

**GRANTS PASS  
FIRST ASSEMBLY OF GOD CHURCH  
CELEBRATES 60 YEARS**

**1927-1987**





# INTRODUCTION

To read the history of a church can be a rewarding and exciting experience as one travels the path of it's development. Many events are as childbirth, with all the accompanying travail, pain, and difficulties. The Church, as it begins to function, is as a child growing to maturity, with many peaks and valleys along the growth line. To follow a churches growth, beginning with a few faithful, to the present dynamic and living body of Christian believers, is to perceive the deep waters and lofty mountains that it has experienced in Christ. The "Church" is it's people, and human limitations must be kept in mind.

We cannot live in the past, but we rejoice, and learn, and build our faith upon experiences of the past. We have passed into the present on the time-line of history. There may be moments of the past that are better to remain in the shadows of our memory. It is our prayer that the uplifting and valuable points of our 60 years of growing and being, might be found on the following pages.

The assembly of believers which founded the Assembly of God Church in Grants Pass, was composed of members from various Pentecostal groups in the Grants Pass area, which had their beginning during the approximate time period of 1921 to 1923. Those Pentecostal groups were the result of a sweeping tide of revival fires of Pentecostal Enlightenment which had begun in the early 1900's, awakening Christians from within many of the denominational churches. Similar groups formed in several areas around Southern Oregon during that same period. It is interesting to note that both the Pentecostal movement in Ashland, and the one in Grants Pass came mainly from the local Baptist Churches.

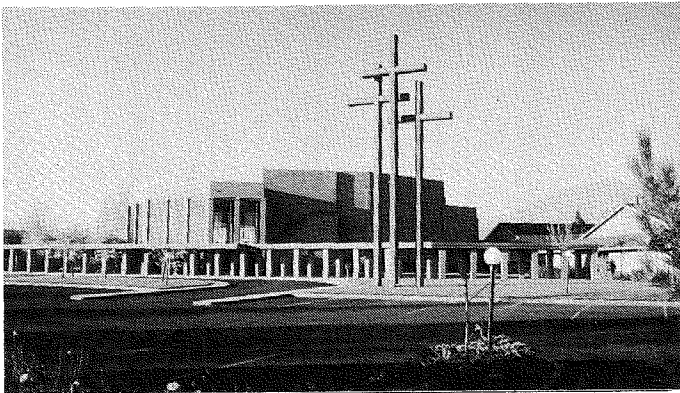
We want to extend special thanks to all past and present members and other supporters of the First Assembly of God Church in Grants Pass, through whose faithful and dedicated participation and personal sacrifice, in obedience to the call of God in their lives, the church has continued to grow into the spiritually vital body of believers that it is today. We want to give additional thanks to many "Old Timers" and former pastors for photos and generous letters of information that were freely submitted. In special memory we give thanks to the late Mr. and Mrs. John M. Isham for inspiration and spark, and for their assistance in coordinating the facts. Much of the material has been gathered from letters, discussions, personal interviews, and telephone conversations with former pastors, from church records, and even from a few people outside the church.

The Historiographic Committee



# 1927-1940

The Grants Pass First Assembly of God church today has a formal voting membership of 310, and ministers to more than 1400 families in the greater Grants Pass area. The buildings have some 40,000 square feet of floor space for congregational worship, classrooms, offices, and fellowship activities, and a net worth of \$1,600,000. It was not always so.



*Grants Pass First Assembly of God Church with 40,000 square feet of floor space and a net worth of \$1,600,000.*

In retrospect, there are many factors which have contributed to the development and growth of the First Assembly of God Church in Grants Pass. Primarily, and foremost, it was the work of the Holy Spirit, which led the early believers to recognize their need for the power of God in their lives. The earliest formation of the assembly grew from informal home bible studies and prayer groups composed of individuals from various denominational churches who had been inspired to receive the pentecostal experience of the Baptism in the Holy Spirit.

The term "Pentecostal" is applied to those fellowships or churches, such as the Assemblies of God, Open Bible Standard, Foursquare and others, that believe the experience of the early Christian church as related in the book of Acts, is still for the church of today. The term is actually derived from the Jewish "Feast of Pentecost". It was on the day of

Pentecost when the early followers of Christ received the initial outpouring of the Holy Spirit, as recorded in Acts Chapter 2, verses 1 through 4.

Looking back to the time when the church of Jesus Christ came into existence, that day of Pentecost nearly 2000 years ago, those tarrying in the upper room recognized that the only way they could effectively propagate the gospel message, was to be totally submitted and obedient to Christ, and they humbly admitted that they could not accomplish the task in their own strength. That is why the Holy Spirit was poured out so beautifully to baptize those faithful few, in fulfilment of the promise which Christ had made. It was the outpouring of the Holy Spirit which they received, and many others that followed, by which the church was empowered to spread the gospel throughout the world.

Down through the centuries the church has experienced many phases of development, as it has endeavored to reach the world with the gospel message. A study of church history can be very rewarding and beneficial in understanding the nature and intensity of the spiritual warfare which has pervaded the struggle to fulfill that great commission. It is far beyond the scope of this historical account to bring all of those factors into perspective. However, early in the 20th century a very important series of events unfolded, which must be remembered in the development of the present day Assemblies of God Church and several other Pentecostal denominations.

During those special times and events which took place in the early 1900's, there awakened a renewed awareness that the Holy Spirit, in power and strength, was essential if the people of God

were to live in obedience to Him and effectively propagate the gospel to the world. It was recognized that in no way could individual men or women, in their own strength and in their own abilities, accomplish anything of value for the Kingdom of God. Following that series of charismatic events and time of renewal, which took place in great part at the old Azusa Street Mission in Los Angeles, a movement began which carried the message of the empowering work of the Holy Spirit throughout the land and even to other nations. On through into the 20's, the movement expanded. It was in that time, as the spread of the message of spiritual renewal reached into the Southern Oregon area, that we find the Christian believers in Grants Pass receiving the message and recognizing the importance of the power of the Holy Spirit in their lives.

In Grants Pass about 1921 - 1922, there was a Sunday School group of pentecostal believers meeting in the Roat's home. The Auslands, Entrikens, Johnsons, Lutzes, Roats, Sheltons, and Woodleys were some of the families which assembled together to form the very earliest Sunday School that eventually became the First Assembly of God Church.

About that same time, a movement also began in the Ashland area that would directly affect the Grants Pass Sunday School. Many of the people from Grants Pass who attended those meetings in Ashland, would later join with the pentecostal Sunday School.

A lady evangelist by the name of Aimee Semple McPherson gained nation-wide and world-wide attention for her successful revival meetings. Thousands accepted Christ and were healed of infirmities during her campaigns. Mrs. McPherson was the founder of the Church of the Foursquare Gospel, and even though she was Pentecostal she attracted a large

following from the old line denominational churches, such as the Presbyterians, Baptists, Methodists, Brethren, and the Congregationalists. Many denominational people, perhaps skeptical at first of Mrs. McPherson, were soon flooding her with requests for meetings to be held in their localities.

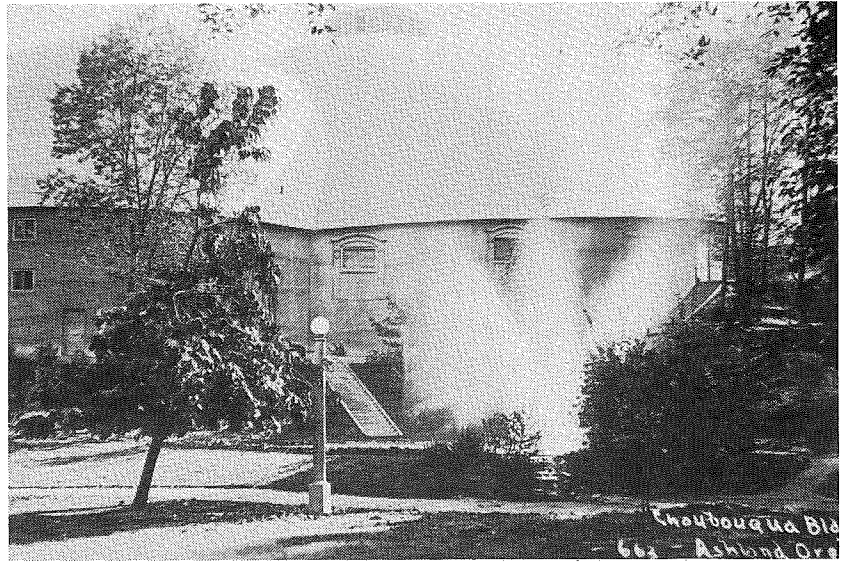
Ashland Oregon was no exception. The world situation was rather intense at that time with threats of all-out war in Europe. The situation stirred the spirit of revival, and interest was high within various churches for a united revival meeting.

During the spring of 1922, Rev. B. C. Miller became the pastor of the Baptist Church in Ashland. "Old Timers" remember Rev. Miller commenting in his sermons about Aimee Semple McPherson and the healings that were taking place in her meetings. During the summer of 1922, Rev. Miller was granted permission by his congregation to visit Sister McPherson's meetings. After attending a series of meetings in Oakland, California, and being convinced that a McPherson meeting in Ashland would be beneficial to the city, Rev. Miller approached Aimee McPherson on the matter. Due to her heavy schedule of meetings, Mrs. McPherson was unable to visit Ashland, so she suggested that Dr. Charles Price, a former Congregationalist minister from Lodi, California, who was preparing to start an evangelistic campaign, be considered. Rev. Miller was able to make arrangements with Dr. Price to conduct a series of interdenominational revival meetings in Ashland and Medford.

Within two weeks, large billboards were being erected in Ashland announcing the forthcoming united revival meetings. The meetings were to be held in the old Chautauqua Theater (later to become the Shakespearean Theater) auditorium which had a seating



*Dr. Charles S. Price*



*The Chautauqua Theater in Ashland, site of the Dr. Price meetings in 1922.*



*Dr. Charles S. Price*

capacity of nearly 5000. The old Chautauqua Theater, originally built before the turn of the century, had had many great men speak under its roof, such as Williams Jennings Bryan and Billy Sunday. However, no one person had ever packed as many people within those old walls, and with such results, as did Dr. Price.

The first Price meeting in Ashland was held on September 3, 1922. Dr. Price was a short, rather stocky man with a heavy Scottish burr. Those who listened to his sermons were spell-bound by his delivery. It was not uncommon for people to sit for two solid hours while Dr. Price expounded on such topics as salvation, Christian living, the Holy Spirit, Christ Jesus, and healing. Though a very reserved man, Dr. Price attracted thousands of people within a 200 mile radius around Ashland. Three thousand to five thousand expectant and attentive people packed the old theater each night while hundreds also attended the daytime meetings. Mr. Andrews was the song leader, and led a choir of 150 voices each night.

Hundreds responded nightly to the altar calls, packing the front of the auditorium, seeking salvation and the baptism in the Holy Spirit.

Dr. Price also held meetings in Phoenix, Talent, and Medford. The Presbyterian Church in Medford was so filled that hundreds had to be turned away. An article in the Ashland Daily Tidings, dated September 29, 1922, reported,

"People surged on the streets and even hung onto the windows on the outside of the church to get a glimpse of the wonderful things that were happening inside." The crowds swelled the auditorium each night. So many people requested prayer for healing that the meetings were extended another week, until Sunday, October the first. Another report in the Ashland Daily Tidings, dated September 30, 1922, announced, "There were great healing services, which were opposed by skepticism at the beginning, but overcome by God's people in prayer. The prayer meetings at the Baptist Church were filled with the Power and Spirit of God." Still quoting from the Ashland newspaper, "Over half of the people that Dr. Price prayed for fell under the power of the Lord. Pain was lifted, tuberculosis healed, goiters melted before the eyes of the people, and the deaf and dumb were healed. Two hundred people a day were prayed for". A Presbyterian minister, Rev. C. F. Koehler, stated that, "No man has ever come into Ashland who has done the amount of good, both spiritually and physically as he has done." The Methodists, the Presbyterians, the Congregationalists, the Brethren, the Free Methodists, and the Baptists, were all affected by Dr. Price's Ashland meetings. The membership of the Baptist Church in Ashland tripled during Dr. Price's meetings.

After the Charles Price meetings, the Pentecostal believers returned to their respective churches. The growing number of Pentecostal believers in some churches tended to cause doctrinal differences concerning the baptism in the Holy Spirit, with the evidence of speaking "...with other tongues, as the Spirit gave them utterance," as recorded in Acts Chapter 2, verse 4 (KJV). Rev. B. C. Miller left the Baptist Church in Ashland some time later to work with the group of Pentecostal believers there, which led to the

establishment of the Assembly of God Church in Ashland.

A group of the Pentecostal believers returning to Grants Pass after the Charles Price meetings suggested a doctrinal conversion of the Baptist Church to their newly adopted belief. The Baptist Pastor disagreed and would not give his consent. As a consequence, Pentecostal meetings were held in various homes and even in tents to preserve the spirit of the church and to hold the small body of Pentecostal believers together.



*Members of the very earliest Pentecostal Sunday School in 1922 (approx.) who met in the Roat home at 830 Olive Street.*



*1927 - Left to right: Esther Dewitt, Ardath Entriken, Marguerite Roat (Mrs. Dwight Roys), Rev. Benny Reigle.*





Thanksgiving dinner at the Roat home in 1928. Mr. and Mrs. Frank Vogan, Rev. and Mrs. B.E.A. Hoffman, Mr. and Mrs. Clark Woodley, Harry and Viola Wilkin, Mrs. Emma Bitner, Mrs. Dora Warren, Jim and Hazel Bartlett, Mr. and Mrs. W. Hanner, Mrs. L.R. Silver, Grace Rannells (Parkins), Helen Woodley, Mrs. Huldoh Raybell, Julian Christiani, Mrs. Ida Entriken, Ardath Entriken, Helen Entriken, Grace Taylor (Isham), Allegra Ausland, Bernadine Christiani (Bailey), Pauline Silver, Maysel Christiani.

It must be remembered that it was only because of the desire of those early members of our church to preserve the sincerity, truth, and vitality of the move of the Holy Spirit, and their reluctance to cause any great disharmony within the various churches of Grants Pass, that they began to develop an in-home and house-to-house type of fellowship.

At the center of their motivation was a desire to reach into the lives of the people in their families and in their community, with the truth of God's love as revealed through Jesus Christ and Him crucified and to re-emphasize the promise of God for spiritual, emotional, and physical healing. They believed and knew from personal experience, that the power of God could change lives in a way that no other power on earth could.

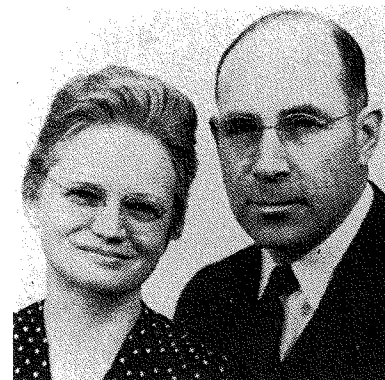
In October of 1922, John and Ethel Brown were passing through Grants Pass. While checking the newspaper for Sunday services, they saw an ad for the Pentecostal Sunday School. Through conversation, it was discovered that the Browns had no definite

schedule for evangelistic services at the time, so the small Sunday School asked them to help out. The Browns stayed for approximately six months. There were approximately 30 - 40 people in the Sunday School at that time. During those meetings, the Browns would leave on occasional



Rev. John W. and Ethel Brown. Visiting evangelists, 1922; interim pastor 1927 - 1928 (three months); second full-time pastor 1933 -1936.

evangelistic campaigns, then return to Grants Pass. (The Browns were evangelists and pastors on the West Coast for many years from the 1920's to the 1960's.) The Sunday School was called the "Full Gospel Mission" at that time. Sunday School, prayer meetings, and church in general, continued to meet without the establishment of a formal church for the next three years.



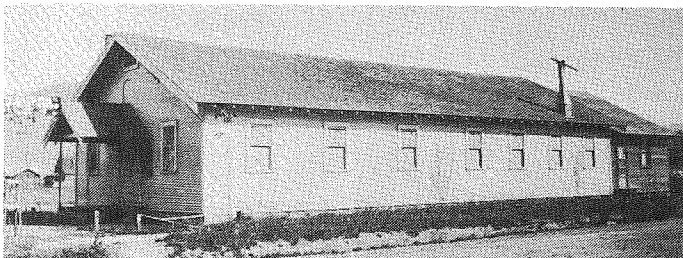
Rev. and Mrs. Allen J. Brown.

Allen J. Brown, a lay Sunday School worker, moved to Grants Pass from Glendale in 1926, interested in helping out the work. He was licensed to preach by the corporate Board of Elders of the Klamath Falls church. (In those early years, a church could license and give ordination papers to a minister since there were not many state-wide organizations.) During this time, there were

Sunday School classes, church services, and prayer meetings being conducted in the Roat home. Mr. Eberle (Mrs. Allen Brown's father) from Glendale came to help out with the Sunday School, and Rev. Brown did some preaching. Allen Brown became the Sunday School Superintendent after the church was organized.

Evangelist Everett Parrott and party were recommended by Rev. Brown, as suggested by evangelist Oscar Lewis, and held meetings in Grants Pass for three weeks during the summer of 1926. The Parrott meetings were held in a tent on Sixth Street near the site of the present Egyptian Motel, where they prayed for the sick, and several were baptized in the Holy Spirit.

When plans were laid for a permanent home in a church building, the Sunday School, which had grown to about 50 people, secured Rev. Elmer Dyer for six months to stay as head carpenter. On November 20, 1926, the church secured a mortgage to purchase some lots at the location of 8th and "E" Streets. Rev. Brown and Mr. Roat each gave \$100, and construction began. With donated help, Rev. Dyer constructed a building 32 by 64 feet. That building, although slightly enlarged during Rev. Hoffman's pastorate to include a prayer room and a baptistry, was to last nearly 20 years before it was mostly torn down in the early 1940's, when construction began on a much larger facility during Rev. L. D. Hall's pastorate. The time between the tent meetings and moving into the finished building was about three months.



*The original church was finished in 1927.  
The addition to the rear was added in 1929.*

The early beginning of the church and his experience of church-building in 1926 are found in the words of former pastor Rev. Allen Brown, in a personal letter to Mrs. Grace Isham, dated January 12, 1970:

"When we went to Grants Pass, you people were having prayer meetings in various homes. The Klamath Falls Board had licensed me to preach. Evangelist Oscar Lewis of Klamath Falls had a 40 x 60 foot tent. He recommended the party of Everett Parrott and his wife, and his wife's sister, Kathryn Kuhlman (then in Dakota), to come and give us a tent campaign in his tent. Kathryn Kuhlman was the pianist. The tent cost \$50 a week for three weeks. The meetings paid for the expenses. God blessed, some were saved and baptized in the Holy Spirit.

We were invited to have Sunday School, church, and prayer meetings in the Roat home. God blessed. We outgrew the home. Mr. Eberle came from Glendale and helped in Sunday School. I preached some.

Howard Gear and I were ordained in Eugene with "Bible Standard" at that time. I transferred to the Assemblies in 1927."

