students are dismissed to their department locations, where each group enjoys more songs, class time, and other Bible-learning activities.

Sunday school teachers make a commitment to the personal encouragement of their students. The wife of one Apostolic Faith pastor testifies that the one-on-one interest of her Sunday school teacher played an important role in her salvation. Her parents did not attend the church, but she came to Sunday school on the Sunday school bus. When she was in eighth grade, God began to show her that her life was not pleasing to Him. "I didn't know that the heavy feeling in my heart was God's conviction for sin—I just knew I was miserable," she reminisces. "One night my thoughts turned to my Sunday school

teacher. She had given all of us in the class her phone number, telling us to contact her if we ever wanted to come to church. That night, the Lord put it in my mind to call her and see if I could go with her. How thankful I am that I made that phone call! My teacher was happy to come and get me, and I went to church, not knowing that the events of the evening were all planned." That night, God saved her soul, and His peace flooded her troubled heart.

Sunday school teachers meet on a regular basis to study upcoming lessons, share ideas for teaching resources, and learn new presentation techniques. The curriculum materials used in the Sunday school were written and printed by Apostolic Faith members. Sunday school steering committees have been in place for more than fifty years, writing and rewriting, designing and

*Below: Grade school children listen intently to a Bible story at Vacation Bible School in 2003.*





*Top left: Members of the children's orchestra gather outside the West Chapel in the 1950s.*

*Top right: A group of children from the Beginner's Sunday school department sing a special number on Thanksgiving Sunday.*



*Upper and lower right: A young violinist and flautist participate in the music at a Midwest Camp.*



redesigning, in order to keep curriculum materials up-to-date and attractive.

Teachers in Apostolic Faith churches make an effort to involve themselves in their students' lives for more than just one hour a week. Class outings and group activities are a regular part of their time investment. High school students enjoy prayer breakfasts, gym nights, and retreats at various times during the year, as well as involvement in church services and outreach endeavors.

In 2002, Portland Sunday school teachers participated in coordinating a Block Party for the neighborhood around the church. The eye-catching banners and activities provided a great deal of "eye-appeal" on Duke Street, and those passing by were encouraged to come into the parking lot and join in the fun. More than 300 welcome bags were handed out, and neighborhood children were offered a "tour" of the Sunday school facilities, with the hope of enrolling new families. Branch churches have held similar functions, with good results.

An annual event tied to Sunday school outreach is that of Vacation Bible School. The first session was held at the Portland church in





August of 2001. Each year's weeklong program has a Biblical theme, which is presented by a crew of enthusiastic volunteers ranging from high school age young people through grandmothers. They spread the Gospel in a setting complete with games, skits, crafts, music, and life-changing Bible stories. Year by year, the numbers attending this neighborhood outreach have increased. Several branch churches also host similar annual events.

A recent opportunity for young people of the Apostolic Faith organization has been that of short-term mission trips. Groups of young people representing several of the branch churches have made trips to Mexico, Korea, Romania, the Dominican Republic, and most recently, the Philippines. The participants in the trips have enthusiastically expressed their appreciation for the opportunity and have found the experience to be both eye opening and spiritually challenging. Getting to know

young people from other cultures, joining in the outreach efforts in far-distant places, and sharing precious spiritual fellowship around the altars of prayer has been a tremendous blessing to both the visitors and to the people at the locations visited.

As a result of years of nurturing and supporting the youth of the organization, many in the ranks of Apostolic Faith workers are the third, fourth, and fifth generations of families who have been longtime participants in the ongoing efforts of the church.

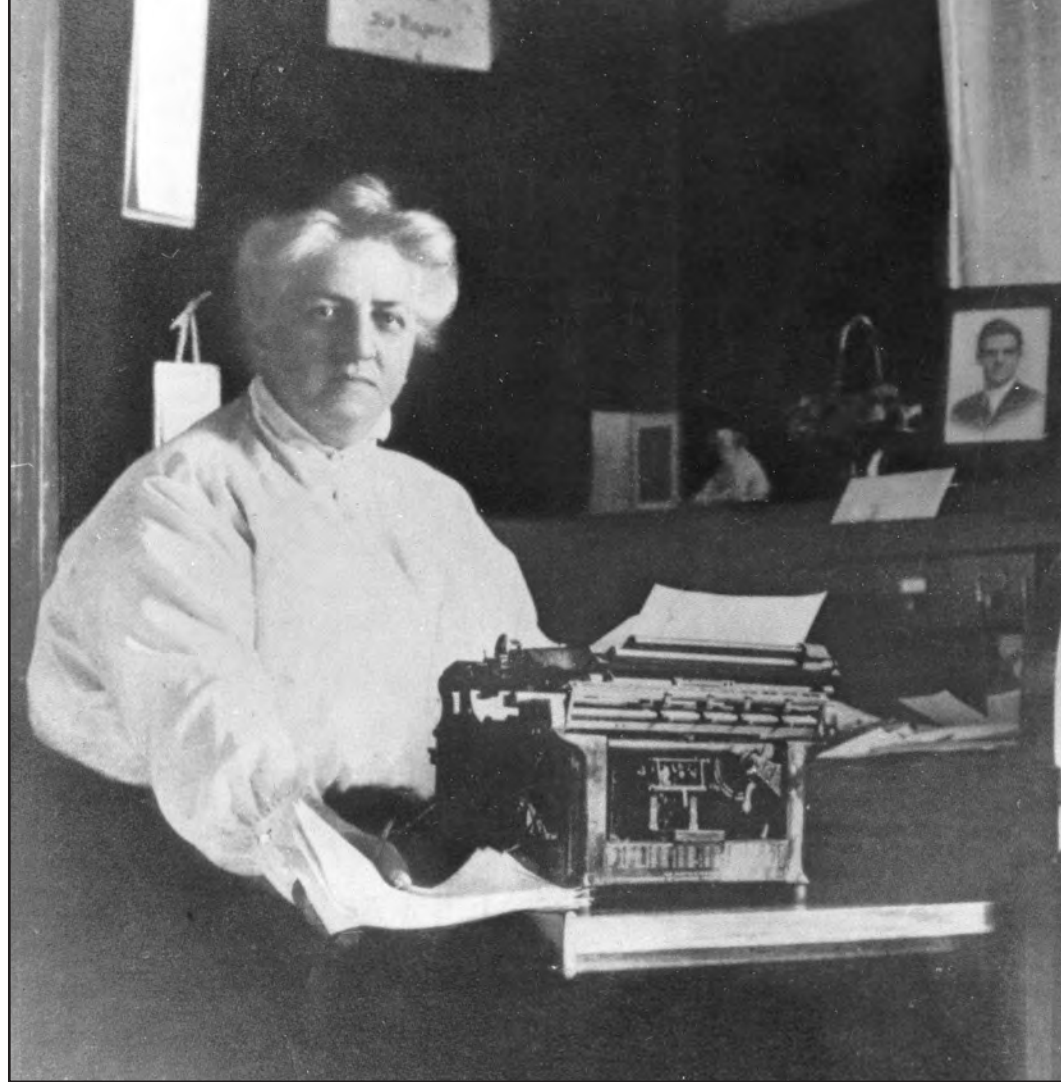
### Moving Forward

While methods of evangelical outreach change from decade to decade and era to era, the commitment to reach the lost with the message of Christ remains the same. The Apostolic Faith Church continues to explore ways to reach today's world with the life-changing message with which it has been entrusted.

*Below: A group of eight young people from Apostolic Faith churches in the United States made a trip to the Philippines in December of 2004. They were accompanied by Bill McKibben, Director of Asia Work, and his wife, Lori. In this picture, they were joined by Jung Hyen-Kyeng from Korea, and several from the Philippine churches.*



# Headquarters Office Publication Ministry



*Above: Florence Crawford at her desk. The correspondence ministry was dear to her heart, and she took a personal interest in those who wrote, carrying a burden for their spiritual welfare.*

One of the most effective phases of evangelistic work carried on by the Apostolic Faith Church since its inception has been printing and distributing Christian literature. Over the years, hundreds of millions of copies of Gospel papers and tracts have been distributed free of charge from this organization to people all over the world.

In the teeming cities of India, in tribal villages of Africa, in remote settlements of Myanmar, up in the northlands of Labrador and Scandinavia, and in distant places where it would be difficult for missionaries to go, the literature has led souls to the Savior. It also

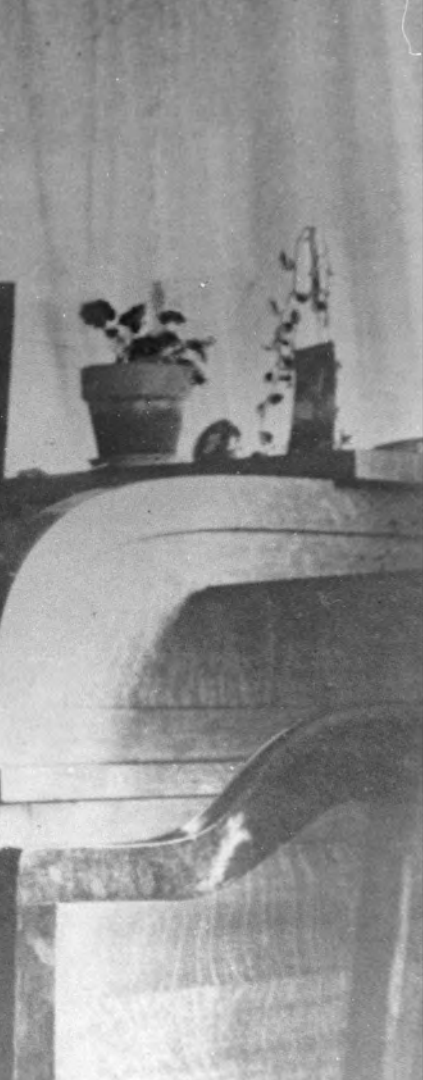
has been instrumental in establishing church congregations around the world.

## Roots of the Publication Ministry

The publishing ministry of the Apostolic Faith work had a humble but significant beginning. In the city of Los Angeles, soon after the outpouring of the Holy Spirit in 1906, the Azusa Street leaders made the decision to print a newspaper to inform people about the Latter Rain outpouring. Without mention to the public of the much-needed finances, and with no funds to launch a publication work, Florence Crawford and other Christian workers at







5 60		English Leaflets					
1922		#	pg	No printed	Age printed		
Jan	19	I needed a Savior	2	10	20	—	—
"	25	Deeper Experiences	2	10	20	—	—
"	30	God's Message to you	2	8500	17	—	—
Apr	10	Inner Friend, Hope to you	2	10	20	—	—
"	18	Eternity?	4	7	28	—	—
"	27	When you need a friend	6	10	60	—	—
May	9	Neglect	4	6	28	—	—
"	18	After Death - What?	2	10	20	—	—
"	20	I needed a Savior	2	7500	15	—	—
June	7	God's Message to you	2	6	12	—	—
"	23	Deeper Experiences	2	10	20	—	—
May	26	Spiritualism	2	5	10	—	—
Sept	21	"	2	11	22	—	—
"	"	God's Message to you	2	7	14	—	—
Oct	12	Eternity?	4	10	40	—	—
"	2	Neglect	4	4500	18	—	—
"	18	I needed a Savior	2	12	24	—	—
Nov	15	Neglect	4	16300	65200	—	—
"	18	How to Find Pardon	2	5	10	—	—
1923							
Jan	19	After Death - What?	2	10	20	—	—
Feb	13	Scenes Behind Veil	2	5400	10800	—	—
Apr	5	God's Message to you	2	15	30	—	—
May	17	Deeper Experiences	2	12500	25	—	—
July	18	Scenes Behind Veil	2	10	20	—	—
"	28	When you need a friend	6	10	60	—	—
Aug	3	Spiritualism	2	11	22	—	—
"	17	After Death What	2	10	20	—	—

In distant places where it would be difficult for missionaries to go, Gospel literature has led souls to the Savior.

the revival's epicenter went to prayer and asked God to send the means. Though entirely unsolicited, contributions began coming in through the mail, and soon the production of the paper was underway.

In one upstairs corner of the old church building at Azusa Street, space was made for an office. Boxes were used for chairs, and boards across boxes became worktables. Equipment consisted of one old typewriter and a mimeograph machine. It was a red-letter day for those early workers when, in September of 1906, five thousand copies of the first Apostolic Faith paper were ready for distribution.

A quotation in that first paper read: "We earnestly invoke God to manage the publication of this sheet [paper] . . . We wish no human writer to receive any honor, but that it might all be done to the glory of God, that it may voice the power and presence of the Almighty God who is moving on the people in Los Angeles and all over the world."

### Publishing Begins at Portland

After Florence Crawford moved to Portland, a notice was published in issue 13 of the paper saying, "For the next issue of this paper address The Apostolic Faith Campmeeting, Portland Oregon."

Above: A page from the printing record book in 1922/23. Cliff Baltzell, long-time plant manager, kept these handwritten accounts of the numbers of tracts and papers printed.





*Above: Raymond Crawford, General Overseer, converses with Alice Perry, in February of 1934. She worked in the headquarters office for more than forty years, serving as office manager for twenty-one years.*

The first Apostolic Faith paper to be issued from the Portland headquarters was published in 1908, during the Mount Tabor camp meeting. Assisting Florence Crawford with the production of the paper was Clara Lum, who previously had helped with the publication work in Los Angeles. A comment in the second Portland edition carried this report: "The last paper, which was the first to be published in Portland, was wonderfully blessed of God. There were 80,000 papers of the two issues printed at one time. . . . He provided a large tent on the campground in which to do the work. It was a very sacred place. The Spirit would not suffer anyone to fold papers if they were not right with God, and everyone felt it a privilege to work for the Lord on the papers."

Raymond Crawford, who served as the second General Overseer of the organization, gave this account: "In 1908 we acquired the Front and Burnside church location, and from there began mailing our literature into all parts of the world. Because we had no printing equipment of our own at that time, our publications had to be printed in a commercial plant, after which they were returned to our headquarters office where they were folded and wrapped by hand for mailing. Millions of pieces of literature were taken care of in this manner during the nine-year period prior to the installation of printing equipment."

In 1917, the first pieces of printing equipment were purchased, and the organization began





to do some of their own printing. In 1919, a larger press was purchased that allowed workers to print the paper, *The Apostolic Faith*, in their own plant. Within a short time additional languages were added to the list of foreign publications. A variety of special editions for targeted audiences came next: *The Morning Star*, *The Children's Paper*, *The Armour Bearer*, and *The Prisoner's Hope*.

### Various Locations

The last printing job to be done at the Front and Burnside location was completed on July 22, 1922. By that time, the headquarters building at Northwest Sixth and Burnside had been built. On July 29, the equipment was loaded onto a horse-drawn transfer wagon backed up to the old Gospel Lighthouse. The heavy printing press

and other pieces of equipment were transported to the new building, and the workers continued to send out the Good News of salvation from there.

For seventeen years, the printing work continued at the Sixth and Burnside location. Then, in 1939, the equipment was moved into a newly constructed building at Northeast Sixth Avenue and Hassalo Street, in Portland.

After the plant had operated in that building for sixteen years, the property was sold because of a commercial project taking over



Above: The printing plant on Northeast Sixth and Hassalo, where Gospel literature was published from 1939 to 1955.

Left: Inside the mail room at Northwest Sixth and Burnside, workers prepare literature for mailing.





the immediate area. In June of 1955, the printing establishment was relocated back at the headquarters at Sixth and Burnside, where extensive remodeling had taken place on a vacated annex to make room for the presses and related equipment. Publishing continued at that location until 1980.