At that time, in the continuing development of the Sunday School and church fellowship, being established with the promise of having a more convenient place to meet, it became evident that a full time pastor was necessary. Through the close relationships which existed between the believers in Grants Pass and those in Ashland, Rev. Miller of the Ashland Assembly of God Church became aware of the need for a pastor in the Grants Pass fellowship. The first officially recognized pastor for the Grants Pass church, Rev. Howard Gear, was

recommended by Rev. Miller.

To pick up the events of the Gears, let us go back to September, 1923, shortly after the Dr. Charles Price meetings. A prayer group had been formed in Ashland to carry on the deeper spiritual life that people had come to know through Dr. Price's meetings. Those prayer meetings consisted largely of groups from Ashland, Talent, Phoenix, Medford, and Grants Pass. At times, the "tarry" meetings grouped together 50 to 80 people, including the Taylors (Grace Isham's family), Dr. Britten (a dentist), the Ishams, and the Entrikens from the Grants Pass Baptist church. The meetings were held on week nights, and on Sunday afternoon, making sure they would not miss the services at their own respective churches. Mrs. Elizabeth (Paine) Gear remembers it was not unusual for those tarry meetings to last until one, two, or three a.m., with the folks from Grants Pass driving back home and going to work the next morning. She contrasts that to the 10 - 15 minutes that is spent today at the altars after the service.

Present at those tarry meetings were Howard Gear and Elizabeth Paine, who later married in 1926.

After their marriage, the Gears were in Los Angeles, at the Foursquare Angeles Temple, between meetings. On New Year's eve, 1926, the couple received a telephone call to accept a church in Salinas, California, and also a telegram from B. C. Miller in Ashland to accept the Grants Pass Full Gospel Mission as its first pastor. New Year's Day, 1927, Elizabeth went to the park across from the Angeles Temple, and Howard stayed in their room, both praying and seeking for the will of God. After several hours in prayer, they wrote their answers on separate pieces of paper and compared what they had written... they had both written Grants Pass!

Arriving in Grants Pass in January of 1927, the Gears found a struggling church without formal leadership. The construction of the first church building was under way. Early in his pastorate, which lasted approximately one year, Rev. Gear formally organized the fellowship (see Appendix, Covenant). Rev. Gear drew up the Rules of Order and administered the preparation of the corporate documents. The "Full Gospel Temple" was incorporated with the State of Oregon on January 24th, 1927 (see Appendix).



First official pastor,  
Rev. Howard Gear.



Rev. Gear; water  
baptism in the  
Rogue River, 1927



Mrs. Elizabeth Gear and  
Mrs. Grace Isham at the  
new Full Gospel Temple.



Elizabeth Gear and  
her mother, Mrs.  
Paine, 1927.

Rev. Gear's first sermon in the church was based on the scripture: "I am determined to know nothing among you save Jesus Christ and Him crucified". The congregation all seemed to enjoy his ministry. An orchestra made up of Dave Dobie, Mrs. Entriken, Miss Shewey, and Jud Taylor, played during the services.

One of the most outstanding healings that Elizabeth Gear could recall was one concerning a lady, Mrs. Jess, who was approximately fifty years of age. Early in the summer of 1927, she had been gored by a bull and was severely crippled, and confined to an improvised wheel chair. Mrs. Jess wrote a letter to the church, and it was received by Pastor Gear. Rev. Gear took a group from the church out to her home each week for four weeks, and she made the decision to commit her life to Christ. They decided to come back the next week and pray for her complete healing. Mrs. Jess was ready the next week, and after prayer, Elizabeth helped her across the room. As they walked back and forth, she became stronger and stronger. That afternoon she could stand by herself, and within a few weeks, had her balance back, and was able to continue her work. The healing was so spectacular that the newspaper carried an article on the Jess woman's healing.

After they left Grants Pass, the Gears conducted evangelistic services for many years. Rev. Gear passed away while preaching during an evening service at Reese Creek, Oregon, on March 3, 1963. Mrs. Gear still lives in Ashland.

Rev. John W. Brown (who had formerly helped in some of the home prayer meetings with the Roats and Woodleys) returned to act as interim pastor in December 1927, after the Gears had left. He stayed through February, 1928, when Rev. B. E. A. Hoffman became the next pastor. Rev. Hoffman, his wife, and three daughters,

Dorothy, Evelyn, and Willa, came to Grants Pass to pastor in the Full Gospel Temple, March 5, 1928. Jim Bartlett, a deacon at that time, recommended them to the congregation, as he had formerly lived in Lynden, Washington, where the Hoffmans had pastored.

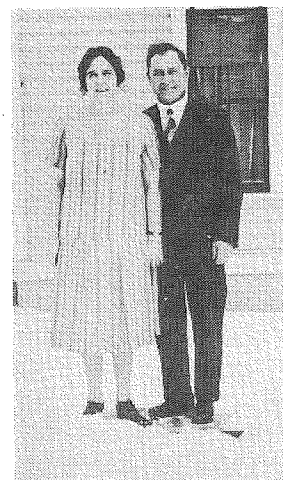
During the Hoffman's term (before radio), many street meetings were held before church on Sunday evenings during the summer months, at the corner of Sixth and "G" Streets. Many people attended with numbers approaching 250 at times.



Rev. B.E.A. and Faith Hoffman.



Rev. Hoffman worked part-time on a survey crew with John Isham, 1930 - 1931.



Rev. and Mrs. Ben Hoffman, 1929.



Pastor and Mrs. Hoffman with daughters Evelyn, Willa, and Dorothy, 1931.

Under Brother Hoffman's pastorate, the church attendance in five and a half years grew to an average of 185. In the words of Mrs. Hoffman:

"Mr. Hoffman was a dedicated pastor, a lover of souls, was great in visitation work, visiting in homes, hospitals, sick ones, always trying to be in the Will of God. He was a lover of children and young people, and especially the missionaries that were on the mission field. Mrs. Hoffman started the first W.M.C. group, and has been going strong ever since.

God began to bless the work and add to our small number - the people were so faithful in helping. We began to hold street meetings on Sixth Street every Sunday evening before church - often over 200 people would attend. We had quite a large group of folks helping out with their musical instruments, and we saw results. A young man was at the street service one Sunday evening, and followed us to the church. That night he came to the altar and was saved. He had been a dope addict, but he laid it all on the altar, and God wonderfully delivered him from dope. He was just passing through Grants Pass, and Mr. Hoffman corresponded with him for some years, and he was going on with the Lord. He told Mr. Hoffman that what impressed him to come to the church that night was our young people who helped out on the street.

A prayer room and also a baptistry were built onto the church. Mr. Hoffman was a man of prayer and fasting, a real teacher in the Word of God. Many were saved and healed and filled with the Holy Spirit.

I will just mention a few of

the healings. A Mrs. Murray, a lady who had left the Methodist Church and had gone into Spiritism, was dying of cancer, and the doctor had just left her home one night, saying to the nurse, that she had 20 minutes to live. The nurse told Mrs. Murray what the doctor had said, and she wanted a minister to come at once and tell her how to get saved. The nurse called Rev. Hoffman on the phone to come at once. It was one o'clock in the morning, and ten minutes had passed by the time Rev. Hoffman got there. She drank in every word that was said, and she accepted the Lord, and there was great rejoicing and praising God. Rev. Hoffman then told her that the Lord could heal her, and she asked for prayer. That afternoon the nurse called and told us how she sluffed off a cancer, and she lived to be 80 years old, 20 years after the healing. Also a Mrs. Rannells was dying of tuberculosis. The doctor gave her six months to live, she asked for prayer, and she was healed instantly and lived many years after that. We had many other healings, too numerous to mention.

We had five different groups that visited the sick and shut-ins each Sunday afternoon. Brother Ausland was the leader of these groups, and God did bless the visitation work.

Rev. Hoffman felt led to have special prayer meetings five nights a week in the prayer room. We just prayed, not much preaching. We prayed for six weeks with seemingly no results, but folks wanted to come and wait on the Lord, so the beginning of the seventh week on a Sunday night, the prayer room was filled with folks seeking the Holy Spirit, when the power began to fall.

Twenty people were filled with the Holy Spirit that night. We kept on for another two weeks, until forty people had received the Holy Spirit. Harry Wilkin became our Sunday School Superintendent about this time, serving until his death. The Sunday School grew in numbers and interest."

Note: The prayer room addition built by Rev. Hoffman in 1929 was the only portion left from the original building when the church at 8th and "E" streets was sold after moving to the present location.

Rev. Hoffman would take a group of young folks with him to hold services at Galice, Shan Creek, and other places. He also started a Camp Meeting in Cave Junction in 1932 with John McConnell as the evangelist, and a good work started from that meeting. It was later to grow into an Assembly of God Church pastored by L. D. Hall.

It was the beginning of depression years, and Rev. Hoffman worked part of the time with John Isham on the survey crew when they needed an extra man, to help supplement his income. The Hoffmans had so many people coming to their door for help at that time that Mr. Taylor gave the church \$50 to start a commissary for the needy. The commissary was maintained and continued for a number of years.

A little baby girl, Benna Faith, was born to the Hoffmans October 10, 1932; the only baby born to a pastor while serving at the Grants Pass Assembly of God Church. The Hoffmans stayed until September, 1933, when they resigned to move to Baker, Oregon.

An interesting note: When the Hoffmans lived in Lynden, Washington, they had become acquainted with Esther Harmelink (Hull). Knowing her to be a fine musician, with no strong ties to Lynden, they requested that she



*Mrs. Grace Isham holding little Benna Faith Hoffman, born October 10, 1932.*



*Pastor and Mrs. Hoffman with daughters, Dorothy, Evelyn, Willa, Benna and Carol.*



*The Hoffmans in 1950.*

consider coming to Grants Pass as pianist for the church. This arrangement proved exceedingly satisfactory because Esther (later to become Mrs. Virgil Hull) filled that position for many years.

The John W. Browns had been in and out of the church over a period of many years as they travelled as evangelists in the Pacific Northwest. After the Hoffmans left, Rev. Brown returned as pastor for about two and a half years, from October 1933 until May 1936.

Since the building was fairly new, there was no building during Rev. Browns ministry except for the necessary repairs. Rev. Brown was a carpenter of sorts as most ministers were required to be in those days. The attendance of the church held up very well during the Browns tenure. People were greatly attracted to Mrs. Brown because of her excellent music. There was a very active ministry of music in the church at that time.

In the spring of 1936, Rev. Donald Fee was pastoring the Assembly of God church in Ashland, Oregon. He had been in Ashland approximately four years when one of the deacons from the church in Grants Pass inquired of him if he would be interested in pastoring the church in Grants Pass. The deacon, Mr. William Ausland, whom Rev. Fee knew, had on several occasions gone to Ashland to hear Rev. Fee preach. Pastor Brown had not yet resigned, but apparently had planned to do so. Rev. Fee indicated that he was interested.



*Rev. Donald and Grace Fee with children Donna Mae and Gordon, mid 1930's.*



*The Fees, Christmas, 1949.*

Shortly thereafter, Rev. Fee resigned the church in Ashland without receiving further word from the Grants Pass Assembly, and moved to Washington state for a time before receiving the invitation to come to Grants Pass and preach for a few Sundays. After about three weeks it was decided that the church should vote whether he remain as permanent pastor. He lost the election by two votes. It was learned that the then present constitution allowed children twelve years of age to vote, and one large family with several voting age children had decided the outcome. In a personal letter from Rev. Donald Fee, professor emeritus at Northwest College, in Kirkland, Washington, he writes concerning the vote:



*Rev. and Mrs. Fee with Donna Mae and Gordon.*

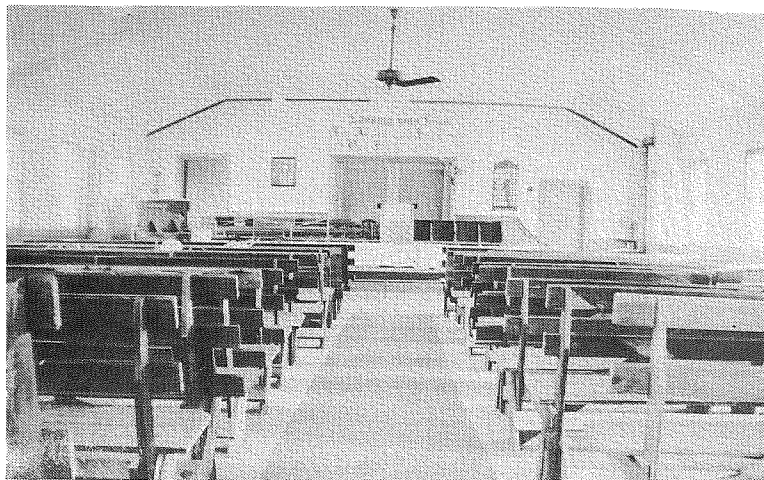
"I learned, however, that it was not against me personally that some voted against me. The church was at that time independent, and quite a number of the people in the Assembly favored another Pentecostal denomination other than the Assemblies of God.

Since they had no pastor, it was decided that I should remain on temporarily as a supply pastor, which I did. I remained there for another four months, and it was decided to have another election. This they did, and I was elected by a good majority. I remained in Grants Pass for two more years. As far as I know this was one of the shortest pastorates I had, and perhaps the church also (see Appendix).

Not being affiliated with some parent organization had its drawbacks. But we tried with God's help to be faithful and minister to the needs of the people as best we could. We made many fine fast friends, and although these were still depression days, yet the church provided for our needs so we were never in any great need. In those days we were not on salary, but a certain percentage of the income went to the pastor (averaged about \$100 a month).

During the years of 1936 - 1938, the church consisted of a long narrow frame structure, one story, 32 feet wide and 80 feet long. There was a room behind the platform used for a prayer room and a Sunday School room. The only other Sunday School rooms that were in use had been improvised by the use of long curtains drawn down the middle aisle of the auditorium on a long wire, and then other curtains drawn on cross wires from the center to the walls, so that they had

probably eight sections curtained off for classes of various ages. It takes little imagination to see what noise problems were encountered, and the concentration that was required to listen to the teacher."



*Interior of the original building. The Sunday School attendance board shows 174.*

During 1938, an addition was built to the rear of the church for a Sunday School. It was a small two-story structure, and rested on the lots next to the main building, which the church owned. Most of the labor on this building was done by Rev. Fee, who had learned the carpenter trade early in life. At that time however, the church had little money, so there were no immediate plans to build a badly needed larger building. (An interesting note: during the year 1937, the total electric bill was \$31.94.)

The attendance during those years was excellent. The Sunday School attendance was generally around 200, and the morning and evening services often equalled this number. Those were the years when Sunday night evangelical services were quite popular; there were usually several unbelievers present. It was not difficult to get people into the house of God.

During that span of years, regular street meetings were also held each Sunday evening at 6:30 before



the evening evangelical service. A location near one of the city banks was reserved for them on those occasions, and it was not infrequent to have a congregation awaiting their arrival at the street corner. It was not unusual for some of those listeners to follow the people as they returned to the church and attend the service.

The church did not have a parsonage, and when they discovered that the old house immediately across from the church was for sale, they hoped to purchase it. On September 17, 1936, the church voted to buy the property for a parsonage. Its proximity to the church was very advantageous. The house actually sat on the northeast corner of 8th and "E", across from the church property.

The church organization was relatively simple both in structure and in function. During those years, several forms of ministry were utilized to bring the Gospel to the Grants Pass area. There were groups who visited rest homes and jails, and camps of migrant workers during the summer months. The ladies missionary group was especially active during that period, although there was not as yet a nationally organized Women's Missionary Council as we have today.

In 1937, Rev. Fee was elected Presbyter for the Southern Oregon section at the District Council, and served in that capacity until he left the church in December, 1938.

Rev. Fee mentions his own ministry:

"My own ministry was largely preaching and teaching, personal visitation and personal evangelism. In two and one half years I conducted 45 funerals, fifteen of which were for people from our own

church. I also assisted Virgil Hull during those years in ambulance calls and in the funeral home. This not only helped me and my family financially, but also opened up special doors of ministry, some in the homes of bereaved people and also in the hospital.

In 1936, 37, and 38, I belonged to the ministerial association. I was secretary and treasurer, Vice President, and then President in succeeding years. I found a fine friendship with the brethren of other denominations. Even the Catholic priest became a friend of mine. He lived only a block away from our church, and often came by to chat about spiritual matters. In fact this priest joined the ministerial association, the only time I have ever witnessed such a thing in my entire ministry. He seemed to be a deeply spiritual man, and often joined our ministerial prayer meetings.

On November 20, 1938, I was asked to preach in Corvallis, Oregon for a week with the view of taking the church there. I had resigned my pastorate in Grants Pass about October 15th. Leon Hall came to try out for the pastorate on November 6th, and on November 30th was elected to succeed me. December 11, 1938 was our farewell service in the Grants Pass Assembly. We then moved to Corvallis, Oregon."

When the Fees resigned in October, 1938, the call went out to L. D. Hall (recommended by John Brown) in Coalinga, California. L. D. Hall and family arrived in Grants Pass December 28, 1938, after pastoring in Coalinga for three years.



Rev. Leon D. Hall and Gladys.



Rev. Leon D. and Gladys Hall with children Shirley, Marilyn and Walter, (1940?).



The Hall family, Marilyn, Walter, Shirley, Gladys and Leon.



Mrs. Esther Hull with Gladys Hall as musicians during the baptismal service at the Rogue River. Jerry Hull is in foreground. August 1, 1944.

Until the late 1930's there had been much discussion concerning with which denomination to affiliate. The church voted to affiliate with the General Council of the Assemblies of God on June 5th, 1939, early in Rev. Hall's pastorate. The church remained as the "Full Gospel Temple" until the original church had been torn down and a new church nearly completed in January 1943, when the name was changed to "Assembly of God".

January, 1940, marked a new chapter in the ministry of the Assembly of God Church in Grants Pass - radio. For the next nine years the radio programs continued twice weekly, on Sundays and Thursdays. The programs consisted

mainly of solos, quartets, instrumentals, and scriptural readings. The programs would conclude with a scriptural message from Pastor Hall. Some of the persons involved in those programs are still members in the church today. The local station that carried the program was KUIN, now known as KAGI. Many of the pictures included in this historiography were taken in the early 40's.

During the 1940's the church, with Pastor Hall, held services for the Graves Creek "Three C Boys" (Civilian Conservation Corps) until the camp closed. There were also extension Sunday Schools at Jones Creek, near Merlin, and in the Davis' home. There were also meetings held in Cave Junction, and they assisted in starting a church in that area.

# KUIN



Members involved in the KUIN radio program, 1944. Russell Watson, Rev. and Mrs. Hall, Mrs. Hazel Parrish, Mrs. Esther Hull, Grace and John Isham, Norma and Elvin Hess.



Grace Isham, Esther Hull and Gladys Hall.