### **Construction of the Current Office Building**

Fifty-seven years after members of the Apostolic Faith had worked together to construct an office building in the heart of downtown Portland, their children and grandchildren worked side by side with other laborers to build a new international headquarters office building in Southeast Portland.





On July 20, 1979, during the annual camp meeting convention, a groundbreaking ceremony was held at the building site located across Fifty-second Avenue from the campground. “The function of this office,” said the General Overseer Loyce Carver, “is to send out to the whole world the product of meetings held here—sermons that are preached and testimonies that are given—that God’s name might be glorified. These are typed and edited, printed, and then distributed into all the world, free of charge. It’s the same Gospel that you hear when you come to a meeting, but we try to put ‘wings’ to it so that it will go everywhere.”

From the first shovel of dirt, members of the local congregation invested long hours of labor in the effort, moving the project through the various phases of construction. Supervised by Elmer Luka, a branch church pastor with construction experience, the crew also included carpenters,

electricians, plumbers, painters, brick masons, and other skilled craftsmen from Portland and a number of the organization’s branch churches. Moving day took place on May 19, 1980, just ten months after the project had begun.

The brick exterior of the attractive 20,000 square foot building features tall, narrow windows and is accented by metal trim. The printing department occupies the south end of the building in a one-story area with a high ceiling that allows for maneuvering forklifts and heavy equipment, as well as providing space for storing rolls of paper. The north end of the building is two stories tall, and houses the correspondence office and distribution department, along with huge banks of floor-to-ceiling storage for printed items. A chapel, south of the entrance foyer, provides a place where the staff meets each noon hour to pray for the many prayer requests that come in daily through the mail, email, or by phone.



*Facing page, clockwise from upper left: Loyce Carver and his wife, Mary, at the 1979 groundbreaking for the new office building.*

*Mark Zetter, a brick-mason in the Portland congregation, works on the brick pillars.*

*A sheet metal crew puts on the mansard.*

*Left: The current headquarters office building, located across 52nd Avenue from the campground.*





*Above left: Cliff Baltzell, who began working at the plant when he was fifteen, was plant manager for many years.*

*Above right: The print room at the Northwest Sixth and Burnside facility.*

*Right: Walter Frymire trimming sheets of paper at the paper cutter in 1949.*



Inside the building, a staff of more than eighty full-time, part-time, and volunteer workers handles the publishing, correspondence, editorial work, pre-press tasks, and other duties. Methods have changed, but the message they send out is still the same as it was in the beginning: God offers salvation, peace, and hope to all people everywhere.

### **Printing and Distribution Departments**

Today, computers, an image setter, and high-speed presses have replaced the antiquated means of publishing used in 1908. The old Chandler and Price job press that printed the early *Apostolic Faith* editions at Front and Burnside has been refurbished and retired to a place of honor in the foyer of the office building. Now, the main piece of equipment in the printing department







*Left: Frank Hein, a missionary to Africa, found great joy in printing Gospel tracts for distribution on that continent.*

*Below: Twin brothers Reuel (left) and Bob Green (right), along with the General Overseer, Loyce Carver, look over the first publication off the new Cottrell high-speed press.*

is a high speed Cottrell web press, which can run at speeds up to 15,000 impressions an hour. The organization utilizes approximately eighty-two tons of paper per year, purchased by the ton in carload lots; the paper rolls are stored around the perimeter of the printing department. Two folding machines occupy the center of the plant, and a long Mueller Martini saddle stitcher, which collates, staples, trims, and batches the finished products, is located on the west wall of the 4,209 square foot area.

In a nearby area of the headquarters office building, the distribution department handles the products produced by the printing department. There, bundles of literature are boxed for international distribution, bagged for domestic mailing, or shrink-wrapped for storage. Aspects of this operation have changed over the years also. In





Top left: Gary Wolfe, printing department manager, looks over the first magazine edition with Loyce Carver.

Above: David Maynard (left) and Larry Truax shrink wrap copies of *Higher Way* in 2004.



1908, one cent would send four papers anywhere in the world. Today, a single domestic copy of the *Higher Way* magazine costs fourteen cents to mail. Internationally, the cost averages forty-eight cents per copy. A bar-coded inventory system now helps the department staff keep exact records of what is in stock and helps them determine which publications should be reprinted next.

Volunteers, ranging in age from young to old, play a vital role in this department. A group of retirees regularly assists with processing the *Higher Way* for mailing. Several times a year, teenagers from the Portland congregation come to help out in mailing various publications.

A computer database is the hub of the organization's record-keeping system. Currently holding about 190,000 entries, the number grows every day. Included in the database is each individual on the mailing list, addresses of contacts made through various outreach endeavors, and each branch church and other institution that receives the printed literature.

### The Higher Way Magazine

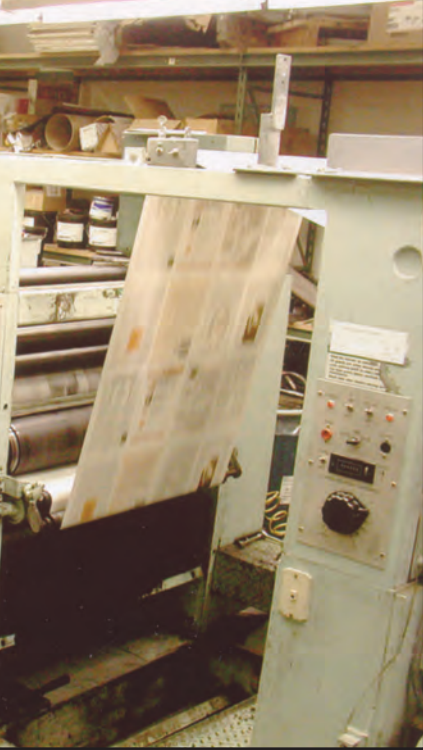
The *Higher Way*, a magazine designed to encourage Christian growth, is the flagship publication of the organization. Initially called *The Apostolic Faith*, the name was changed in 1981 to *The Light of Hope*. Renamed *Higher Way* in 1995, this quarterly magazine is one of the key publications at the headquarters building, with an annual output of about 2.5 million copies in the English language.

Articles published in the magazine are often adapted from sermons that have been given in the services. There are also testimonies given by individuals from different walks of life, and inspirational articles targeting various age groups. Each edition also contains a list of Bible doctrines as taught by the organization—the same doctrines that were initially published in the papers printed at Azusa Street in 1906.

After the material to be printed in the magazine has been selected, it is prayerfully prepared for publication by the editorial and proofing

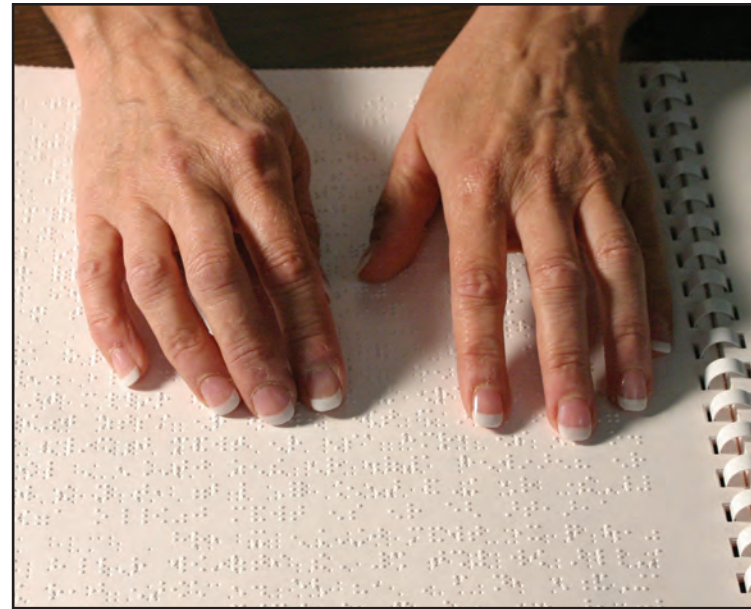






staff. A *Higher Way* steering committee meets to title the articles slotted for the upcoming issue, and to finalize graphic ideas. Staff photographers take many of the photos used for illustrating the articles and testimonies; the layout of each publication is also done in-house. The final publication is imaged onto negatives, the negatives burned onto printing plates, and then the actual printing and assembly process takes place.

People in over 120 countries are on the mailing list, and subscribers continually send in names of other individuals whom they wish to receive the literature. Beginning in 1961, sample copies were mailed to box holders in various states, a project that increased the size of the mailing list considerably.



Center: Rick Olson operates the high-speed press at the current location.

Above: In July of 2002, the organization began publishing the *Higher Way* magazine in Braille.

Left: The *Higher Way* steering committee plans an upcoming edition.





*Below: A view of the  
correspondence office  
at the Northwest  
Sixth and Burnside  
location, taken during  
the 1940s.*

In June of 2002, the organization produced the first issues of *Higher Way* magazine in Braille. These publications received a warm response from individuals and from organizations for the visually impaired. Some organizations offered to advertise the magazine free of charge in their own publications. A number of libraries for Braille readers now receive the regular editions. In 2005, several tracts were also produced in Braille.

### **Other Current Publications**

In addition to the *Higher Way* magazine, the organization also prints a smaller magazine, the

*Light of Hope*, which is designed for evangelistic use. Each edition is based on a personal testimony, and accompanied by short supplementary articles explaining how to find God.

Along with these publications, the organization prints tracts, Sunday school curriculum materials, booklets, invitational flyers, posters, calendars, and stationery for various office and mailing needs. Each year nearly four million pieces of printed matter are produced.

These magazines and tracts sent out into all parts of the world do an effectual work. As “silent missionaries,” this Gospel literature speaks to







the hearts of the readers when a person might be unable to do so. They can be sent into homes, prisons, and other institutions where a personal visitation might not be possible. They can go into disease-infested areas without any ill effect and are never hindered by weariness or sickness.

A correspondent in India sent in the following summary: "Tracts can go everywhere . . . They never tire, and like angels of God, bless all, give to all, and ask no gift in return. They talk to one as well as to the multitude, . . . take no note of scoffs, jeers, or taunts. None can betray them into making hasty expressions. They will tell their

story twice, thrice, or more times . . . They are, in short: vehicles of Truth, teachers of all classes, and the benefactors of all lands."

Distribution does not occur only in remote areas of the world. In the United States also, publications go into diverse places. In public libraries, hospitals, and rest homes, spiritually interested readers are happy to learn that Christ gives peace to troubled hearts. Lonely merchant seamen have been given the literature, have read the words of eternal life aboard ship, and then have carried the message back to their homeland. Men and women behind bars have experienced the life-transforming power of Jesus Christ after reading a Gospel tract. Many a defeated derelict, standing idly on the street corner, has accepted a paper from the workers, and after reading it, has sought and received power to "go, and sin no more" (John 8:11).

### Literature Into the Prisons

New areas of literature outreach are continually researched and moved into, as the Lord leads. One such outreach occurred in the mid-1990s, when literature samples were mailed into all the federal and state correctional institutions in the United States and Canada. God blessed this project, and the positive response was widespread. Letters from chaplains continue to come in regularly with requests for increased and ongoing supplies of literature. One of the chaplains who wrote to express his gratitude said, "We note your extensive work; certainly a worthy ministry in a neglected area. We surely thank God for organizations like yours that have this concern on their hearts."

Upon reading the literature, many prisoners write to request a personal subscription for themselves, as well as for members of their families. They also send prayer requests and seek spiritual

*Left: Ray Scholz, who distributed many tracts and papers as part of the outreach to the seafaring men, looks over the tract rack in the Portland church narthex to make a selection.*





Above left: Roy Frymire, a veteran minister and retired pastor, assists with answering mail.

Above right: Copies of the *Higher Way* magazine waiting to be distributed around the world.



counsel. One man wrote, "All who know me say I am a 'hopeless case,' but I would like to get in contact with God to know if He thinks the same. I am not an infidel, just a sin-wrecked human being. I would be so glad to know if there is a chance for a person like me. Would you remember me in prayer and instruct me in spiritual things?"

Correspondents reply to pleas such as these with words of encouragement, assuring the writers of God's gracious love for the sinner and His willingness to redeem. To aid in the spiritual growth of inmates, letters and tracts are sent to all prisoners periodically. At Christmas time small calendars, along with a Christmas letter, are mailed to each correspondent.

After receiving the *Higher Way* magazine, one inmate wrote, "After reading an article in *Higher*

*Way*, I was convicted by the Spirit. I realized that I had put freedom on the throne of my life instead of Jesus. I hit my knees on the concrete floor and truly surrendered myself to Him. I asked Him to take the fear, the worry, the anxiety, and the loneliness away from me. I gave Him control of my release, control of everything in my life. I asked Him to take it all off of my shoulders, and to work this situation toward good in my life. He set me free! He took down the prison bars of fear and worry from my heart and set me free. I am so relieved now that it does not matter what happens in my life. I have given it to the Lord."

Another man told of receiving a copy of the Apostolic Faith booklet, *A Glimpse Into the Future*, from another inmate. He wrote, "As I read the first line of the booklet, I realized that I hadn't





given very much thought to exactly what the future held in direct relationship to me. So I kept reading. Every word seemed to come alive and I trembled as I continued to read. By the time I finished the booklet, I knew what it means to fear the Lord and I wanted to be saved.” He went on to describe how for two days, he struggled with conviction. Finally he broke down and prayed, and God made a wonderful change in his heart. He concluded his letter by saying, “I can’t really explain how, but this week has been different than all the weeks of my past. I don’t know a lot about how to pray, but I feel God’s presence and I believe that He is listening. I can’t be the only person who was touched by your booklet, but I want to thank you for touching me.”

Over the years of correspondence with inmates, many requests for prayer have come from men on death row. Those who have not already sought God’s pardon are encouraged to do so immediately. And those who have been forgiven are urged to hold fast to the only One who is able to deliver and to keep them living victoriously unto the end. One inmate was converted while on death row, and his execution was stayed for a time. He lived an exemplary Christian life in prison, corresponding regularly with the Apostolic Faith ministry. When his time came to pay the death penalty for the crime he had committed, he turned to the witnesses and said, “Good-day, I am prepared to go.”

### Materials for Bible Study

Over many years of Gospel literature production, writers and editors of the Apostolic Faith Church have prepared a variety of study materials designed to further the understanding of God’s Word. Convinced that systematic study will result in spiritual discoveries for those who engage in it, several types of curriculums have been produced



to provide a structure for Bible study in a Sunday school setting.

A preface to one of the study booklets expresses the principle behind all of the curriculum publishing projects: “We trust that the reader may be inspired to seek and receive all the fullness of God’s blessing, find the pathway to greater victorious Christian living, and become more firmly established upon the fundamental doctrines of the Word of God. In these days just prior to the coming of the Lord, we realize the urgent need for a careful walk, day by day; and in these teachings are found numerous admonitions concerning the standard of Christianity as taught in the Bible.”

In the 1940s, a group of ministers and workers spent a number of years compiling a nine-year course of study entitled *Studies in the Scriptures*. A later curriculum, with separate study booklets for

*Above: The Sunday school committee of the 1950s produced the first full course of curriculum materials, a 36-volume set.*



## DAYBREAK

1 Corinthians 1:1-17

### DEVOTIONAL FOCUS

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1:10)

Several years ago, I went to visit two small churches near Mexicali, Mexico. In addition to organizing Bible School activities for the children of the barrio where one church was located and building an add-on to their church, the group I was with had the opportunity to worship with both congregations. At each service, we heard Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and we found that it was true! We visitors were very different from our hosts. We spoke different languages, wore contrasting styles of clothes, ate dissimilar foods, and lived in opposite circumstances. Yet, none of these things mattered to us. We were all "brethren" in Jesus Christ. Our focus was on Him. As we worshipped Him, the Holy Spirit was with us. We were one congregation praising our God together.