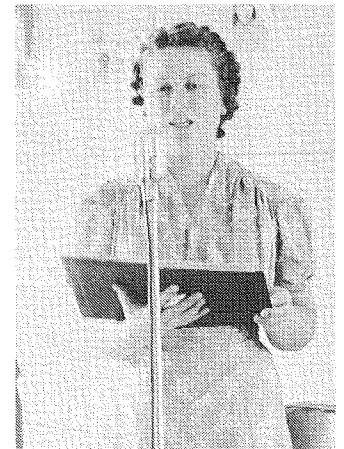
Dave Dobbie and Ross Bailey, male duet, 1944.



Russell and Mabel Watson singing on the KUIN radio program.



Rev. L.D. Hall on the air - 1940's.



Mrs. Norma Hess, soloist.

The Hall family experienced a severe tragedy while they served in Grants Pass. Their daughter, seven year old Helen Elaine, had enjoyed riding on a city owned grader as it was being operated near the church, on a few occasions. Helen, born in Coalinga, California in 1937, died in an accident on March 17, 1944, when a train struck the grader on which she was riding.

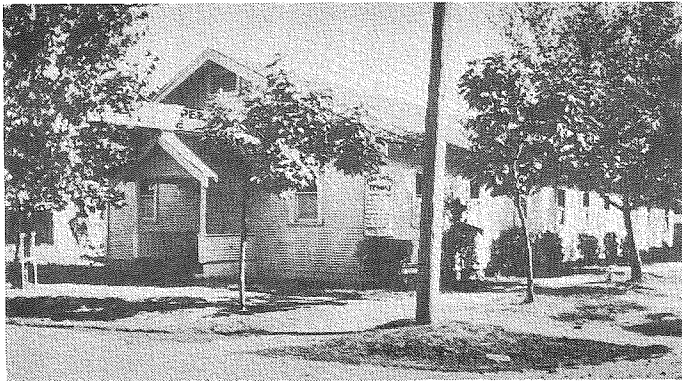


Mixed quartet, Elvin and Norma Hess, Esther Hull and John Isham.

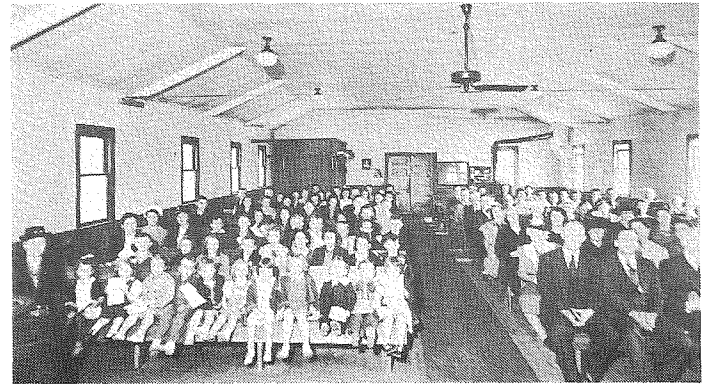
# 1941-1964

After using the old "Temple" for 14 years, work was begun tearing down the first old building in June, 1941. The church building at that time still consisted of the small 32 x 88 foot building. Services were held in the library auditorium (later the Red Cross building) during the summer and early fall of '41, while the old building was being torn down to make way for the new edifice. The services were then transferred to

the old Opera House (the State Theatre) in November, 1941. The worship services continued there until the new building was partially completed in 1942. The building remained in various phases of construction until it was completed in 1945. The dedication service for the new facility was conducted during the District Council which was held in Grants Pass in January, 1945.



The Full Gospel Temple in 1938.



The interior of the Full Gospel Temple as it appeared on May 24, 1942.



Regional Sunday School Conference, 1940

Back Row

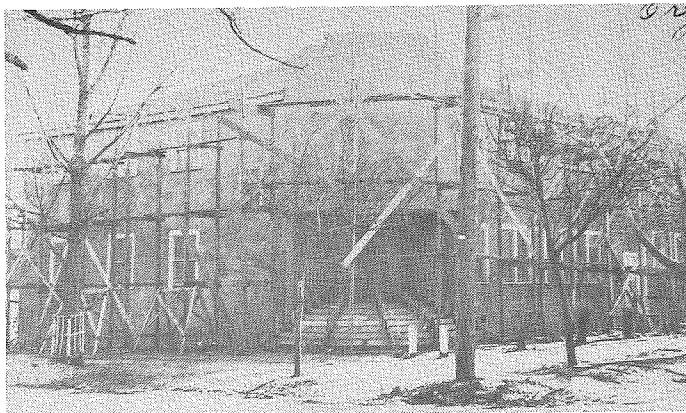
- Walter Hall
- ?
- Frank Smith
- ?
- ?
- Rev. Lionel Furman
- (missionary)
- Leonard Weston
- Harold Persing
- Lloyd Persing
- John Houk
- ?

Middle Row

- 1. ?, 2. ?, 3. Mrs L.R. Silver, 4. ?,
- 5. Mrs. John Houk, 6. ?, 7. Ardath Offill, 8. ?, 9. Lola Thompson,
- 10. Charlotte Johnson, 11. Berna Haight, 12. ?, 13. Rebecca Fowler,
- 14. Edna Hull, 15. Kittie Dressell,
- 16. ?, 17. ?, 18. Shirley Hall

Front Row

- 1. Boy, 2. Mrs. Weston and baby,
- 3. Mrs. Persing, 4. Viola Wilkin,
- 5. Pearl Smith, 6. ?, 7. Mrs. C. Woodley, 8. ?, 9. Gladys Hall and Elaine,
- 10. Mrs. and Rev. Foster, 11. ?, 12. ?, 13. Mrs. Potter, 14. ?, 15. ?, 16. ?, 17. ?, 18. Marilyn Hall



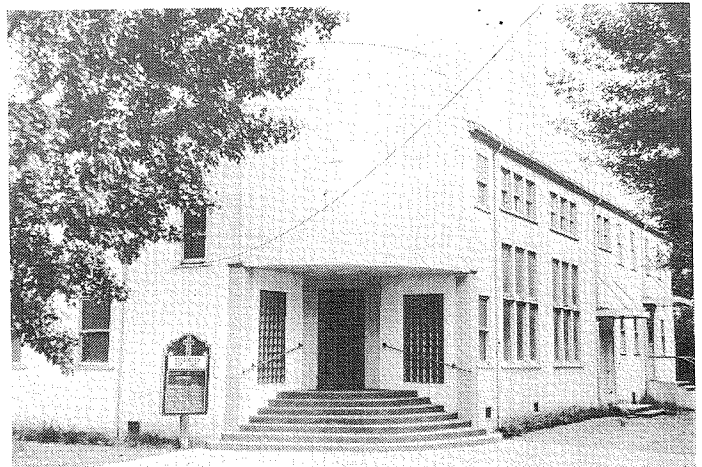
*Building the rounded corner of the second auditorium, 1942 - 1943.*



*This building and corner were modernized in 1967 - 1968.*



*The finished building before sidewalks and pavement were poured.*



*The church exterior after the sidewalks were poured.*

A few years later the old parsonage was moved east to make room on the lots for a new one. Rev. Hall constructed a parsonage across from the church at that time, using materials obtained from old Camp White (a World War II Army training camp near White

City). The Halls moved into the new parsonage in December, 1949. That parsonage was also occupied by the Nichols, Ayers, Merrills, and the Summers. Also, the basement of the parsonage was used as a workroom, for Sunday School rooms, and for social gatherings.



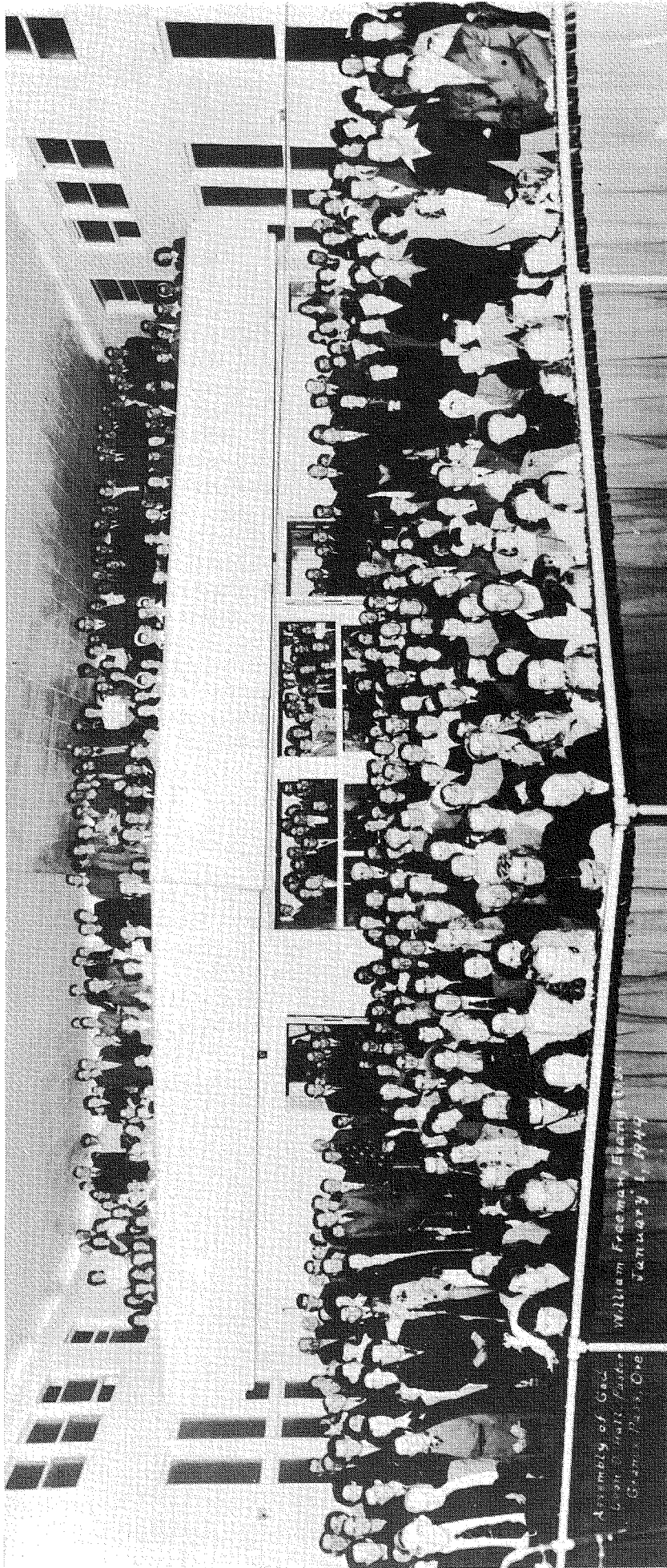
*The former parsonage located on the N-E corner across from the old church located at 8th and "E".*



Sunday School, May 24, 1942

1. Man, 2. Gladys Hall, 3. Viola Wilkin, 4. Mrs. Haner,
5. Glen Offill, 6. Mrs. Rice, 7. Lady, 8. Jerry Hull,
9. Edna Hull, 10. Elvin Hess, 11. Norma Hess, 12. Mrs. Moore,
13. Lola Thompson, 14. Winifred Woodley,
15. Girl, 16. Paulsen, 17. Mrs. Martin, 18. Adrian Thompson,
19. Edna Richey, 20. Dorothy Entriken,
21. Claudia Rogers, 22. Boy Parlee, 23. Lady, 24. Lulu Ausland,
25. Sharon Anderson, 26. Barbara Offill (Williams),
27. Charles Christiani, 28. Mrs. Paulsen,
29. Mattie Richey, 30. Lady, 31. Edith Parlee,
32. Parlee, 33. Elaine Hall, 34. Woodley, 35. Frank Paulsen,
36. Bob Mills, 37. Grace Anderson (Parkins),
38. Kittie Dressell, 39. Clayton, 40. Mrs. Clayton
41. Hamilton, 42. Dave Dobbie, 43. Mrs. Mills,
44. Sally Richey, 45., 46. Juvia Dole(?), 47. Marilyn

- Hall, 48. Mary Hamilton, 49. William Ausland,
50. Bernadine Bailey, 51. Halcea Moore, 52. Mr. Rogers,
- 53., 54., 55. Ross Bailey, 56., 57. Rev. Les Martin (Missionary to Malaysia),
- 58., 59., 60. Rev. L.D. Hall, 61. Eugene Heriford,
- 62., 63., 64. Winona Tussey, 65., 66. Wayne Parlee,
- 67., 68., 69. Shirley Hall, 70., 71. Helen Martin,
- 72., 73., 74. Rice, 75. June Wilken, 76. Luman,
77. Rice, 78. Heriford, 79. Betty Shelton, 80. Mildred Wilken,
81. Cooper, 82., 83., 84., 85. Glen Offill, 86. Wilken,
87. Eugene Hamilton, 88., 89. Luman,
- 90., 91., 92. Bob Dressell, 93., 94. Clayton,
95. Mrs. Mills, 96. Buz Martin, 97. Carl Fowler Jr.,
98. Mrs. Trotter, 99., 100., 101. Luman, 102. Mrs. Potter,
103. Ardath Offill holding Ronnie Entriken, 104. Carl Fowler,
105. Ronnie Entriken, 106. Walter Hall.



The interior of the church at 8th and "E" Streets as it appeared during the William Freeman evangelistic meetings in January 1949.

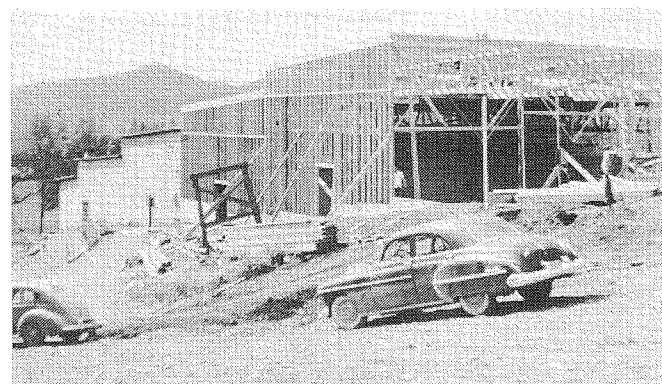
During the late 1940's and early 1950's great healing campaigns swept across the United States, conducted by evangelists with healing ministries. The results of that great spiritual era remain today. The tent evangelists came to Grants Pass and packed in crowds of thousands. The names Allan, Cain, Branham, Green, etc., were known across the nation.



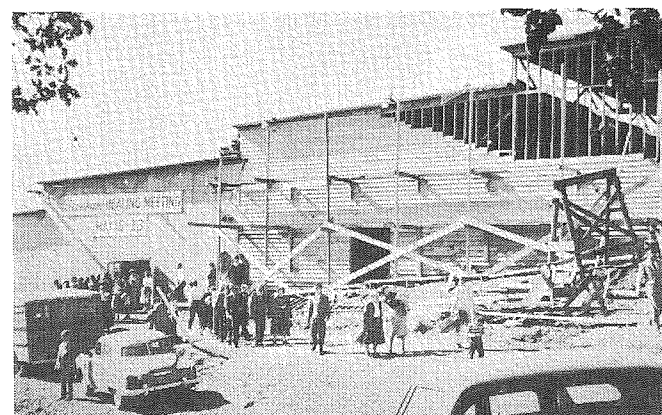
*The Tabernacle before the additions.*



*Additions to the Tabernacle.*



*The additions to the Tabernacle expanded the seating to 4,000 - 5,000.*



*The south side of the Revival Center Tabernacle showing the expansion under construction.*

In Grants Pass these evangelists had a large wooden frame tabernacle to use that could seat 3500 to 4000 people. How did it all begin? In the words of Mr. Mel Williams:

"On Sunday, November 27, 1949, two men stood on the grass in front of a hospital. Both men had different attitudes at the moment; the younger was somewhat anxious, the other, an older man, was meditating. They had just left an expectant mother after prayer for a speedy delivery (the wife of the somewhat anxious man).

The elder of the two said, "We should build a tabernacle in this city." The other, a Navy Chief Petty Officer on leave, said, "Where are we going to build it?" Then the older man replied he didn't know, but he would start looking for a suitable place.

They went for a cup of coffee, and although they were gone for less than an hour, the mother had been delivered, and one more boy was added to a family of boys.

Thirty days later, the Navy Chief (Mel Williams) reported back for duty in Pearl Harbor,



*Revival Center Tabernacle in the early 1950's.*



and the elder, Pastor Hall of First Assembly of God church, continued his duties and looked for property.

When God inspires, God empowers, so in the course of church business, several lots were purchased on East "A" at Oregon Street. At a later date, more lots were purchased behind the lower lots to complete a block of just short of five acres.

This man of God prayed, and the Chief (Bro. Mel Williams) came home from the service, in time for the ground breaking, and to help with brush burning so construction could begin.

That summer and fall the work progressed, with Edward Grafstrom (Doris Grafstroms husband) in charge of construction, ably assisted by Doris' father, Alfred Lingensjo. Pastor Hall was out most of this summer as tent man for William Branham, coming home between meetings to pray in more lumber and supplies. God Himself has record of thousands of hours of willing labor and donated gifts, and one Oregon Senator has a credit slip in Heaven for cedar sheathing.

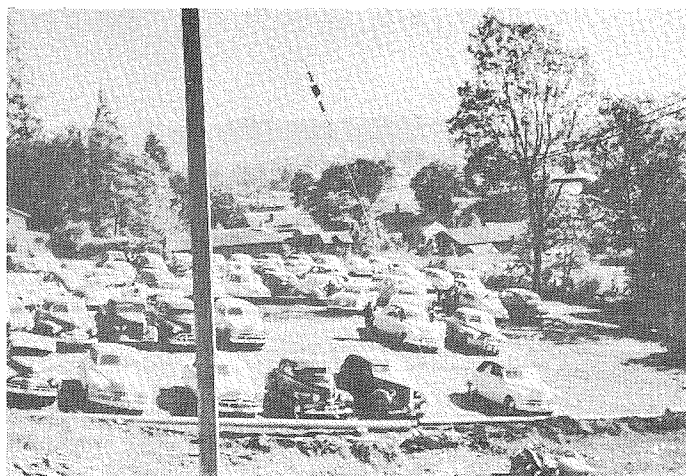
The complete building was 212 feet long and 100 feet wide,

with two stories on the upper end. The natural acoustics of the hill made amplification unnecessary for stronger voices.

December 1950, saw a partially completed structure that could seat 3500 people. William Branham was the speaker for the dedication service and was the opening revival evangelist in the tabernacle. William Branham was followed by Paul Cain, who completed that great revival of December, 1950."

Bro. Mel Williams remained as an active member of First Assembly for more than 40 years, served as deacon, and was very active in various church ministries, including singing bass in the choir. It was just in May of this year, 1987, that Mel and Dorothy made a move to Gold Hill, Oregon, where they plan to be as active as ever in service to the Lord.