A few months later, a visiting minister came to our church in Los Angeles. He, too, read that verse in Psalms. Once again, we felt the Holy Spirit working among us, and our hearts were unified. As the service came to an end and the Holy Spirit drew us, we flocked to the altar to pray. Before we knew what had happened, it was three or four hours later, and we were still grouped around the altar benches and sitting in the front pews of the sanctuary. None of us wanted to leave! Instead, after we had finished praying, people began to testify of the wonderful things God was doing in their lives. Between testimonies we would sing. The singing brought praise. Then we would start to pray, and the cycle would begin again. Because there were no divisions among us, God had liberty to work in our hearts and lives. All who were there felt a sweet and wonderful Spirit.

The common thread in both of these experiences was the unity among those who had gathered to worship Jesus. Diversities of race, nationality, age, language, or socioeconomic status, did not hinder our worship. We knew that before the Throne of God we were all equal. Our love for Jesus Christ created a bond between us that could not be broken by earthly differences. As we looked to Jesus, the Holy Spirit had the freedom to work among us, changing us into

His likeness, and bringing our lives into the center of His will.

Once I became aware of God's desire for us to be unified, and of the way He moves among us when we are unified, I began to be more conscious of my own attitudes when attending church. Now when I go to pray, I check myself. Am I in one accord with the brothers and sisters around me? Is my heart where God would have it to be? Am I doing anything in my life that might cause strife? I listen to the Spirit's voice, and make changes as He shows them to me. Sometimes at the altar, I hear others praying near me, and I find myself agreeing with their prayers. I begin to pray along with them, and I feel God's presence in a special way. When I am bound in unity to God and to fellow Christians, my life becomes a tool that God can use, and He causes me and the people around me to grow in Him.

Paul wanted this same kind of unity to exist in the church at Corinth. He knew that they needed to overcome their differences and put their focus on God.

### BACKGROUND

The city of Corinth was one of the most prosperous Greek cities in Paul's time. It was known for its decadence and wickedness to the extent that a Greek verb *Corinthianize* meant "to practice sexual immorality; to debauch." In this wicked environment, Paul and his contemporaries planted a church. While there were some Jewish believers in the church, it was made up mostly of Gentiles who had left their pagan lives to follow Christ.

After Paul left Corinth, many problems surfaced, and division spread among the believers. Soon, reports of these problems came to Paul, and a delegation of Corinthians brought a letter from the church requesting his guidance on a number of issues. Paul's first letter to the Corinthians was a response to those questions.

Paul began his letter by addressing their need for unity. Various church members had become more attached to certain leaders than to Christ. Division had occurred in their ranks. Paul reminded his readers that the Cross of Jesus Christ must be the foundation of His Church. The Corinthians needed to be careful to keep their focus on Jesus.

### AMPLIFIED OUTLINE

1. Paul's Introduction (1:1-9)
  - A. The greeting (1:1-3)
    1. The writer (1:1)



## DISCOVERY

Challenge to Unity



### SOURCE FOR QUESTIONS

1 Corinthians 1:1 through 4:21

### KEY VERSE FOR MEMORIZATION

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1:10)

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The Apostle Paul had labored diligently in the city of Corinth, but after his departure, many problems surfaced, and division spread in the church. Soon, reports of these problems came to Paul, and a delegation of Corinthians brought a letter from the church requesting his guidance on a number of issues. Paul's first letter, comprised of basic instructions to the church, was a response to those questions.

Paul was writing to a church in which some members were not doing as well as others. Possibly some in attendance had not yet been converted. Some were saved but not yet sanctified. Others were sanctified but not yet filled with the Holy Ghost. Others had all three foundational spiritual experiences, yet were unwise in their use of the Spirit-endowed gifts that they possessed. Paul's goal was to point all of them to higher ground. Today, too, we have the same goal every time we hold a church service. Some comments may be directed to sinners, but that does not mean everyone in the meeting is a sinner. The spiritual level of those in the audience is varied, and so it was in the Corinthian church.

Paul began his epistle by addressing the need for unity and exhorting those in the church to resolve their differences. He reminded his readers that the Cross of Jesus Christ must be the foundation of His Church, and he asked them, "Is Christ divided?" He passionately encouraged the Corinthians to reconcile—to lay aside their selfish desires and personal preferences, and "grow up" in the faith.

Satan, the enemy of the Church, has not disappeared, and he still would like to cause division. Like the Corinthians, we are called to live in peace with our fellow believers. As Paul knew, unity is critical to a successfully functioning church!

### QUESTIONS

1. What was the initial point of dissension in the Corinthian church that Paul addressed in his letter? (1 Corinthians 1:12)

2. In order to live in harmony with other believers, certain behaviors are required. What three things did Paul admonish the Corinthians to do in order to maintain oneness? (1 Corinthians 1:10) How can we be sure that we have an attitude of unity toward fellow Christians?

3. What does it mean to have "the mind of Christ" as opposed to worldly wisdom? (1 Corinthians 2:16) How will possessing the mind of Christ affect unity within the church?

Right: Pages of the Daybreak devotionals and companion Discovery Sunday school booklets, which will ultimately cover the whole Bible.

primary (*Primary Pals*), junior (*Answer*), and adult levels (*Search*), covered the same Bible truths in an updated format that involved the readers in a more hands-on approach.

In 2001, work began on a commentary style through-the-Bible curriculum featuring a selected Scripture text for each day, a daily devotional, background on the selected text, and additional study materials. In this series, titled *Daybreak*, books of the Bible are studied in a chronological sequence. The coverage of each book of the Bible includes an overview, historical timeline, background data, and outline of the book, as well as related maps, charts, timelines, etc. Ultimately, the completed program will help readers explore the entire Bible in a three-year time frame.

*Discovery*, a companion publication for use in the Sunday school setting, provides weekly

lessons built upon the same book of the Bible that is being studied in the *Daybreak* daily devotionals. Reviewing in a group setting what has been learned in personal study gives readers the opportunity to reinforce key points.

The daily devotionals and Sunday school lessons are both available free of charge on the organization's website at [www.apostolicfaith.org](http://www.apostolicfaith.org).

## Foreign Publications

The first foreign publications produced by the Apostolic Faith work after the move to Portland were newspapers in the Norwegian and German languages. These were printed in October of 1908, just a few months after the first English edition, and were soon followed by others.

In the early days of the work, many immigrants to the United States still spoke their na-





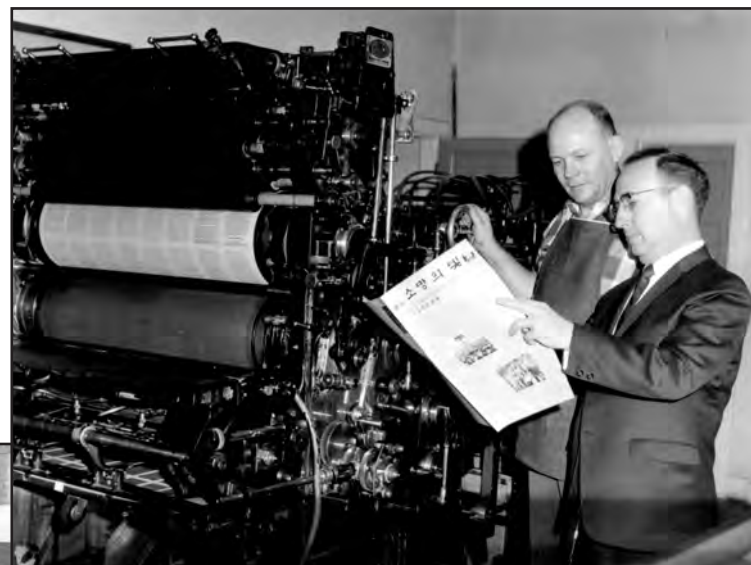
tive tongue. People attending the services who spoke a language other than English were able to assist in the translation and proofreading of materials for their homelands. This was a great help in producing a variety of foreign language materials. These people also often had contacts with family and friends in their native lands, and this provided a ready-made base of contacts for initial distribution of the Gospel in those areas. Over the years, Gospel literature has been printed by the Apostolic Faith organization in more than seventy languages and dialects, with translation and proofing assistance often given by members of the Apostolic Faith organization around the world.

Working with translators and foreign language proofreaders became much easier with the advent of the internet. Today, most of the

translation work is done through the internet, with documents needing translation and proofing being transmitted across the world in a matter of seconds. The most recently added translations are some of the dialects of India and Myanmar.

The production of a four-year Sunday school curriculum in the Spanish language is another recent venture—one that utilized help from Spanish-speaking individuals in several countries, as well as several states in the United States.

The value of the literature to readers around the world is impossible to fully calculate. One wrote from a missionary



*Above: General Overseer Loyce Carver looks over the first Korean language paper with longtime pressman, Harry Nelson.*



*Left: Ladies of the Mailing Department wrap papers for distribution in the late 1940s.*



Much of the translation work is done via the internet, with documents being transmitted across the world in a matter of seconds.



*Above right: Some of the team that helps with translation into the Spanish language.*

*Above left: Valeska Paulsen and Claudia Hanson review Spanish documents.*



training school in Indonesia, a country with a large Muslim population: "They throng our office with requests for literature. Please continue to send us more. They will be

placed in every house in the districts we work. Not a single tract will be wasted. . . . We have confidence in the sound and pure doctrines of the Apostolic Faith and assure you that everything you send will be used to the glory of God."

### Far-Reaching Results

At times, a single tract or paper has a far-reaching impact on a whole family. For example, one family in the state of Virginia received an Apostolic Faith paper many years ago. The father, who had suffered from cancer for over seventeen years, read in the paper that anointed handkerchiefs were prayed over and mailed to the sick and that they were healed. He said, "I did not

believe it for a while, and I got worse and worse. Finally, my wife sent for an anointed handkerchief. About the time the handkerchief was prayed over in Portland, I was instantly healed, sound and well, as you see me today." Shortly after his healing, the family moved to Portland. They prayed through to salvation and dedicated their lives to God. In time, several in the family became full-time workers in God's service and faithfully served Him until they went home to Heaven.

Letters that come into the headquarters office often bring accounts "stranger than fiction" of the different ways and places an Apostolic Faith paper or tract was found. One man in the interior of British Guiana (now Guyana), South America, was out searching for diamonds when he found one of the papers. He wrote, saying that through reading the paper he found the "Pearl of Greatest Price." Some individuals have brought food home from the market wrapped in an Apostolic Faith paper, and discovered food for their hungry souls. One prisoner wrote of sitting





in the prison yard when a gust of wind blew a page of the paper his way. Out of idle curiosity, he picked it up and found a message of hope that impacted his life.

Many accounts are given of times when a Gospel tract or paper came at a crisis point in an individual's life. In South Korea, one of the many tracts that flooded that country fell into the hands of a man who was about to commit suicide. He found new hope, contacted the church in Korea, was saved, and later became a minister and pastor in the Apostolic Faith organization.

At times, an individual's response to a tract or paper has been just the starting point of widespread blessing to many hearts. One young minister in the Portland church tells how a paper his grandfather received was influential in the start of the Apostolic Faith work in Newfoundland.

From a single tract that fell into the hands of a man in Ghana, West Africa, literally thousands

have heard the truth and have been converted. The man who received the tract sought God for his deeper spiritual experiences, and after receiving them, aided in establishing numbers of Apostolic Faith churches in Ghana.

In the Dominican Republic, an Apostolic Faith paper found in the dirt beside the road was the beginning of a work in that area which recently celebrated its seventy-fifth anniversary and continues to grow.

The Apostolic Faith work in Nigeria began in 1942 when a parcel of Gospel tracts came into the hands of the son of a tribal chief. This man began to distribute the tracts and to evangelize. On November 8, 1944, the first service of the Apostolic Faith Church in Lagos was held, with eight people present. Now the work there has grown to many hundreds of churches; more than 21,000 people attended the opening Sunday of a recent camp meeting.



*Left: A correspondent in India hands out Apostolic Faith tracts.*





April 8, 2003  
Dear Higher Up,

While I am reading this tract entitled "Searched the Captain," and the written inside, I have a strong faith that this materials will help many to come to Jesus the only way to fullness of life. Thank you so much for sending me this tract with the Chinese language. This is wonderful and powerful materials to win souls to Christ. As I will use this tract for my employer. I'm so much blessed and have more strength being far from home (Hills). It is true that God promised to us that He will never leave us nor forsake us in times of problems and in times of need. It is really our chance to choose which is which to follow. It is true that the light of hope and salvation is only found in Christ Jesus.

Once again to thank you for

Above right: One of the newest foreign language publications, a Chinese language version of the Light of Hope.

Above left: A sample of the mail received from around the world. This letter is from Hong Kong.

### Correspondence Ministry

Over the years, the literature sent into the far corners of the world has resulted in many thousands of letters from people who have received a Gospel paper or tract. In the early days, there was only a small group of workers to handle the mail that began to arrive in response to the outpouring of the Holy Spirit. The publishing of the Apostolic Faith literature had just been launched, and as the distribution of the literature increased, so did the incoming mail.

The worldwide correspondence lay heavily upon Florence Crawford's heart, and she took a personal interest in those who wrote, carrying a burden for their afflictions and spiritual welfare.

She loved all nationalities, and as a "mother" she wrote to those in other countries, sometimes beginning her response with the words, "My dear children across the sea." Her letters, filled with words of encouragement, admonition, and instruction, afforded spiritual guidance to many. Typical of her messages sent to the sick and discouraged is the following excerpt: "Take new hope and courage . . . Look forward to the coming of the Lord, which will do more for you than anything else. I have prayed for you, suffered with you, and believe that God is going to raise you up and that you will yet be able to work for the Master and have some sheaves to lay at His feet." God answered prayer and raised up the recipient of this letter, who was enabled to give more than twenty-five years of service in the harvest field of the Lord.

### Current Mail Volume

The many letters and testimonials that arrive daily at the headquarters office show that God's blessing continues to rest on the Apostolic Faith literature ministry. The work of handling responses is much more extensive now than it was in the early 1900s. Mail volume fluctuates, but in recent years, a total of between 15,000 to 20,000 pieces of mail are received annually from 120-130 foreign countries. Various factors affect the volume of incoming mail from each area, such as political stability of the nation, recent mailings from headquarters, and changes in local cost of living or postage. From a war-torn country, perhaps only one or two pieces of mail a year will reach the Apostolic Faith headquarters; if postage costs suddenly jump forty percent in a developing country, fewer people are able to send letters due to financial hardship.

About half of the letters received are from foreign countries, with as many as twenty-nine







nations represented in one day's mail delivery. In one month alone, 3,900 letters were received from the continent of Africa. Many letters are written in languages other than English, necessitating translation before they can be answered.

The mail from India and its neighboring countries of Sri Lanka, Myanmar, and Pakistan, dramatically increased in the early 2000s. The governments in these countries attempt to discourage or eliminate Christianity in various ways, but the message of hope brought through the literature has touched thousands of lives. At times, letters to correspondents must be sent in plain envelopes to reduce the possibility of negative consequences to the recipients because they received Christian reading material.

Typical of the mail received from that area of the world was this letter that recently came from Malaysia. "I thank you very sincerely for your letter and especially for the three key words in the bottom letter heading—*Pray, Preach, Publish*. These three words spell out clearly the work of the Holy Spirit in the Holy Bible. As the Apostolic Faith

Church prays, the leaders bring forth the Word of God both in services and in various publications that are being distributed all over the world. By this action and the working of the Holy Spirit, you have been mailing me your magazine, *Higher Way*, for the last twenty years."