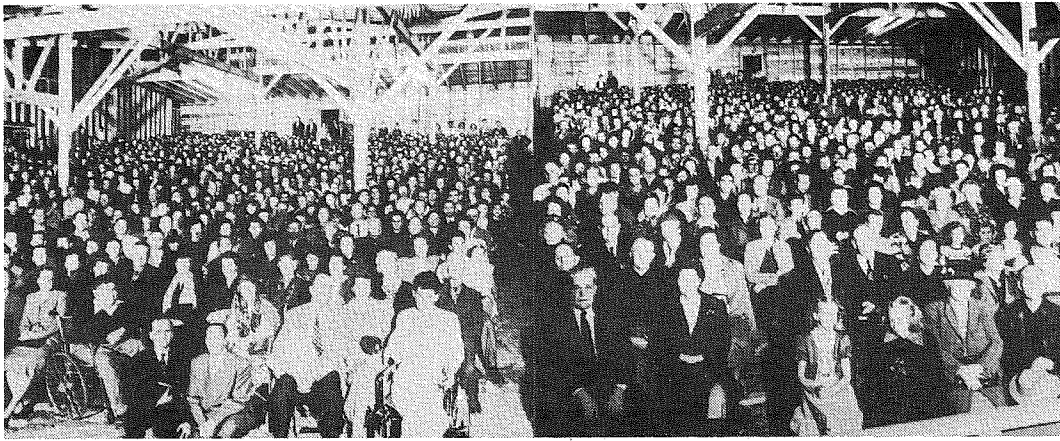
The original land for the tabernacle, five acres, located in the northeast part of the city on East "A" and Oregon Streets, was purchased in three main sections. The largest section of three acres, was purchased from Mr. Tom Pearce for \$1800. Mr. Pearce lined up the rest, including a small access lot for \$100, and another two acres were acquired for \$1500; five acres for \$3400.



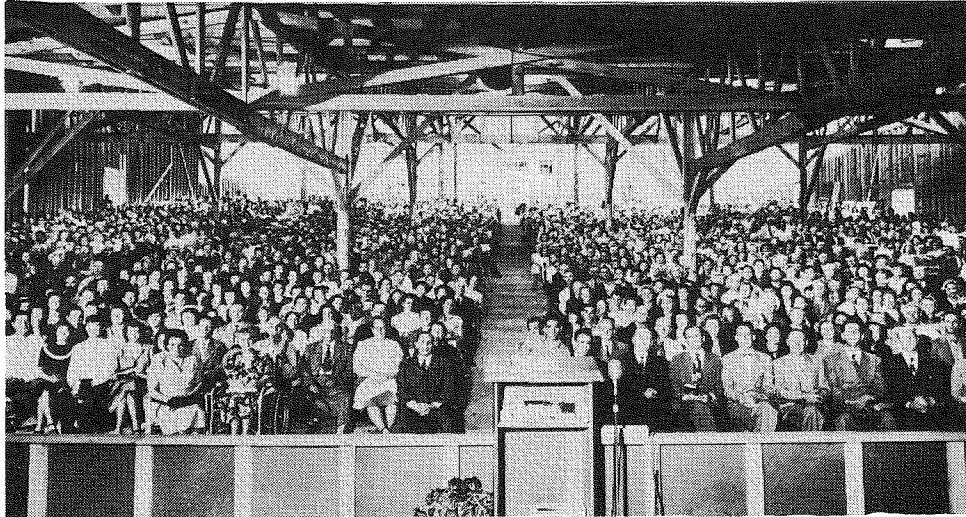
*Parking lot on Oregon Street adjacent to the Tabernacle.*



*Tabernacle parking lot looking south. Hull's ambulance is in the foreground.*



The interior of the Tabernacle. Some of the sick and crippled who came to the Branham meetings for healing are in the foreground.



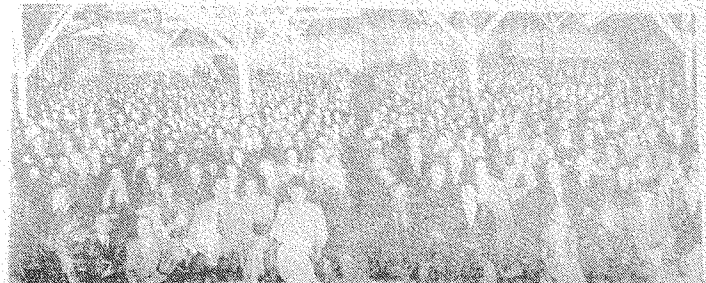
The Tabernacle, May 1951, after the expansion. On the aisle, left front, is L.D. Hall. On the right front, William Branham is fourth from the aisle (holding Bible). At the right end of the front row is Mel Williams and Norene Nichols. There are about 3500 people in view.

A sample of the Tabernacle newspaper ads.

In the short time before he was to leave on a trip with Rev. Branham, Pastor Hall drew up the plans and contracted for the lumber. Bro. Edward Grafstrom felt a great desire to help, and was designated as construction foreman.

The plans were for a building 100 feet by 184 feet. However, the builders built the building 100' x 120' and quit, having used all the available materials. It was over-crowded many times, so an extension was added, which had to be used many times.

Rev. Branham returned again in May, 1951 after the building was enlarged. As time went on, the building outlived its usefulness and was just too large and impractical. The "Revival Center Tabernacle" was later torn down and sold as lumber (for \$500) in 1960. The property at East "A" and Oregon streets was sold in 1976 to raise funds for the purchase of the property off



2000 Present at Branham Healing Meeting, Dec. 5-10, 1950, Revival Center Tabernacle

## Tomorrow's News Today

As you listen to up-to-the-minute Bible prophecies by

**A. A. ALLEN**

nightly announced of God

### "Back to God" Revival and Healing Campaign



Come and Believe God With Us For

BIBLE MIRACLES II Cor. 12:28  
GIFTS OF HEALINGS I Cor. 12:28  
SIGNS AND WONDERS (Acts 3:12)  
PRAYER FOR THE SICK NIGHTLY

See Bible Miracles Demonstrated by the Power of God

Beginning **Thursday, Feb. 15th**

2:00 p.m. Preparatory Service

Continuing Daily  
7:30 p.m. Evangelistic

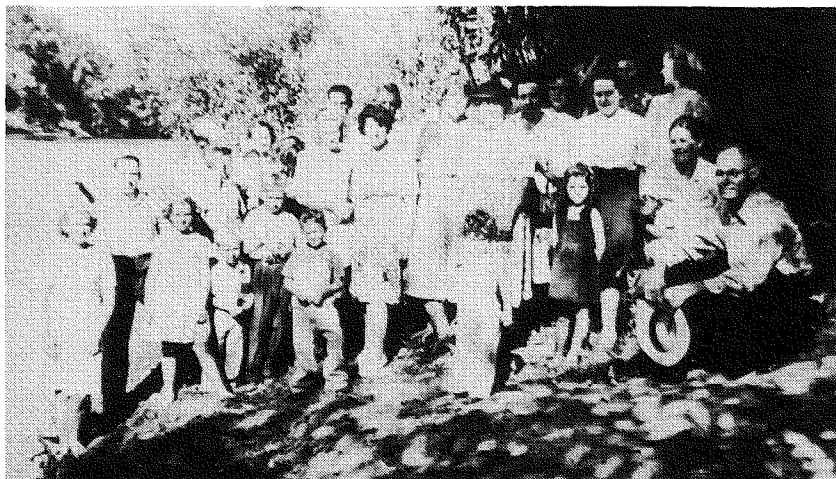
**REVIVAL CENTER TABERNACLE**

N.E. "A" and Oregon Streets, Grants Pass, Or.

Redwood Highway Spur at Beacon Drive, where the present church is located.

On Saturday, October 21, 1951, the church caught fire and burned the front round entrance section of the building. The newspaper reported that the fire was believed to have been caused by faulty electrical wiring. The building was valued at \$36,000. Fire Chief Homer Grable and Pastor L. D. Hall estimated the damage to the stucco on wood structure was approximately 40%.

Work began immediately to repair the damage, but the church was not completely repaired or used again until 1953. During the interim, services were held for a while in the Tabernacle, and then moved to the old Adventist church on the corner across 8th Street from the old church (presently Roe Motors lot). Some of the Sunday School classes were held in the parsonage. Part of the reconstruction work included remodeling the Sunday School classrooms.

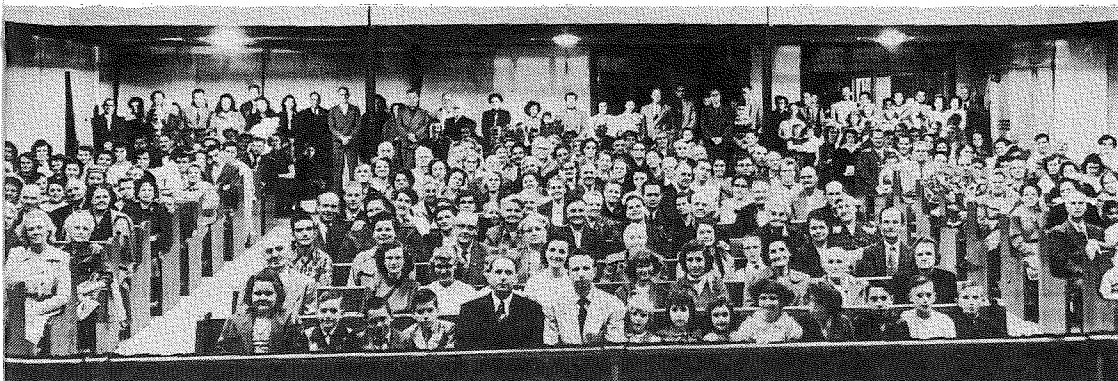


*Baptismal services were held on the Rogue River in the City Park at the end of 8th Street (before the second bridge was built).*



*Sadie and Norene Nichols.*

*Sunday School workers, 1950. Russell Watson, Charles Prince, L.D. Hall, Jerry Prince, Mrs. Wingerd, Mabel Watson, Florence Rudd, Audrey Hugoboom, Mildred Wilkin, Dorothy Entriken, Persing, LaVon Fahl, Edna Richey, Mark Fahl, Charlotte Johnson, Irene Smith (Case), Grace Anderson (Parkins), Lucy Offins, Gladys Hall.*



*The interior of the church as it appeared in May 1955, during the Bob Hearold meetings.*



Sunday School teachers, 1953. Mark Fahl, Lucy Offins, Mildred Wilken, Audrey Hugoboom, Mabel Watson, Edna Richey, LaVon Fahl, Bernadine Bailey, Josephine Smith, Dorothy Entriiken, Rebecca Fowler, Russell Watson, Grace Anderson (Parkins), Kitty Dressell, Gladys Hall, Charles Prince, Norene Nichols.



The church at 8th and "E" as it appeared in 1956 - 1957.



The late 1950's.

In September, 1952, Pastor Hall took a years leave of absence to do evangelistic work, leaving the assistant pastor, Norene Nichols in the position of acting Pastor. When Rev. Hall returned in October 1953, he began to build again to enlarge the facilities. The last addition, the east auditorium portion, was begun in the spring of 1954. After nearly 18 years, Pastor L. D. Hall resigned in October, 1955. Rev. Harry L. Ayers from Salem, Oregon was called upon to become the new pastor of the Assembly.

During the tenure of Rev. and Mrs. Ayers, there were many "firsts" for the church. The Royal Rangers were started. Two Sunday School buses were purchased. Additional Sunday School rooms were proposed



Rev. Harry and Clarretta Ayers with daughters Marybeth (Cookie), JoAnn and Judy.

for the balcony. Additional parking facilities were added in 1951, and were enlarged again in 1962 and later in 1969. The first choir robes were purchased in 1963, and were later replaced in 1967.

Average Sunday School attendance during Rev. Ayers' pastorate was 232. The financial strength of the church broadened, and missionary support was expanded. Treasurer's

report: 11 months receipts of \$26,521.71 plus \$2723.03 for Sunday School.

In 1960, Pastor Ayers, accompanied by L. D. Hall, who was at that time pastoring in McMinnville, toured Central America and visited many of the missionaries in El Salvador and Honduras. The purpose of the trip was to promote the missions effort in Oregon and in the local church.



Sunday School picture taken in front of the parsonage in 1955.



Doris Grafstrom, Associate minister 1959 - 1964. Photo taken November 7, 1978.

*It's Here!* *It's Happening!*

**DON'T MISS IT!**

You Have Read About It! You've Heard of It! You've Seen It!

in "The Good Old Days"

*It's Here! It's Happening! Don't Miss It!*

**IT'S A REAL OLD FASHIONED HOLY GHOST REVIVAL**

Will be followed by the Service in Evening, 8:00 P.M., featuring, revivals and Miracles, at Delivering Power. **HEAVY WORK REQUIRED THE FOURTH DAY!**

Where? ... The First Assembly of God Church ... Corner of N.E. 7th and 8th Streets  
When? ... Services begin 10 A.M. and 7 P.M. (except Monday and Saturday)

Monthly Departmental Department of the Word, March 1964

Advertisement for services at the Assembly of God Church during Rev. Harry Ayers pastorate.

The many areas of ministry and development of the church programs and facilities during Rev. Ayers pastorate are much better related in the words of Mrs. Ayers:

"My husband was serving with "Church Extension Services" in Salem when Grants Pass called us. When we accepted the church it was a large shell - plywood on the floors, old seats, no second floor over the old building. If I remember, the attendance was down, around 150.

Well, it was a long building program, 9 years plus. We tried to build without going into debt any more than possible, so it was all volunteer help. We saw the



The "Singing Christmas Tree" musical presentation, Christmas, 1962.

(Beginning at top, from left to right)  
 Top Row: Bill Feetham. Next Row: Mel Williams, Gerald "Butch" Parker. Next Row: Fred Hull, Ted Davison, Gary Hugoboom. Next Row: Gary Bergman, Bill Hugoboom, Duane Grafstrom, Martin Williams, Ron Entriken. Next Row: Linda Prince, Bev Shelton Parker, Elaine Lambert Hugo-boom, Marybeth Ayers Mikelson, Margaret Feetham, JoAnn Ayers Kemp, Maureen Smith Colgrove. Next Row: Jacquie Hopper, Judy Schultz Samuelson, Cheryl Shock, Marie

Hutchins, Dorothy Williams, Billie Toller, Grandma Ayers, Irene Smith Case. Bottom Row: Geraldine Beeghly, Barbara Offill Williams, Deanna Souder, Dorothy Entriken, Claretta Ayers, Jane Arnold, Maxine Monnett, Nita Prince, Doris Grafstrom, Judy Johnson.

Director: Jerry Prince. Organist: Esther Hull.  
 Pianist: Diane Schultz Hull. Narrator: Art Larson.

auditorium take shape, the platform redesigned, new seats, carpets, drapes, a new organ was purchased the following Easter (1956). We had a three week revival with Jimmy Nicholson, and he was the first to use the new organ. (Esther Hull then became our faithful organist.) At that time there were about 50 who received the Holy Spirit, and many were saved. A year or two later the second story and kitchen and Sunday School rooms were added (1957). There we enjoyed many a wonderful church pot-luck, and even breakfast at 4:00 or 5:00 in the morning after all-night prayer meetings.

We lived in the parsonage which we painted, put in lawns, sidewalks, etc. The streets were paved.

Office equipment was purchased, a weekly letter sent out and a secretary hired. Mrs. Doris Grafstrom had the official title of "Christian Ed Director and Secretary". We had no youth minister, but many helped with the young people. We had a large group of C.A.'s and brought home most of the Section and State banners. One year we chartered a Greyhound bus to go to State Youth Convention. There were 78 that attended. Audrey and Floyd Hugoboom and Mel and Dorothy Williams went as our counselors.

We enjoyed a wonderful choir and the "Singing Christmas Tree" and had a large orchestra of 25 or more. Jerry Prince was the faithful choir and orchestra director for the 9 plus years we were there, and four or five years before us. Russell Watson was our song leader, and a wonderful one.

The Lord enabled us to see a

wonderful growth as people and young couples began to witness to their neighbors. Many young couples were saved and filled with the Holy Spirit. Bible studies were held in the homes, inviting in neighbors. Some of these went on into the wee hours of morning. We had tremendous missionary conventions with each department building beautiful booths. We had the large "World" which was suspended from the ceiling.

The year before we resigned (1963) we had a huge rocket in the front, trying to get over the 300 mark. It took a number of months, but the excitement ran high. Each Sunday at the close of Sunday School, the rocket would "sound off", with all the sound, etc., and get almost to the ceiling and fizzle. The children sat in complete suspense. One Sunday it made it, and then we were on for 400.

The lots were purchased in back, old buildings torn down. We had begun a door-to-door crusade of which 20 to 30 couples turned out to cover the town. We felt this was the key to revival, and it was.

May I add, we are taking the pastorate in Springfield, and Burt Watson is our song leader, and many of the young couples that my husband married are in the church here, so we feel we are almost "back home" in Grants Pass."

Rev. and Mrs. Ayers had served for almost nine years, from November 1955 until October 1964. They are now pastoring in Missoula, Montana.

# 1964-1977



*Rev. Don R. and Ruby Merrill with children Sam, Donna, Dan and Denise.*

In November 1964, Rev. Don R. Merrill was called to be the pastor at the Assembly. The church enjoyed some outstanding preaching and excellent music during the Merrill's term as pastors, and the various programs of ministry were expanded in some significant ways. The church opened a Christian Kindergarten under the Merrill's leadership. The youth and young people's department grew, and Rev. Ormel Chapin came as the church's first Youth Pastor during that time. Other Youth Pastors included Jim Tracy, Jerry Snyder and Richard Orchard. Being the fine musicians that the Merrills are, the congregation also enjoyed the added blessing of several well known musical groups and soloists, including the Couriers, the Blackwood Brothers, and Doug Oldham.

The church building had been in various stages of completion over a period of many years prior to Pastor Merrill's arrival. One of the major accomplishments during those years, as far as the building program was concerned,



*Dick and Carole Orchard.*

was the virtual finishing, inside and out, of the complete facility. The sanctuary received deluxe treatment, including carpeting.

We can learn much about the spirit of Pastor Merrill from a letter written in response to a request for his personal comments about his years as pastor of First Assembly:

"Please accept my thanks for letting me share in the celebration of Grants Pass "60th" anniversary.

Just let me ramble about my stay in that lovely city. I trust these few remarks are what I have been asked to do.

After not being elected in October of 1964, I received a phone call from Russel Watson, then a board member of First Assembly of God, in January of 1965, stating that the board had placed my name the second time before the congregation as a candidate for the pastorate, and that I had been elected.

We arrived in Grants Pass one week later, January 15th, to assume our responsibilities as Pastor of this fine congregation. The church



family met us at the old parsonage, with a grocery shower, and to present a home completely redecorated! We were over-whelmed.

We proceeded in great strides the next months, with our first full time staff member in the person of Ormel Chapin. The church grew with a bus ministry and expansion of the youth department.

We placed all of the properties up for sale, and soon sold the old parsonage. The pastor was allowed to build his own home. The old church was not of interest to any buyers, and after many months of board discussions, we agreed to remodel the old sanctuary. We completely re-carpeted, and remodeled the Narthex.

Our ministry was well received in the community, as we were involved in community affairs. It was our delight to have a Sunday night radio program, called "Songs in the Night", which lasted the complete five years of our stay.

Mrs. Merrill and I started a Sunday School class called the "20 - 30" class. We started with seven people, and after some twenty months, we were having 50 or 60 attending the class.

Our Sunday evening services were designed to be musical, and many sang or played musical instruments for the services. It was also a time of many coming to know the Lord as Savior.

Our revival campaign with evangelist Bobby Black reached the whole city and the High School. Many young people came to Jesus, following the annointed ministry of Bobby Black. The teaching ministry of Linfield Crowder was well

received in three crusades that we had with this gifted minister.

It was our vision to build a new building, and we called Roe Messner, a builder from Topeka, Kansas, to draw the plans. We did not sell the old property, so this was not accomplished. The Lord did permit that new building some ten years later.

We surely did enjoy raising our four children in the very nice community of Grants Pass. Our oldest son, Sam, graduated from High School there. Grants Pass has been blessed of the Lord.

We are anticipating seeing the dear saints when we arrive for the special activities. We are surely looking forward for a great time."

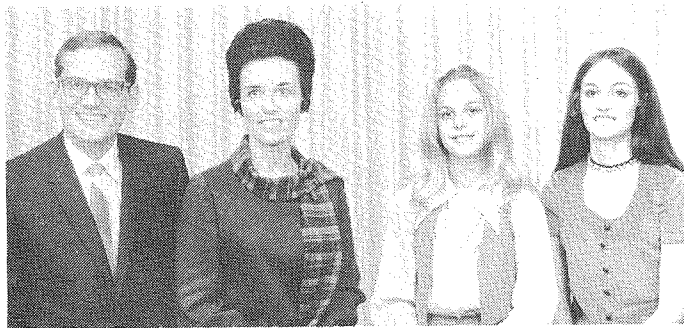
Rev. Merrill with his wife Ruby, remained as pastors for five years, until August, 1969. They are now living in Fresno, California.

In September, 1969, Rev. Oliver Summers, was received as pastor at First Assembly. He and his wife Sharon remained to minister for the next nine years. During their pastorate, the church grew in many ways. Pastor Summers is an educated man and he studied the Word intently. The Holy Spirit moved on the hearts of many as God's Word was made applicable to their lives. The body enjoyed a rather steady growth pattern during Rev. Summer's tenure. He really believed in the effectiveness of an active Sunday School, and initiated programs which helped to involve the people in its growth.

During that time, the church enjoyed a succession of special guest speakers, musical groups, and exciting missionary conventions. Those ministries added much to the teaching and



*Rev. O.E. Summers and family shortly after their arrival, October 1969.*



*Rev. Oliver E. and Sharon Summers with daughters Jan and Nancy, November 1970.*

appreciation of God's Word. Such names as Andrea Crouch and the Disciples, "Mr. Pentecost" - David Du Plessis, Bernhard Johnson, Doug Oldham, Harold Bredesen, Patti Roberts, the Hunters, and Mario Murillo, often appeared in the list of events on the church bulletin. Large numbers of new people from the community and surrounding areas were attracted to the church as a result of those ministries, and once hearing of God's love and life-giving power, many were added to the church as

they accepted Christ as their personal Savior.

The growing church body required more pastoral care than any one individual could provide, and Rev. Lawrence Krause was called as an associate pastor. He and his lovely wife, Ruth, are still a vital part of the personal care and visitation ministry at First Assembly. The pastoral responsibilities continued to expand as the church became larger, and another associate, Rev. Hayden Talbot, was added.



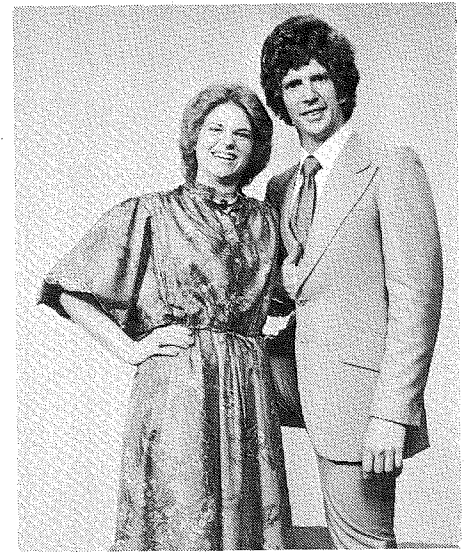
*Church Staff, Christmas 1977. Back row: Nancy Sutter and Helen Smith (secretaries), Dorothy Entriken (bookkeeper), Rev. Hayden and Belinda Talbot with children Haydie and Haley (assistant pastor). Front row: Rev. Oliver and Sharon Summers (senior pastor), Patti Porterfield (youth pastor), Rev. Lawrence and Ruth Krause (associate pastor).*



*Rev. Lawrence and Ruth Krause, Ministers of Visitation, January 1975 to present.*

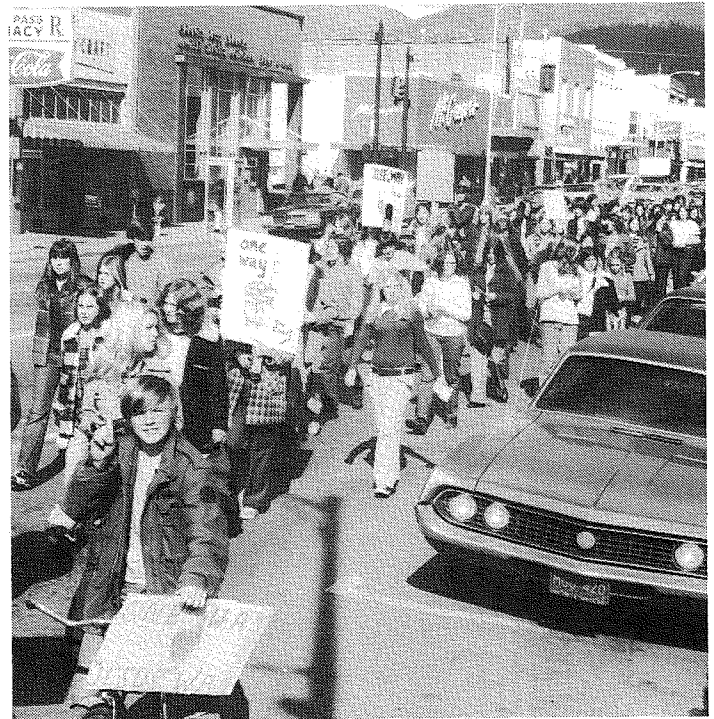


*Church Staff, Christmas 1974. Rev. Bob and Connie Wine, assistant pastors, and daughters Amber and Dynae, with Sharon, Nancy, Jan and Oliver Summers.*



*Youth pastors Curtis and Patti (Porterfield) Clewett.*

It was somewhat discouraging when, after several years of operating the Christian Kindergarten, it was necessary to close the church school due to lack of financial capability. However, the youth and young people's departments continued to enjoy strong leadership from a list of dedicated Youth Pastors. Jerry Gillock, Bob Wine, Patti (Porterfield) Clewett, and Curtis Clewett (the one who changed Patti's name), were all highly committed to the spiritual health of the youth department. The young people appreciated them very much.

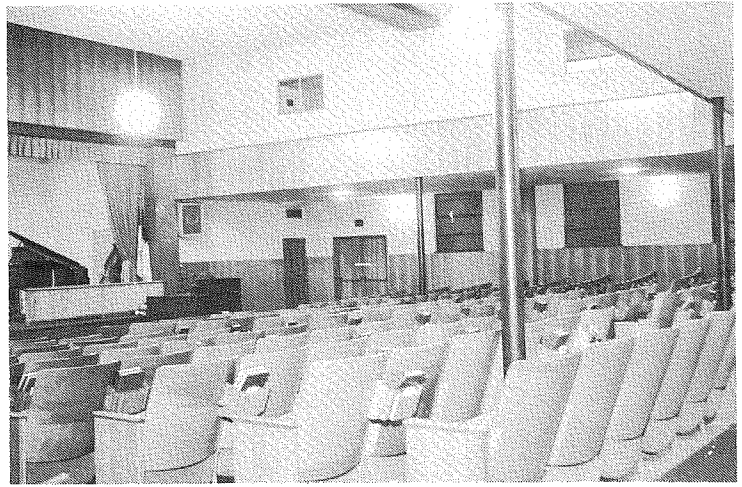


*During the Wayne Pyzer meetings the young people marched with banners to the City Park for a rally, January 1973.*

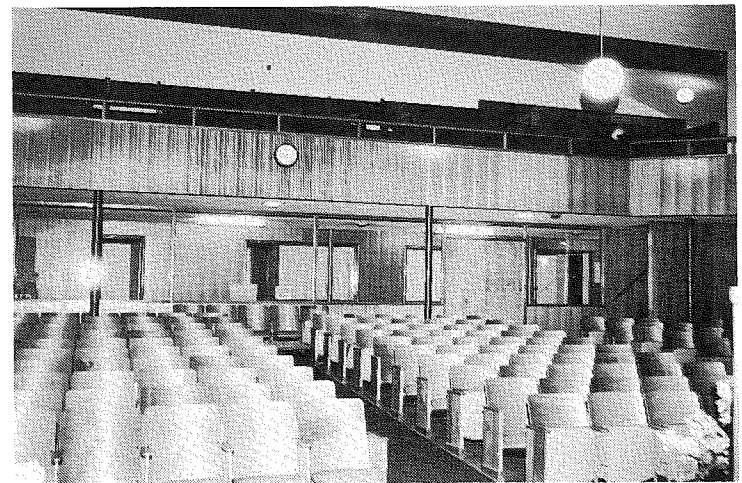


*Easter Pageant directed by Bob Wine during the early 1970's.*

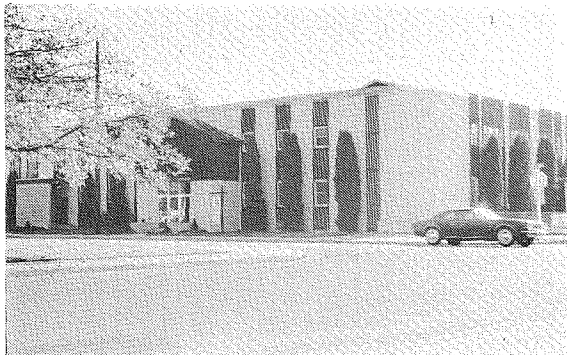
Toward the end of Rev. Merrill's pastorate, work had been started to relocate the main entrance of the building from the original corner location, to a side entrance on "E" Street. This entrance would provide access to the main sanctuary while freeing more usable area for classrooms. Early in Pastor Summer's term that entrance was completed which opened into the Narthex. The Narthex spanned the width of the building, with a similar entrance on the opposite side of the building, making access to and from the parking area more convenient. Several other alterations and modifications to the building were made to make maximum use of space available, and to add to the overall attractiveness of the building. Even the parking lots were expanded to make provision for the overflow attendance.



*The old church interior with a seating capacity of 450, 1970 - 1971.*

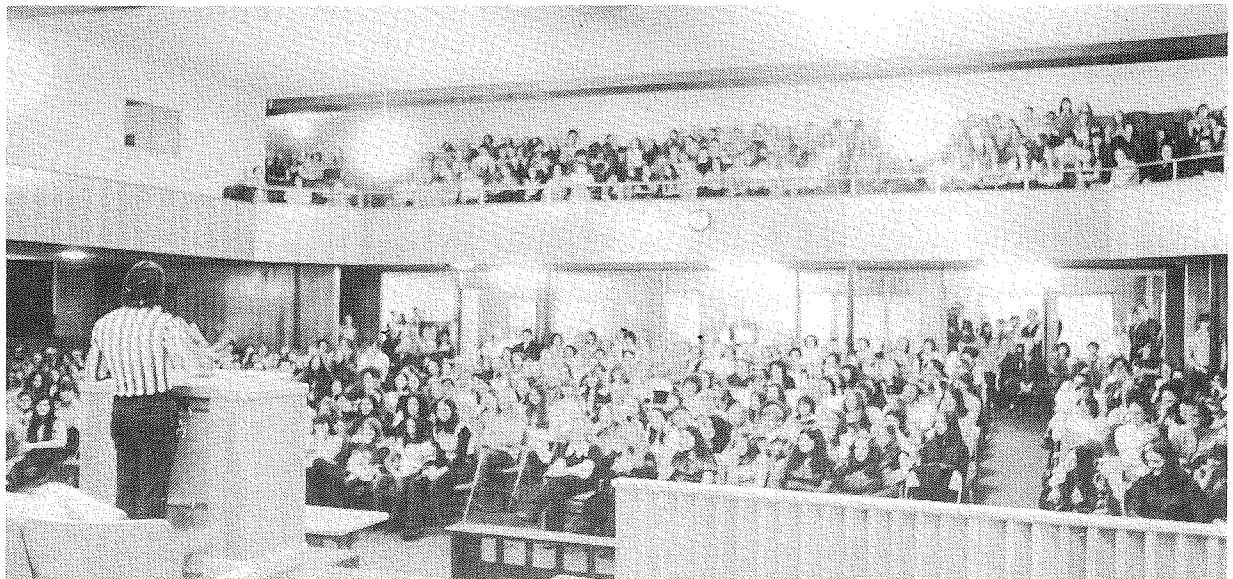


*Another view of the interior after remodeling was complete.*



*The church at the corner of 8th and "E" Streets after it was remodeled and finished in the early 1970's.*

*Wayne Pyzer meetings in the old church at 8th and "E". Hundreds of young people were saved. We still feel the effects today.*



# 1977-1983

Although the construction of a greatly desired new church had not been accomplished during Pastor Merrill's tenure, the recognition of that need continued to grow. The church was continuing to grow, and there was no room to expand. Classrooms became overcrowded, and every possible nook and cranny was being utilized for various classes and office space. As a result of an annual Fire Marshal's inspection, the upstairs was actually condemned for classroom use, due to inadequate access. It was either build, or see the growth of the church come to a standstill. Large sums of money were being spent just to keep ahead of the crunch, funds which could better be used in other ways. It was time to build!

The properties had been on and off the market at times, starting during Rev. Merrill's term. The

major hurdle in the way of rebuilding was the seeming insurmountable task of selling the old property and buildings. The overall value of the properties had appreciated substantially, and to find a buyer (or buyers) would require a seeming miracle. The situation was very serious however, and the decision was made to begin the planning process. It was a time when the faith of God's people would be exercised. Through step by step planning and acting in faith, the necessary tasks were continued. Pastor Summers presented the church's financial credibility report before the officers of the Southern Oregon State Bank (presently Oregon Bank), along with the planning prospectus and funding requirements for the new church. The findings of the officers were favorable, and the qualifications for a building loan were met.

Negotiations continued with the banking institution, and even though the old properties still had not sold, authorization was granted to begin preliminary site preparations on the new property. On Sunday, February 20th, 1977, immediately following the morning worship service, the congregation was invited to attend the ground-breaking ceremonies for the new church facilities. Although it had been threatening to rain during the morning, at the time when everyone was gathered for the actual ground-breaking, the sky cleared and the sun broke through. Not more than fifteen minutes after the ceremonies were completed, the rain began to fall.



*The congregation gathering on the present site for the ground-breaking, February 20, 1977 - looking east.*



*Ground-breaking - looking north.*



Pastor Summers digs the first shovel-full. Left to right: Builder Bob Matson, Deacons Ted Davison and Virgil Hull, Pastor L.D. Krause and Deacon Jim Vian.



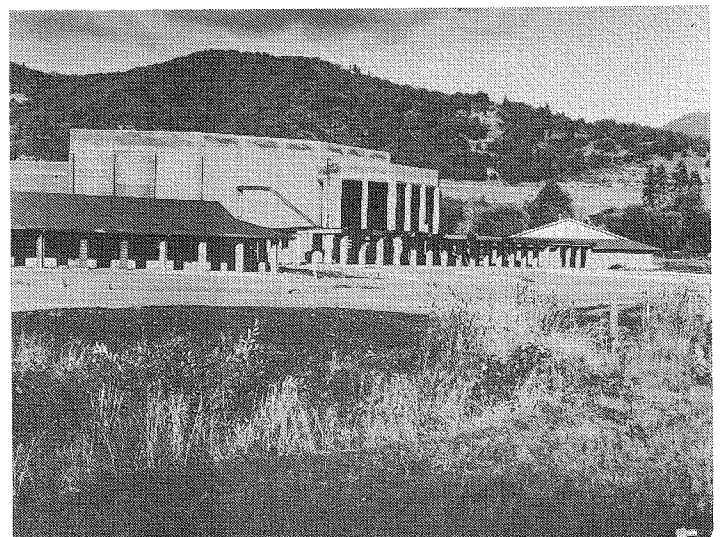
Deacon Virgil Hull moves the next shovel-full.



John Davison pours the front sidewalks for the new building.



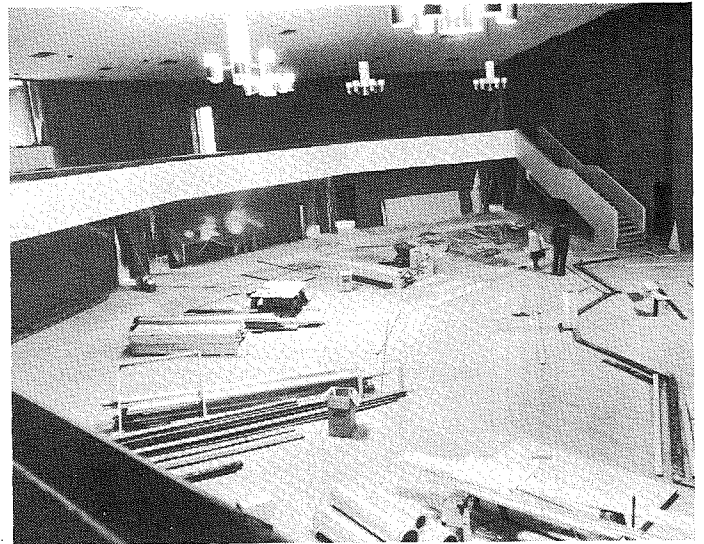
Finishing up the front curbs.



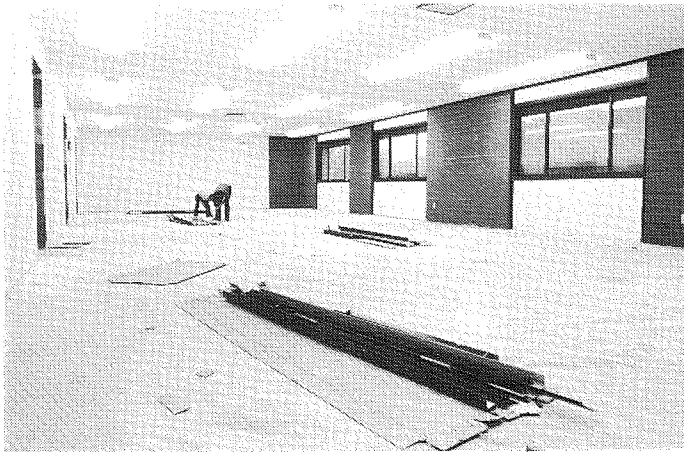
Construction continues September 20, 1977.