Recently, the organization has established distribution stations in several areas of India, where the Gospel tracts are printed in the native dialect and distributed locally. This has proved to be a highly cost-effective means of blanketing the area with Christian literature. Currently, tracts are produced in nine Indian languages. In many of the letters that come back in response, recipients plead for someone to come and teach them the truth that they read about in the tracts and the *Higher Way* magazine.

One man wrote from India: "I would like to express my hearty happiness in my letter. Recently I listened to an aged man talk to a group of young men in a railway station. He was telling

*Left: Edna Janzen was headquarters office manager for many years.*

*Below: A team of volunteer readers reviews a stack of mail in the 1940s.*





*Above: Workers load a truck with mailbags of Gospel literature ready to be taken to the Post Office.*

*Facing page: Some of the ladies who helped with the office work in the mid-1940s.*

about Jesus Christ. After a few minutes, he distributed some tracts and also a leaflet named, *30 Days on the Road to Eternity*. The next morning, I began to read the booklet. When I completed it, I felt ashamed of my past life. I began to repent. I asked Jesus with shedding tears for forgiveness of my sins. Through your booklet, I understood how to get salvation through Jesus Christ. Immediately I thought of that man who distributed your tracts in the railway station. He looks very

simple with a cotton bag on his shoulder full of tracts, but I thank God because he showed the way to salvation through your Bible tracts."

### **A Vital Ministry**

The correspondence work is a vital ministry that varies from letter to letter. Most of the letters that come to the headquarters office bring sincere questions regarding spiritual matters; prayer requests including spiritual, physical,



*Headquarters Office Publication Ministry*



and financial needs; *Higher Way* subscriptions; literature requests; questions about the locations of churches; and queries about upcoming church events all over the world. Some of the correspondents are simply looking for a friend to write to them, and those who answer the letters are glad to be that friend.

Many hours are logged each week in the correspondence efforts. Volunteers assist the full-time staff in reading and answering letters and entering data into the computer system. As news trickles in of needs around the world, and accounts are received of victories won, correspondents are able to travel by proxy to destinations around the globe. As they read and answer the letters, they pray for the difficult situations described in those letters, and establish a caring and personal connection with individuals who write on a regular basis.

In addition to answering incoming mail, the organization also sends out general letters from time to time. A newsletter of the past month's happenings of interest is sent monthly to a specific group of subscribers. Several times each year, a letter just to keep in touch is sent to all the prisoners on the mailing list, along with one or two tracts, with the goal of providing a spiritual uplift between *Higher Way* editions.

Each time a mailing goes out, whether of magazines, tracts, or letters, there is a resulting surge in the volume of mail. People who may otherwise not have thought to respond may be inspired by a sermon or article and write a note thanking the staff, requesting prayer, or sending additional names for the subscription list. The message of salvation and a victorious Christian life is a personal theme in the life of each worker, and those who handle the correspondence view it as a privilege to share the Gospel with so many.

Those who handle the correspondence consider it a privilege to share the message of the Gospel with so many.



Right: Ladies file responses to correspondents during the early 1960s at the Northwest Sixth and Burnside location.

Below: In 2002, Reuel Green and Dan Magel review what tracts should be enclosed with a letter.



### Prayer Requests

The mail brings in prayer requests for all kinds of distresses. Urgent needs are written on the prayer chapel board where workers gather each day for prayer. Many of the requests are posted on the Apostolic Faith website, so people around the world can join in immediate prayer for others. Every staff member who helps with answering

Often, a follow-up letter comes with words such as these: "Since I wrote you asking prayer for my husband who was a drunkard, he has quit drinking and is now working and supporting the family."

"My delinquent teenage boy who left home has returned and is going to school and taking an interest in the better things of life."

A daughter wrote concerning her sick mother: "My mother was very ill for a long time with a serious type of anemia. The doctor said her case was hopeless, that he knew of only two other cases like hers, and both had died. If Mother did live, he said that she would have to take shots every day of her life. However, your prayers have been answered. She is healed and does not take any shots at all."

One of the letter readers who currently works in the Apostolic Faith office recently remarked, "You can never be the same after reading some of the mail that comes to our office." How marvelous it is that God answers prayer for so many people!

mail is accustomed to spending time in prayer over his or her response to a particular letter, sometimes temporarily setting the letter aside until the right answer is clear. God so graciously provides the guidance and strength necessary to successfully carry out this ministry.







As workers read and answer the letters, they establish a caring and personal connection with individuals who write on a regular basis.

### Electronic Mail

A practical new method of communication—electronic mail (email)—became available to the correspondence staff during the 1990s and quickly caught on with staff members, often replacing other forms of correspondence because of its speed, economy, and ease of use. The volume of email subscriptions, questions, and prayer requests has dramatically increased, rapidly rising from very few in the year 2000, to a total greater than all the other combined responses within four years. These emails arrive from all over the world, and writers can receive almost instant answers.

A recent email that commented on the impact of a *Higher Way* magazine is representative of many other similar emails. This correspondent wrote, “I read your magazine, *Higher Way*, and

it marked a new beginning in my life. After reading a particular article, ‘Born Alive!’ the testimony touched me deeply inside my heart, and after crying, I made a final decision to give my life to Christ. He forgave me all my sins; I am now born again. Yes, I have that blessed assurance that I am no longer a sinner. I now see myself preaching to my friends. Please, my brethren, send me the magazine that changed my life and any other edifying books, tracts, and magazines. Thank you for publishing a magazine like *Higher Way*. It must have changed many people’s lives.”



Above left: Charles Rodman dictating a response to a letter in the 1940s.

Above right: Ivon Wilson answering mail at the office in 2005.



Far right: Karen Barrett is the current headquarters office manager.

Right: Veteran pastor Earl Phillips answers many email letters.

Below: Sam Ajayi handles much of the mail that comes from Africa.



### Organization's Website

In the 1990s, the Apostolic Faith Church stepped into a new method of evangelistic outreach with the launching of a church website at [www.apostolicfaith.org](http://www.apostolicfaith.org). From its inception, the primary purpose of the website was to lift up and glorify Jesus Christ and to lead people from all around the world to a personal knowledge of Him. In our technologically advanced

age the website provides a way for the organization to reach the online community, some who could not be contacted personally or through printed literature.

The lead article on the homepage changes regularly between personal accounts of people who have found God and in-depth perspectives on topics related to Christian growth and commitment. Prominent on the page is a link to

an article that clearly explains the way to find salvation in Jesus Christ. A daily devotional can also be accessed from the homepage. Different areas of the site target seekers investigating Christianity, new believers, youth, maturing believers, married couples and parents, children, and teachers. A news section provides links to current news articles, the latest edition of the Portland church's *In One Accord* newsletter, a list of upcoming events in Apostolic Faith churches worldwide, and a news archive section.

Viewers can submit prayer requests and view the list of needs that others have submitted. A link to the online version of the magazine, *Higher Way*, is also available from the homepage. Other resources included are the current week's Sunday school lesson, Christian book reviews, a complete list of the organization's free printed publications and a publication order form, a link to resources provided in several foreign languages, and various other items of interest.





The corporate website at [www.apostolicfaith.org](http://www.apostolicfaith.org) reaches into the online community to present the message of Jesus Christ.