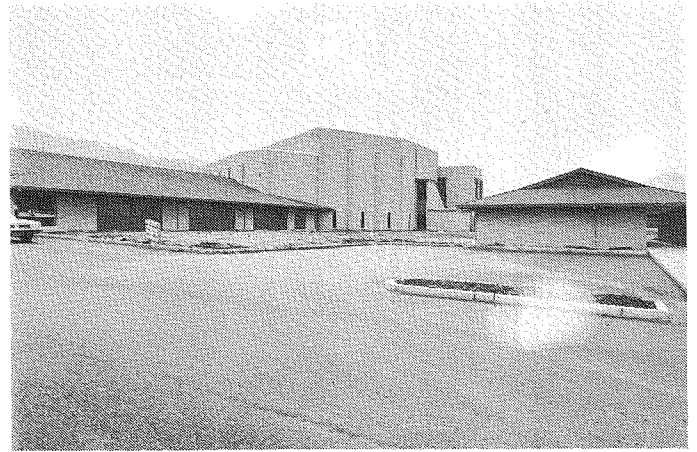
*Narthex nears completion, January 2, 1978.*



*Sanctuary in final stages, January 1978.*



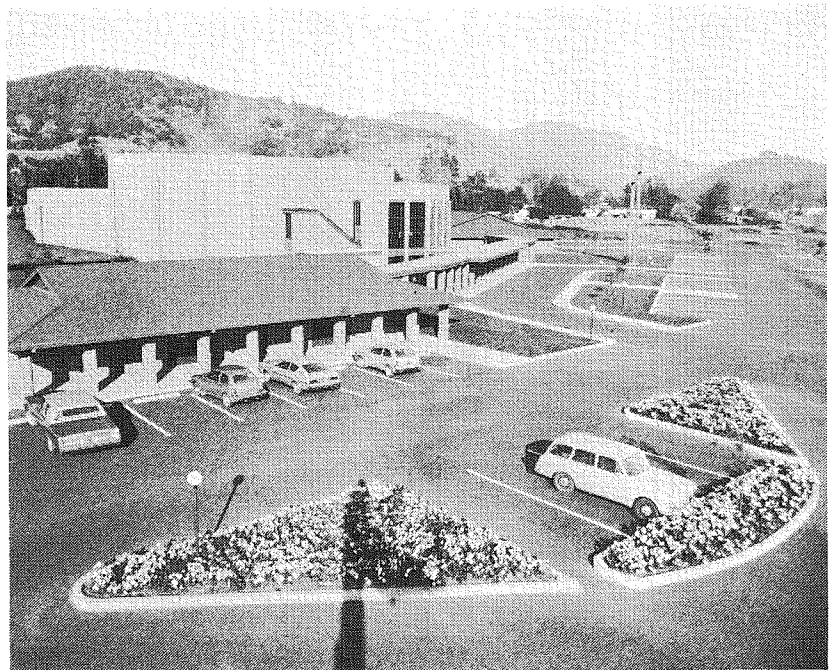
*Pre-school wing nears completion.*



*The new church about 2 months before ribbon-cutting.*

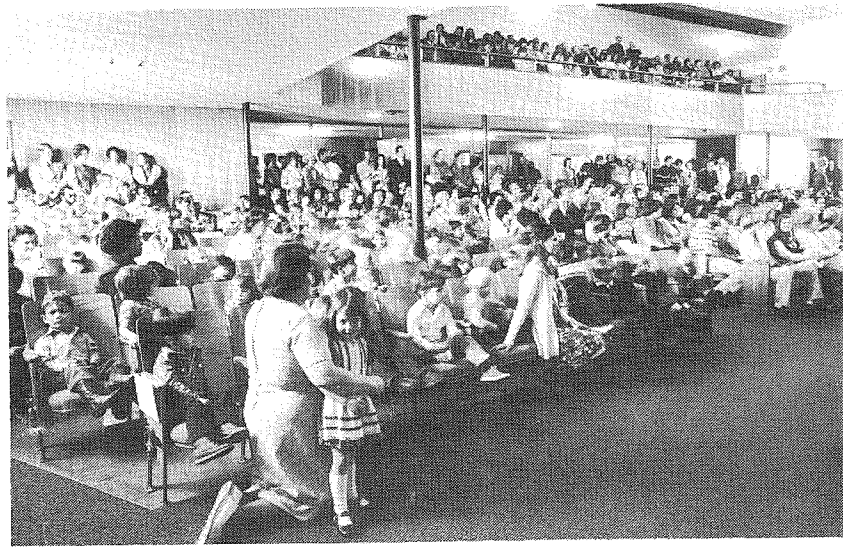


*The church as it appeared on May 20, 1978.*

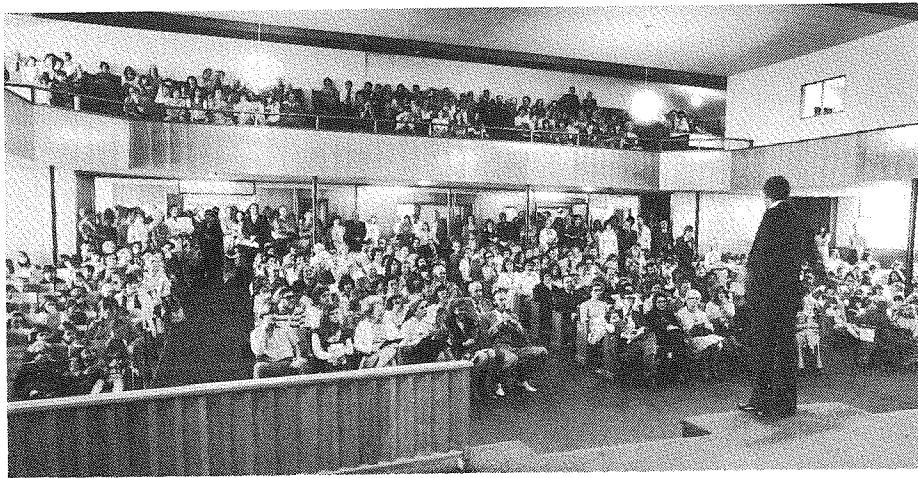


*Landscaping gives a finished look, September 22, 1978.*

Work began in earnest shortly thereafter. It was mandatory for work to continue on schedule due to construction milestones established in consideration of seasonal weather patterns. On Sunday, March 19th, 1978, the congregation assembled for the last time in the old church. After Sunday School that morning, the body of believers proceeded to the new church location, some in buses, and others by driving, walking, or by hitching a ride. There they assembled together for the first time in the beautiful new sanctuary to worship together.



*A view of the congregation present for the last service at 8th and "E", March 19, 1978.*

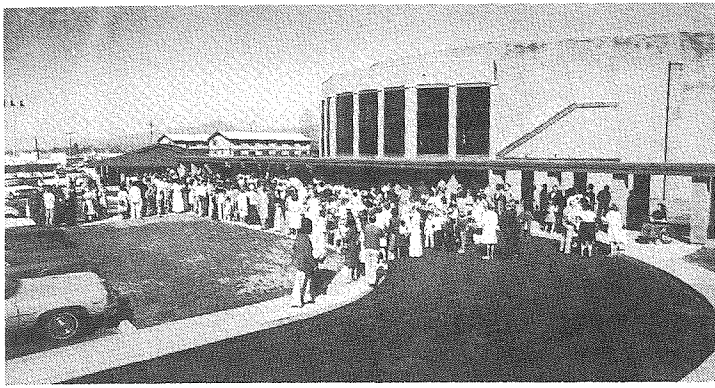


*Another view of the congregation for the last service at the old church.*

*Sharon Summers plays the organ while Pastor gives directions for the convoy to the new facility.*



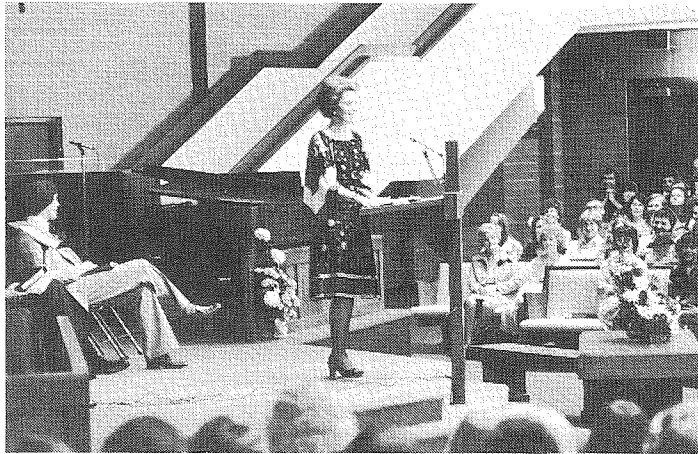




*Waiting for ribbon-cutting, March 19, 1978.*

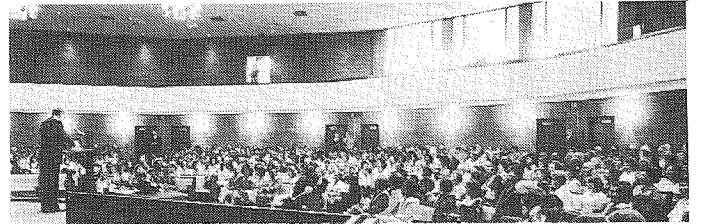


*Sharon Summers cuts the ribbon as Rev. L.D. Krause and Deacons Jim Vian, Mike Stansfield, Ted Davison and Virgil Hull look on with Pastor Summers.*

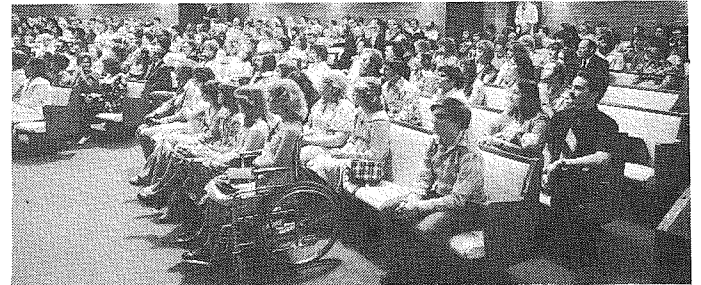


*Sharon Summers welcomes the congregation to the first service in the new church.*

*Another view of the congregation and choir for the first service.*



*First Sunday, March 19, 1978.*



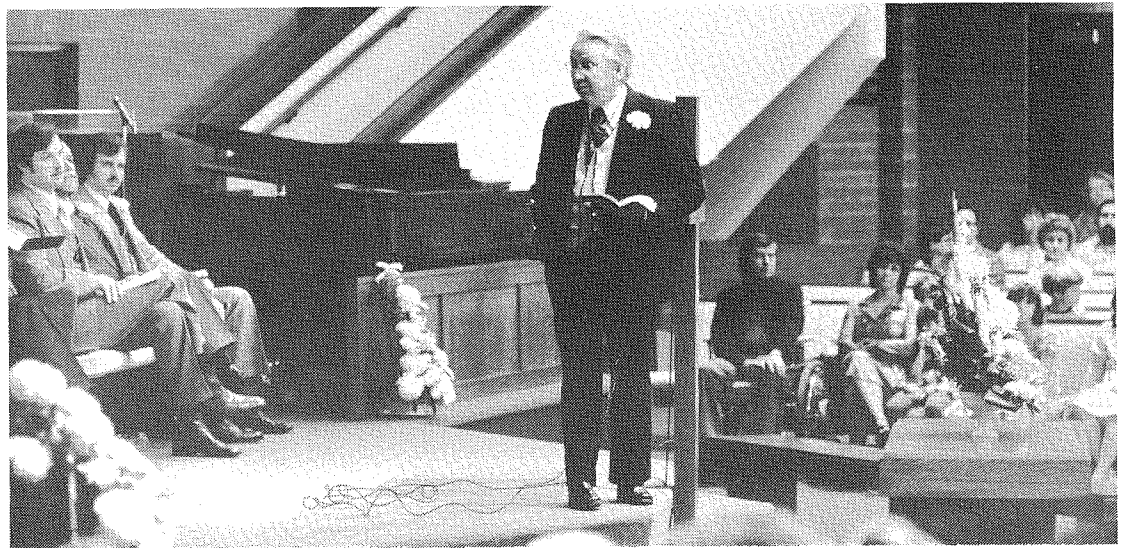
*A closer look at the congregation.*



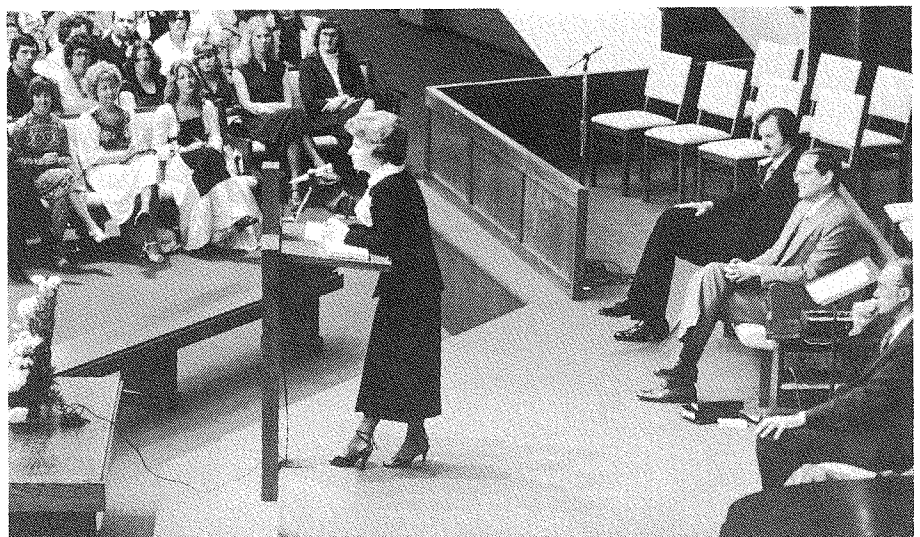
The formal dedication service for the new facilities was conducted on Sunday April 2nd, 1978. Rev. Earl Booke, Superintendent for the Oregon District of the Assemblies of God, was the special speaker at

the dedication service. Grants Pass Mayor Bob Loveless was present as a special guest. Patti Roberts accepted the invitation to be the dedication service vocalist.

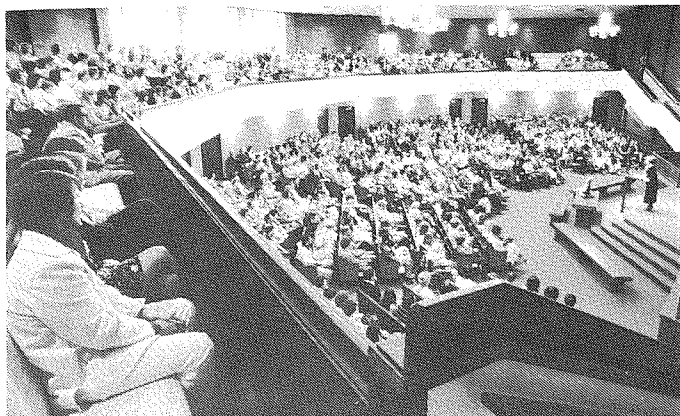
*District Superintendent Rev. Earl Booke preaches for dedication service, April 2, 1978.*



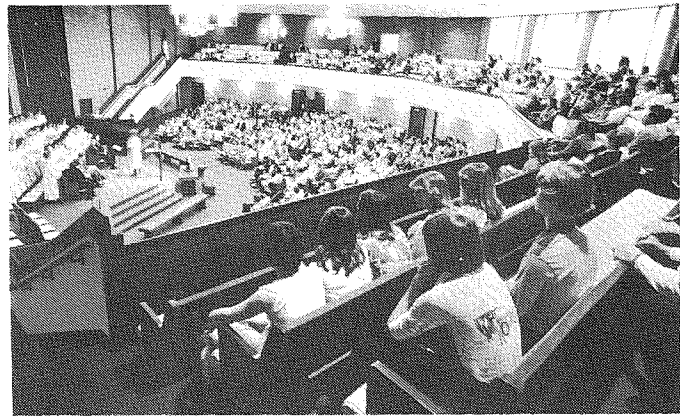
*Special guest Patti Roberts.*



*Pastor Summers and Lawrence Krause look on as guest soloist Patti Roberts shares.*



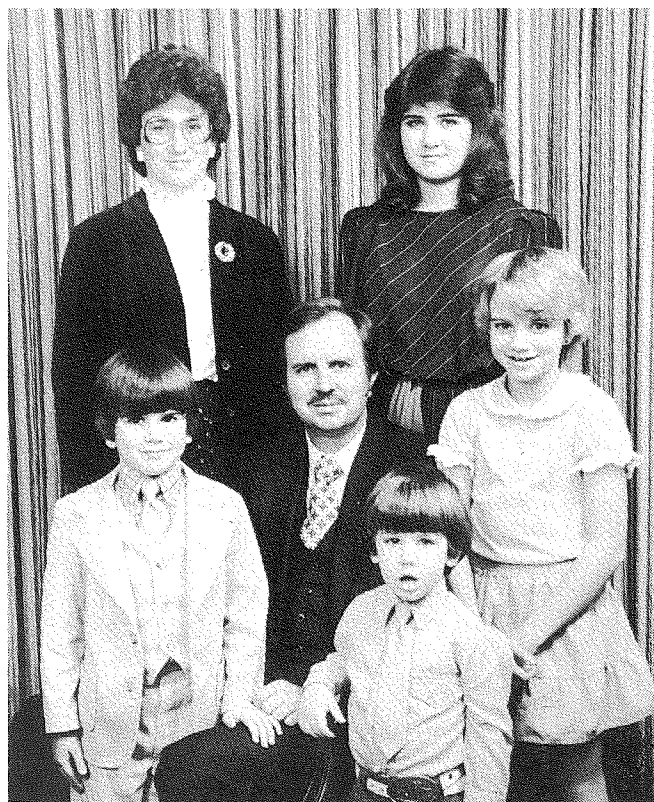
*Patti Roberts sings during dedication week service, April 9, 1978.*



*Patti Roberts almost packed out the new sanctuary.*

Shortly after moving into the new facility, Rev. M. A. Beach joined the staff as administrative assistant. He was not only a fine teacher and minister of the Word, but his expertise in the area of financial affairs contributed greatly to the effective use of resources. Later still, the church staff was enlarged to include a much needed full time Minister of Music, and Rev. Larry Turner was called upon to fill that position.

In July, 1978, Pastor Summers was granted a years leave of absence in consideration of his need for a time of personal restoration. The church had grown to an average attendance of approximately 650, and was enjoying the excitement of new vision for the future. Pastor Summers called upon Rev. John Tinsman, a long time and loyal friend, to fill in as interim pastor in his absence. Rev. Oliver Summers and Sharon, and their two beautiful daughters, Nancy and Jan, were not to return as full time pastors at First Assembly.



*Rev. M.A. and Sandy Beach with children Tammy, Angie, Rocky and Dusty.*



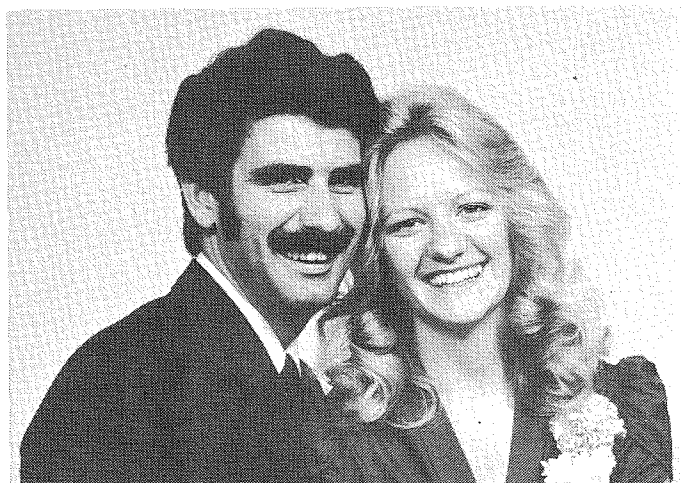
*Rev. Oliver E. Summers and wife Sharon, December 5, 1976.*

In August of 1978, Rev. John Tinsman and his wife Shirley, arrived as interim pastors at First Assembly. The Tinsmans had been involved with the ministry of being on-call for interim pastoral assignments for several years. Having known Pastor Summers as a personal friend made it an easy matter to accept the call to Grants Pass.

Pastor Tinsman was the man for the hour. God has given him and his dear wife a unique gift of sensitivity to the needs of Gods people. They came with no ambitions to make the church over into their design, but merely to minister and hold the fellowship stable as overshepherds. As it turned out, they were much more than a mere stabilizing factor. Rev. Tinsman is a preacher of God's Word in the truest sense, yet coupled with a generous sense of humor. The church was truly fed and prospered spiritually during their stay.



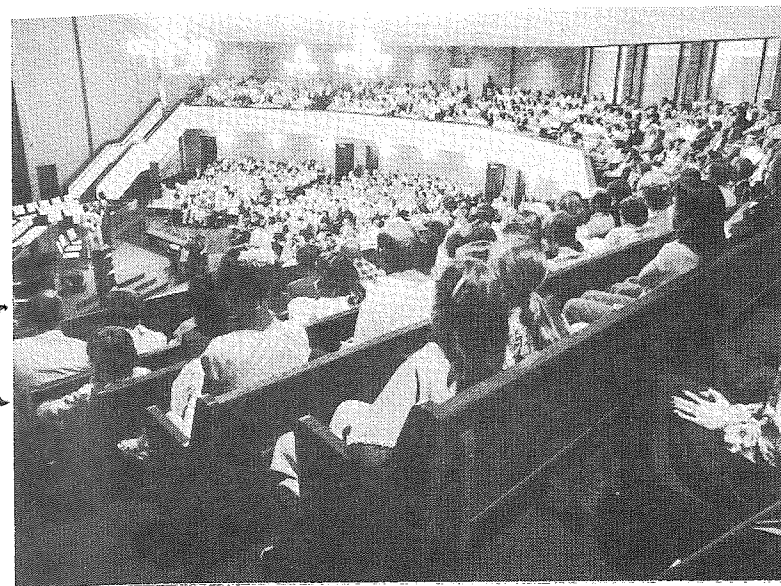
*Rev. John and Shirley Tinsman, November 12, 1978.*



*Bob and Ginger Coy, September 1980.*



*Church Staff, Christmas 1978. Left to right: Curtis and Patti Clewett, Larry and Martha Turner, Lawrence and Ruth Krause, John and Shirley Tinsman, M.A., Sandy, Tammy, Angie and Rocky Beach, and Bob Coy.*



A overflow crowd came to hear Doug Oldham, September 30, 1978.

While waiting for the ultimate decision as to when Pastor Summers would return, Pastor Tinsman continued the overall program structure as established under Rev. Summers. In a personal interview, conducted by phone conversation, Pastor Tinsman reflects on the events of those days:

Historiographer:

"How did you receive your call to the Grants Pass Assembly?"

Pastor Tinsman:

"Shirley and I were in a community in the Redding area preaching for an ex-student of Bethany Bible College when Pastor Summers called and asked me if I would come and help while he took a year's leave of absence."

"Did this conflict in any way with your sense of direction for what God would have you do?"

"At the time Bro. Summers called there were no reservations or complications."

"When you arrived, and had some time to reflect on conditions within the church, what was your evaluation of its overall function?"

"I had no means of knowing anything much about the financial posture, except for Pastor Summers' word. We were never concerned with our income. Oliver said, "We'll take care of you." I was just there to fill in. I don't think I ever inspected the books, as I just wasn't interested in examining that aspect of the operation. I felt that if there was a problem the board would let me know. I don't believe we ever went over anything except amounts being given to individual missionaries. The spiritual health of the body never required any undue concern. There were a few problems, but the over all tone of the church was healthy and the people were responsive."

"How about specific victories - healings, miracles - family or financial?"

"I did a lot of counseling and there were many answers to needs as God provided. There was great liberty around the altar in prayer. There was a woman healed of cancer - I can't remember her name - Shirley recalls the occasion. Primarily it was a body ministry where God provided His excellent provision as a matter of course on a continuing basis. These were not attributable to any specific individual's efforts.

There was a terrific readiness on the part of the congregation to respond to the needs of the missionaries. The congregation's heart for missions impressed me greatly. There was a fervor to see that missionaries were cared for, and that they had a part in supporting the missionary program of the General Council, more so than many other churches we have been involved with."

"Were there any special meetings or ministries?"

"Mario Murillo was there several times, pretty much on a regular basis. He has a special type of ministry in being able to draw people in, which God has given him. He was gifted with a spirit of discernment - an insight into how the church was being impacted by the world system, and how the enemy was operating to deceive the church, and to destroy individual lives. His message would be of the victorious answers to be found in Jesus Christ.

One thing I particularly enjoyed, was the Sunday morning men's prayer meeting and also the ministry of the choir, and those that had that particular talent in music to bless the congregation. There was an ability by many who were leaders to follow through in the areas of ministry with great responsibility. Also, the hospitality of the church, of the congregation toward us personally. It was like a church full of personal friends! These were things that impressed us. There was a strength in the faith of the congregation toward the Lord. When I went in to preach, I felt they were praying for me and pulling for me."

"Why did you leave and where did you go after you left?"

"When Pastor Summers resigned in 1979. I had been in contact with Rev. Vic Trimmer and knew he was feeling led to leave Los Gatos, and felt Grants Pass would be most fortunate to have him as their full time pastor. After leaving we continued in our availability, by being on call as fill-in pastors and ministers when requested. We

are now in Palm Springs, we have a mobile home here. We felt we needed to be near my mother, who is now 89. We still have our motor home so when it gets hot we can go north, up the coast. We'll be coming to Grants Pass from Hat Creek where we have some property in the hills. That's in the Redding area. Our daughter is going to make us grandparents in late June, so we'll be back here for that. Our son is in Santa Cruz."

"How about your continued ministry?"

"We just got back from San Luis Obispo. The church had lost its pastor. We've been in numerous places. We're still on call for fill-in... interim work, whenever we're needed. We're sort of... semi-retired!"

In the early fall of 1979, just one year after Pastor Summers had taken his leave of absence, he wrote the church, submitting his letter of resignation, not feeling he could effectively continue as pastor. Rev. Tinsman bore the responsibility of presenting that resignation before the congregation. It was a time of reflection and ultimately of focusing on the fact that the real need of the church does not rest in the person, but in the only true Guide, Jesus Christ.

As Pastor Tinsman related in his comments during the telephone interview, he felt that an old friend of his, Rev. Vic Trimmer, would be a real benefit to the church as full time pastor, and called to ask him if they would be interested. Having known Rev. Trimmer for many years, he was knowledgeable of his dedication and commitment to the cause of Christ. The experiential events along the path of Rev. Trimmer's years as pastor, evangelist, youth director (he was actually the first appointed youth director in

the Oregon district), national Sunday School Director for the Home Missions Department of the Assemblies of God, and missionary in the Far East, interwoven with elements of personal hardship and loss, had produced a man of deep compassion and humility. Pastor Tinsman also knew that Rev. Trimmer, at that time the senior pastor of the church in Los Gatos, California, had been feeling God's direction to resign from that pastorate.

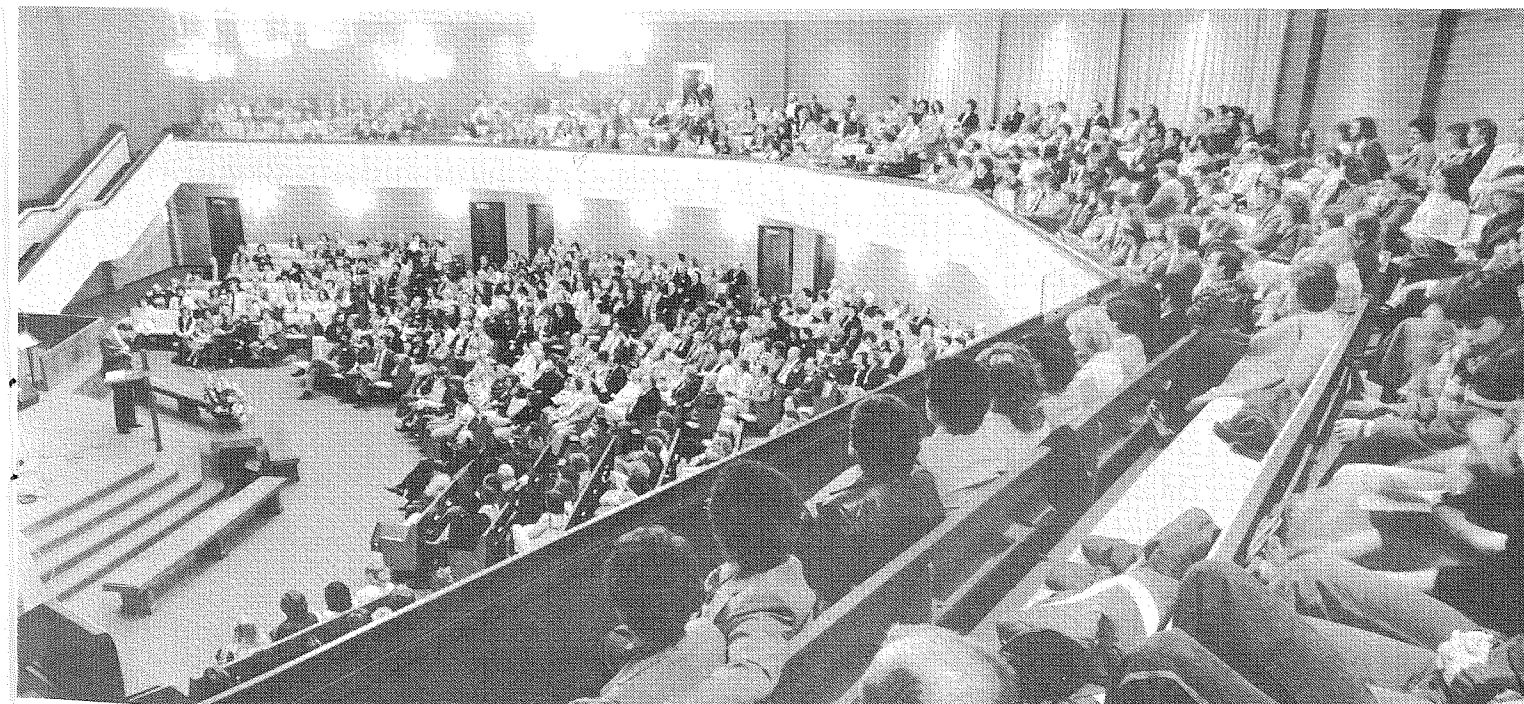
After a short time, due to previous commitments, Rev. Victor Trimmer came to Grants Pass to meet the congregation. He met with the church board on a Saturday evening, and preached both services the next day. Those very first messages that he shared with the congregation, confirmed that his ministry would be instrumental in bringing God's direction into focus for a renewed vision. After that evening service, the membership voted with an overwhelming majority to receive Rev. Trimmer as pastor. In September, 1979, Rev. Victor Trimmer, with his wife Ruby, became only the 11th full time pastors at First Assembly in 52 years.



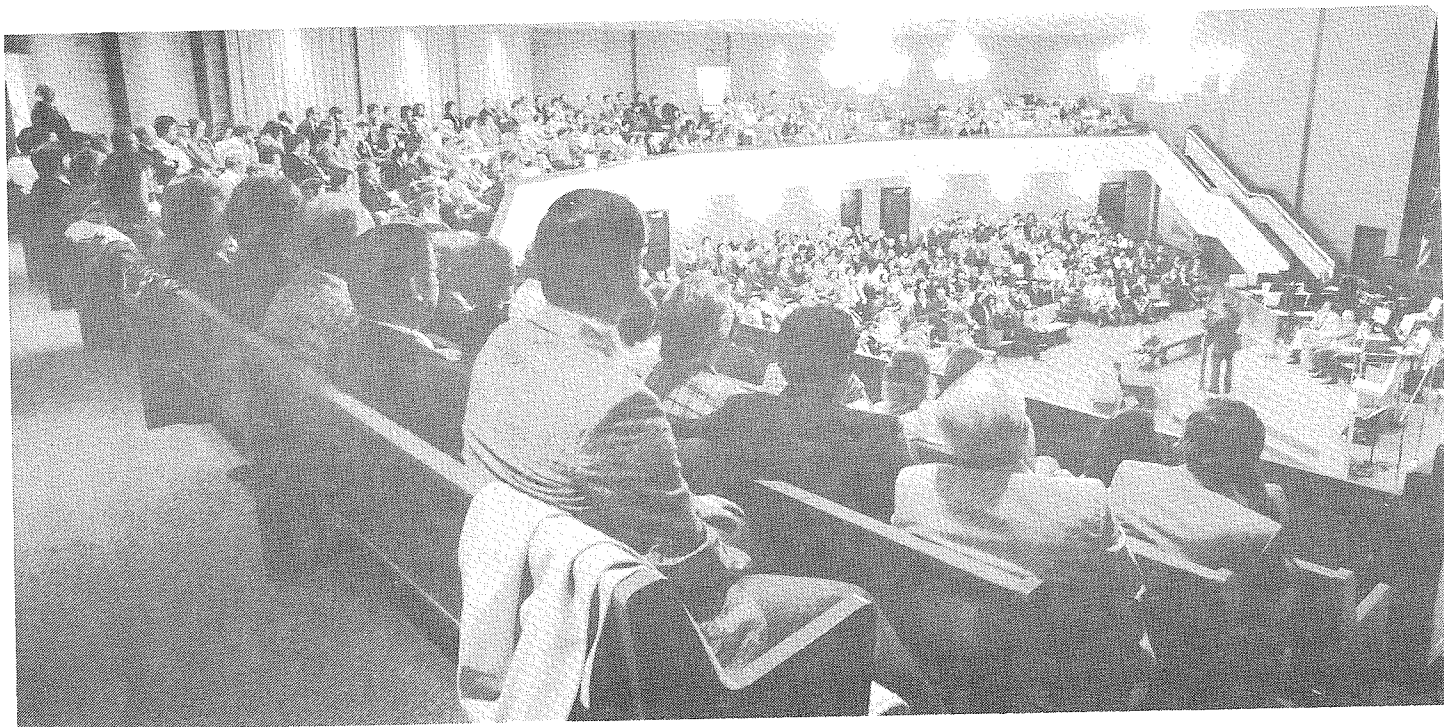
*Pastor Victor Trimmer and Ruby, September 11, 1985.*



*Dennis and Jeanette Webber with sons Jeremy and Andrew.*



*District Council was held in Grants Pass in 1981. Evening speaker was David Godwin.*



*Youth Pastor Dennis Webber was ordained during the District Council of 1981.*

Shortly after Pastor Trimmer arrived in August, 1979, Dennis Webber arrived as the new Youth Pastor. He and his wife Jeanette were a real blessing to the young people and Jeanette added much by the way of her musical talents. She composed and sang beautiful songs of thanksgiving, commitment, and praise. They instituted a youth outreach ministry, where the young people would travel to home missions churches and minister in special building and/or landscaping projects, and also with music, sharing of their testimonies, and even in teaching. They traveled as far as Arizona on two occasions to share in the missionary work to the Indians. The ministry of the young people on those occasions was always received with great appreciation. On one occasion, their son Andrew came home from one of the trips very sick. Andrew was admitted to the hospital and the medical doctors were not confident of his chances. The medical staff was amazed when, after prayer in the hallway of Southern Oregon Hospital with friends from the church, little Drew recovered in a miraculous way.

During that time, the church and the community were blessed with a very special Easter presentation. A drama, "Christ is Risen Indeed!" was performed by a cast composed of church members, and was acclaimed by many who attended as professionally performed. The special lighting, props and theatrical makeup were all voluntarily provided by talented members of the church body. The drama was performed three consecutive evenings concluding on Easter Sunday each of the three years it was presented. All praise and glory was given to God as many souls responded to the message of salvation.

Also during Pastor Trimmer's term, Rev. M. A. Beach took a group of men from the church to Puerto Vallarta, Mexico as a missionary support effort, and provided materials and labor to build a church for the newly formed body of Assembly of God believers in that city. Pastor Beach also filled in as music director for a period of time after the departure of Rev. Larry Turner. With Pastor Beach, the "Singing Christmas Tree" was reinstated. A new "tree" was designed and built





*"An Old Fashioned Christmas" - 1981.*



*The sanctuary was filled for the Easter Drama performances.*



*The "Singing Christmas Tree" under the direction of M.A. Beach, Dec. 12, 1982.*

and included electronically controlled lighting that could be programed for special colored lighting effects. The first of three annual presentations received television news coverage.

The church has greatly benefited from all the fine musical ministers which have played a vital role in directing the musical program at First Assembly. The result has been to place a high level of priority in a ministry of worship and praise. Not so much to display the talents of the few, but to collectively enhance the atmosphere of worship during the services. Perhaps that is partially the reason why there seems to be a "body" concept in the church ministry, rather than a focus on the select few.

Pastor Trimmer was like that. He strongly believed in the ministry of the whole body of Christ, and supported the labors of all who were willing to contribute. The concept of body ministry has been a part of the church in Grants Pass for many years. The effectiveness of congregational involvement in ministry has been greatly enhanced by sound doctrinal teaching. Rev. Trimmer was highly committed to extensive use of the Word in his preaching. He would often proclaim, "It's in the Book!", or "I didn't write the

Book, but that's what it says!", as he would expound biblical concepts. He would emphasize personal reading of the Word.

It would be difficult to say too much in regard to the overall harmony and cooperation which has been a strength in the relationships of the pastoral staff and the church board at First Assembly. That is probably why all the ministers have been able to furnish so much vitality to the spiritual welfare of the church. Again, this element has long been a part of the continuing church ministry.

At this point, let the words of Pastor Trimmer fill in some of the details and personal reflections which he shared in a personal interview, conducted during a phone call from this writer:

Historiographer:

"Bro. Trimmer, how did you receive your call to come to Grants Pass?"