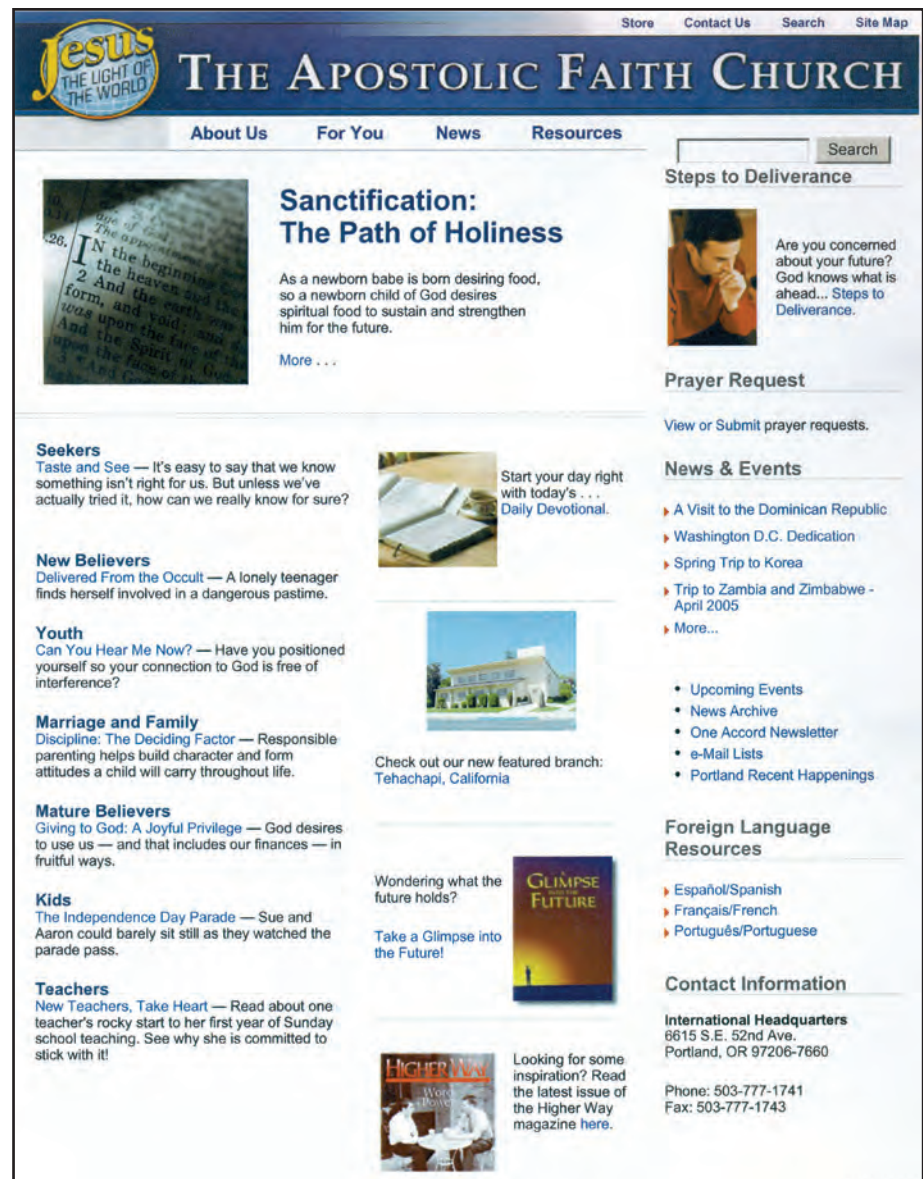
In 2004, the website was expanded to include separate areas for young adults and children. These areas have a different look from the rest of the site, and offer content of special interest to youth. Another recent addition to the website are three foreign language pages, where articles and testimonies are posted in Spanish, Portuguese, and French.

Since going “live,” the website has had millions of hits. People from about 200 countries around the globe have visited the site and benefited by the spiritual content that fills its pages. Sister sites have been developed by numbers of branch churches, including sites featuring the Nigerian and Korean branches of the work.

### Literature Prayed Over

Praying over the mail is a long-standing tradition at the headquarters office. The second paper printed in Portland carried an account of this practice: “After they [the Gospel papers] were

folded, wrapped, and stamped ready for mailing, the workers would gather around the piles or sacks of papers and lay their hands on them and pray. We prayed that Jesus would accompany every paper and enter every home in every land, and that the Holy Ghost would come upon the readers as they received and read the papers.



Above: The homepage of the organization's website at [www.apostolicfaith.org](http://www.apostolicfaith.org).



*Below: From the beginning it has been a policy for the ministers and workers to pray over all the outgoing mail and literature before it leaves the headquarters building.*

How truly the prayers were answered is witnessed by the letters we have received. Many times we were melted as we prayed, and the papers were watered with tears.”

Before sending out any literature, the sacks, boxes, and pallets of mail are stacked in the distribution department. Every week, prayer time is announced over the speaker system at the headquarters office. Work is laid aside, conversations are stilled, and chairs are pushed back. One by one, from every part of the office, come those who realize that the most important part of send-

ing out the Gospel message is prayer. Ministers and staff workers gather around the boxes and mailbags that are ready to be loaded into the waiting truck. Others lay hands on the stacks of personal letters ready to go to correspondents. Together those present pray over all the literature and letters before they are mailed or shipped. They ask for God’s divine blessing and power to accompany the mail, for souls to be saved and sick bodies healed, and that God’s will might be done in the lives of the recipients of each piece of literature and every letter.







"I thank God that He has counted me worthy to have a part in sending the Gospel into all the world."



Many of those who assist in the work at the headquarters office have a deep, personal appreciation for the literature ministry, and relate how members of their families received a paper or tract in days gone by. A mailing supervisor of early days commented, "When I see the mail piled high, ready to be prayed over, I have a thanksgiving in my heart that one of these Apostolic Faith papers ever reached me 2,000

miles from here. God spoke to me through that church paper that came to our mailbox. It seemed to me that it fairly glowed with the Word of God and what He was doing. It brought conviction to my heart when I read its pages. I repented before God, and living streams of salvation came into my soul. I thank Him that He has counted me worthy to have a part in sending the Gospel into all the world."

*Left: Apostolic Faith tracts being distributed in India.*

*Above: Children in the Dominican Republic display Sunday school pamphlets in their own language.*



# A Closing Challenge





A century has come and gone since Florence Crawford stepped off the train in Portland, bearing the message that Pentecost had come. No historian will ever number the hungry souls who were drawn to 312 Azusa Street. No theologian will ever calculate the impact of the thousands who were baptized by the power of the Holy Ghost and then scattered to the ends of the earth. However, as we trace the way God used one woman who received that experience and followed where God led, we are assured that the Pentecostal fire ignited just after the turn of the century in Los Angeles is still burning today.

The images and accounts on the pages of this book are the threads that, woven together, form the history of the Apostolic Faith work. The band of zealous believers who gathered with Florence Crawford in the mission hall at Front and Burnside, and the faithful saints of God who followed after them, were instrumental in shaping a God-given message into a worldwide ministry. These Gospel pioneers determined to proclaim without fear or compromise God's power to save the repentant heart, sanctify the converted soul, and pour out the Holy Spirit on sanctified believers.

It is with this same purpose that we, as today's generation, continue the work that was started in 1906. We are charged in God's Word to preserve our spiritual landmarks. In 2 Timothy 3:14, we read Paul's words to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." We learned of this Latter

Rain Gospel from Florence Crawford and the dedicated men and women of God who came after her. These words that Paul addressed to Timothy could have been written to us from those who have gone on before.

To serve the next generation, we must stay true to the principles that the veterans of the faith so compellingly taught. That will not happen without effort. In Hebrews 2:1 we read a warning, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The word *slip* is a nautical term that suggests "drifting away." Drifting does not happen obviously or abruptly. It is subtle. It happens a little at a time.

That is why Jude exhorted his readers to "earnestly contend for the faith which was once delivered unto the saints." It will take effort! We must challenge ourselves to look back to what was taught when the old-timers received the Pentecostal blessing, and set forth with a message that would change the world. Then we must earnestly contend for those same beliefs.

We do not need to reevaluate what was taught back then. We do not need to revise it or adapt it for today's society. We must learn what it was and then hold to it! If every generation does so, we will have landmarks that are intact.

Let us determine to cherish and preserve our spiritual heritage. And let us all pray that the love, humility, tears, hunger, and dynamic Pentecostal power that were the spirit of Azusa will continue to be with us. Our churches, our nation, and our world still need Holy Ghost revival!

*Facing page:  
Evangelist Allen  
Crabtree gives the  
closing prayer follow-  
ing a camp meeting  
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ISBN 1-59725-040-6



9 781597 250405

\$29.00