Pastor Trimmer:

"John Tinsman called and asked if we'd be interested, and as we were going to Europe to speak at a Missionary retreat, we told him we didn't feel it would be right to tie the church into waiting until then. We wanted our minds and hearts free to minister 100% to the missionaries. I said we'd call when we returned and if Grants Pass still wanted us to try out we'd think about it then. Upon returning, while waiting for luggage at San Francisco International, I told Ruby to give John a call. John told her we were scheduled to speak on Sunday! It was now Friday evening! We went home to Los Gatos and did some things we had to do, got into the car, weary, jet lag, etc., Saturday morning and set out for Grants Pass. The closer we got, the better we felt, physically and spiritually. I spoke both services on Sunday and the



Pastor Jim and Lydia Donohue and Michelle.

congregation voted us in. God met us and put Ruby's heart at ease, as she had been somewhat apprehensive about a move."

"When you arrived in Grants Pass, and had some time to evaluate the church, what was your evaluation of the church's spiritual, financial health?"

"We came in August and found the church in good spiritual condition. Pastor Tinsman had done a good job shepherding the congregation through the year he was there as interim pastor, while Pastor Summers had taken a leave of absence. The church had moved toward the Lord and responded well to our leadership. We felt real support from the body. Their heart attitude was in good order."

"How about specific victories, Gods predominance to give growth and vitality to the church?"

"We had quite a harvest of souls during our last two years in Grants Pass. 300 people were baptized in water in each of the last two years. A unique thing in baptisms. Couples were being saved and we were baptizing both husband and wife, and sometimes even their children, at the same time. Then there was Tom - Tom Barron. A great miracle of God. He came for six months before finally giving in to God. He went home and burnt up \$50,000 worth of marijuana. He brought in his family and made tremendous changes. Those were highlights spiritually for us.

Another victory was when we had to do something about a sizable loan which had been obtained for some much needed finish work on the new church. The bank wanted the money. We presented the need to the congregation - raised over \$70,000. Tremendous response

of the people with the Lord's help. We were able to pay off the loan and bought an additional piece of property which was badly needed. Miraculous help of the Lord!"

"Any new programs?"

"Don't recall any new things we set in motion. We just had CHURCH. Prayer meetings, Bible studies - CHURCH. A simple moving of the Holy Spirit."

"What do you remember of special meetings?"

"Mikel French. United Pentecostal Sunday - all the churches met together with an inter-church combined choir. And we had such great missionary conventions."

"Personal feelings - humorous - remembrances?"

"Not too much humorous, felt so much love and concern. The congregation was so good to us. We appreciated the body so much. We were blessed personally - the congregation was a great strength and encouragement. Not really humorous - one of the most embarrassing experiences. The Hulls called and asked me to do a funeral service. We had only been there a couple of days. I completely forgot about it! Ruby and I were driving home from town and I saw the funeral procession. I told Ruby, "I was supposed to have that service!" The Hulls were very gracious and forgave me."

"What was your reason for leaving?"

"Never thought about leaving. Thought we'd be there much longer. For about a year Ruby and I both felt the Lord was telling us to move on. God was blessing and things felt so

good. We wanted to stay. We fought it and didn't want to go. We felt so inspired with everything, but felt deep down God had marked our time and it was time to move on. It was a very difficult move for us. We still have such deep feelings for the church in Grants Pass. More than any other church we've ever been in. We feel very close to everything there."

"Were there any factors concerning Ruby in your decision to leave?"

"We felt - both of us separately, that God was saying it was time to go."

"Where did you go - and what are you doing now?"

"Missionary field ministry, evangelistic services, conventions, filling in when needed. The last one and a half years teaching in Bible School and on staff in Sacramento. A LOT of week-end preaching. We keep very, very busy."

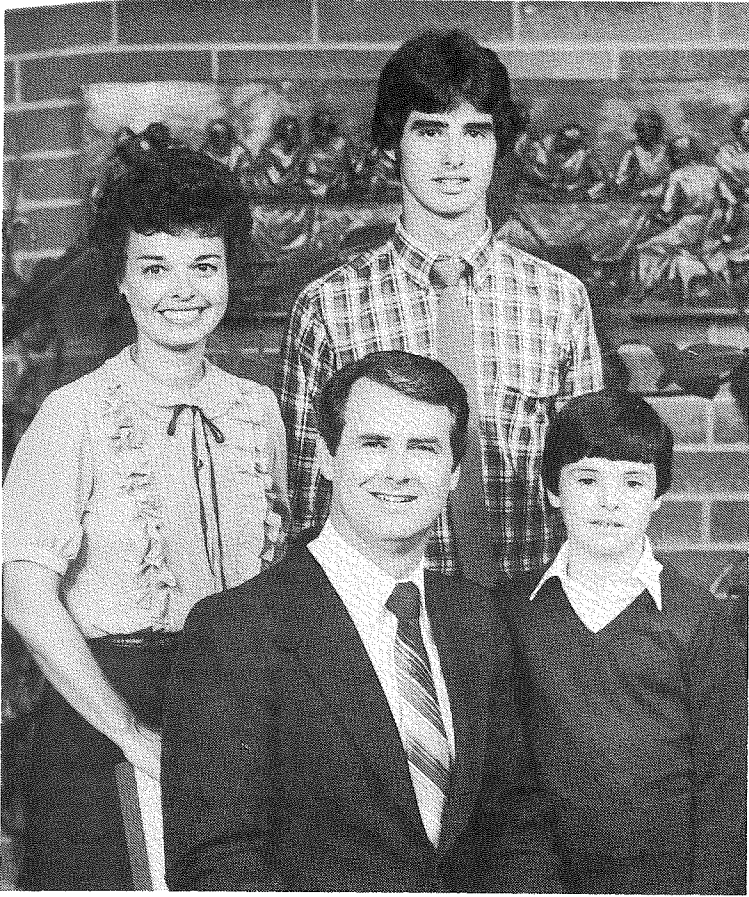
One of the most tragic events of Pastor Trimmer's life occurred while in Grants Pass. Pastor received word that his daughter Mary had cancer. The situation was not good. Within a relatively short period of time, she left this life to spend eternity with Christ. She was able to assure her father of the confidence which she had in God, and how appreciative she was that he had been her father, and for living a life of faith as her example. It is during times like these that God graciously provides his church an added measure of confidence and assurance in the precious gift of eternal life. Pastor Trimmer was able, by the love and grace of Jesus Christ, to share the faith which she had with the congregation.

As Pastor Trimmer shared in the interview by phone, he felt Gods

direction to move into a new avenue of ministry. He also indicate that it was not very easy for them. When God calls His true servants, they know His call must be obeyed. Even realizing that, the fact remains that when Pastor read their letter of resignation before the congregation, in October of 1983, it was not an easy day for the church. The love that the Trimmers felt for the church, was equally matched by the love which the congregation had for them. In November of 1983, Rev. Vic Trimmer and his dear wife Ruby resigned, having been the pastors at First Assembly for 4 years.

While contemplating the move which he knew he must make, Pastor Trimmer called upon Rev. Gordon Myers, pastor of Christian Life Center in Newberg, Oregon, to consider taking the pastorate in Grants Pass. As has always been true, the call of God for those who have been the pastors at First Assembly has been the result of events and circumstances which only God can direct. Having known Rev. Myers for many years, Pastor Trimmer knew there were factors which would make it extremely favorable for the Myers to make the move to Grants Pass. He also knew of Rev. Myers faithful commitment to the call of God in his life.

# 1983-1987



*Rev. Gordon Myers with wife Teri and sons Rick and Doug, October 10, 1983. (Daughter Genese not pictured)*

Rev. Gordon Myers, the current pastor of First Assembly of God Church, with his wife Teri and two of their children, Rick and Doug, arrived in Grants Pass to assume the pastoral office in November of 1983. Their older daughter, Genese, had already married and had a home of her own. When he arrived he found a fellowship which had been involved in one of the strongest growth periods, both spiritually and financially, that the church had ever known. The congregation, though still feeling the effects of losing the strong leadership of Pastor Trimmer, was ready to continue on with what they knew was God's direction. Pastor Myers soon discovered that the body of believers in Grants Pass would stand behind him and support his leadership in every way. The overall effect has been

a continuation of effective ministry within the church and in the community.

Within the first year of Pastor Myers' term, there were a few changes in the pastoral staff. Rev. M. A. Beach resigned and has since accepted a pastorate in McDonough, Georgia. The church acquired a new Minister of Music, Rev. Larry Swaim. Rev. Swaim was a highly talented musical director. Pastor Webber absorbed the duties of Financial Administrator. Rev. Larry Swaim later resigned to accept a pastorate in Effingham, Illinois, at which time Pastor Webber's wife Jeanette, assumed the position as Director of Music. In July, 1985, Pastor Jerry Gibson arrived on staff to take the helm as Youth Pastor, freeing Rev. Webber for the duties as Director of Christian Education and Financial Administrator. Rev. Lawrence Krause has remained on staff as Minister of Visitation, and Pastor Jim Donohue has remained as Minister of Evangelism. More recently, Rev. Webber and Jeanette have resigned and are now senior pastors at Westgate Assembly of God Church in Salem Oregon. To round out the summary of offices in the pastoral staff, the church has quite recently enjoyed the addition of Pastor John Weaver and his wife Johanna as Ministers of Music and Christian Education.

First Assembly has always, it seems, enjoyed the availability and dedicated service of a leadership who have worked in harmony and commitment. There is no doubt that the Lord Jesus Christ has directed the filling of those positions. Pastor Myers and all of the present staff are confirmation to the fact. The church today, is involved in the most exciting times of its history. There is an awareness that God has a purpose and design for the ministry of this body of



*"Missionaries on Staff" Rick and Laurel Ellis. A unique program where our local church provided the required financial support for one missionary family on the field during the years 1983 - 1987.*



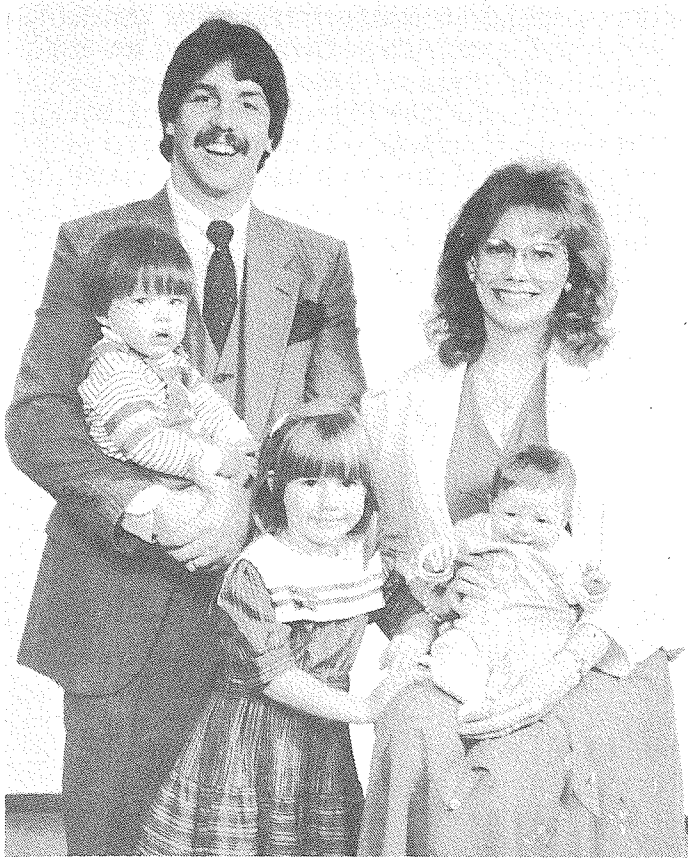
*Rev Larry and Roberta Swaim and sons Jerry and Charlie, April 3, 1984.*

believers that goes far beyond the capabilities of mortal man. With this view in mind, let Pastor Myers share his heart by means of the following notes, starting with his call to Grants Pass:

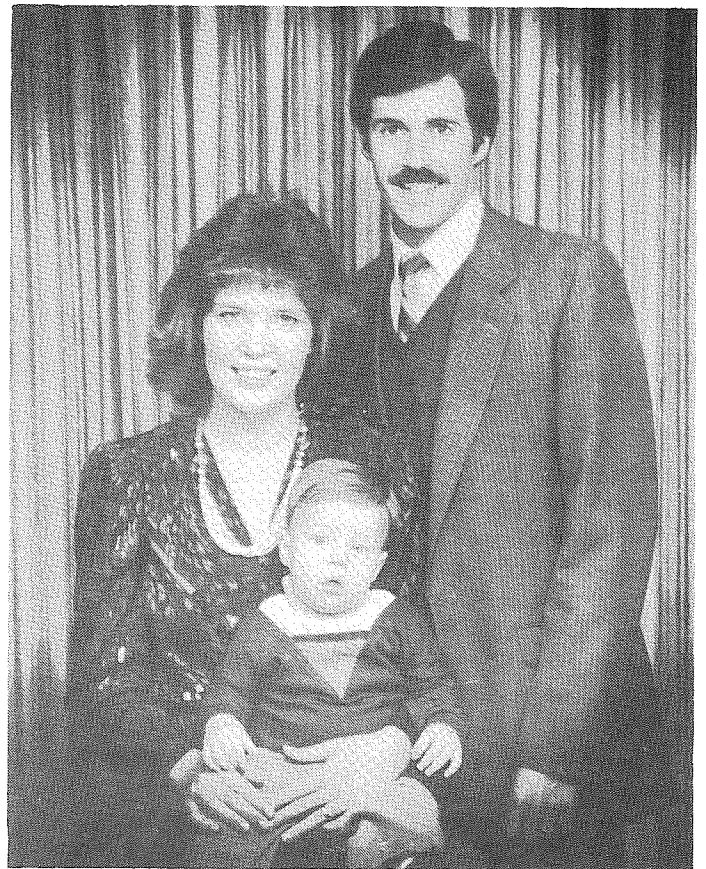
"The call was a complete surprise to us. We had been pastors of Christian Life Center in Newberg, Oregon, for 13 years and were secure in our ministry there. In fact, I had made the statement not too long before that we had no intention of change. When Pastor Trimmer called, I thought he was asking us to be associates in Grants Pass, but he clarified and said it would be for the senior pastor position. My wife had been quite ill for some time, and the opportunity to move her to a warmer environment, would be a blessing.

We prayed and agreed that we should personally visit with the

Trimmers to more closely evaluate the situation. As a result of that meeting, we felt that God may truly have a new place of ministry for us, although we had determined not to be presumptuous. Pastor Trimmer told us we would have to meet with the church board. We arranged to return the following week to meet with them. Upon meeting with the board, they were 100% in favor of us returning to present our ministry to the congregation. That was indication to us that we were acting in obedience. We were somewhat overwhelmed by the size of the church and a realization that we could not of ourselves bear the responsibility for such a task. By the time we arrived in Grants Pass to share our ministry with the church, God had impressed on our hearts that this was indeed the place He wanted us to be. We received a vote of 95% in



*Rev. Jerry and Gwen Gibson and children Tyler, Bethanee and Daniel, November 1985.*



*Rev. John and Johanna Weaver and son Michael, January 1987.*

favor, and accepted it as a confirmation of God's direction.

When we actually arrived to assume the pastorate, we found the condition of the church was excellent in every way. I found it somewhat difficult to take up the standard, although I appreciated it very much. The Trimmers were so precious and the church had seen such growth. It was an exciting experience to be a part of such a moving church. We placed emphasis on prayer each month and the people responded. There were 150 decisions for Christ that first year.

Financially the church was solid and climbing. There was a substantial financial commitment on the part of the people. The first year of our term was a continuation of the previous year. It was the greatest year in the history of the church

financially, with giving for missions going over \$100,000 in 1984.

1985 was a difficult year for me and I would like to forget about it, but I would take this opportunity to express how God helped us. God was growing me as His minister and made me see I had to get a few things straightened out in my priorities. He helped us do that, and the fall of 1985 on into early 1986 proved to be a real turning point. God has been blessing in many ways since that time. God brought the Gibsons and the Weavers on staff, and I can honestly say that I have never worked in such harmony with a pastoral group like this. The harmony and dedication of this staff has shown in the services and the ministry of the church. For this we praise God.

God has given us a vision for

the greater Grants Pass area that will reach the community in ways which I believe it has never been touched. He has impressed our hearts to emphasize ministry to the children of our community. An important part of that ministry would be the founding of a Christian Grade School. There would be classroom and activity facilities where they could learn and grow. We believe that a Saturday Bible School with busing can be an added avenue for reaching the unsaved children of Grants Pass. They would be brought in for study and crafts plus athletic activities where the parents would be invited. As opportunities arise, we will visit these homes on a follow-up basis to encourage the young folks and hopefully lead their families to Christ.

Christian education with emphasis on discipleship and doctrine will be promoted at all levels, but especially for the children. There are many people in the church that can qualify as co-teachers. Our goal is to have several anointed and caring teachers for each class, who recognize the tremendous responsibility in shaping the young lives and reaching their homes with the gospel.

We have vision of a care center for abused children and pregnant teens. We would help feed the hungry, clothe the needy and house the homeless in accordance with Isaiah 58 verse 6. We have a large community of seniors that we would reach. We desire to bus the handicapped and elderly to the services and to provide special services to help the elderly. We would see the body of Christ involved with this ministry.

We are believing God for the means to fulfill this vision. Adequate facilities are a necessity, and the negotiating

process for acquiring the much needed additional properties has already begun. We seek to proceed in obedience to God and we know that it would be impossible in our own strength. As for our involvement, we see fasting and prayer on the part of the pastors and all of God's people, that the bands of wickedness would be broken, the heavy burdens lifted, the oppressed set free, and that every yoke of bondage would be broken. I guess REVIVAL is the word!"

As the events of the present day unfold around us, it is becoming more and more evident that God has a perfect design and purpose for His church. Just recently, we were privileged to have Rev. Everett Stenhouse, Assistant General Superintendent of the Assemblies of God, as our speaker. He delivered a message which challenged us to be informed of the devastating effects of moral decay in our society, and how family values are being destroyed. The families of our community, of our church, are under attack. We can only combat the effects of moral corruption through serious devotion to Christian values. Our commitment must be more than an occasional "pit-stop" in church. We must let the voice of the church be heard in our community. The answer is only available through a revival of holiness, starting right here in this church. Even more recently our guest was Rev. Jerry Brandt, whose message is to back up our prayers, fastings and intercession with shoe leather on the streets of our city. These messages, and those by Pastor Myers are so closely correlated there is no doubt that God is confirming the vision He has impressed upon our hearts. It is apparent we have received a mandate to get our house in order and take the offensive in reaching out to those whose lives are being destroyed.

It has never really been just



"church as usual", just for the sake of attending a Sunday worship service, or just that people could say "I go to church at First Assembly". There has been instead, a steady ongoing and growing awareness of the plan and design of God to reach into the hearts and lives of the people of the whole world, starting right here in Grants Pass. And that has really been the hearts' cry of all the people who have been a part of this great church. We would emphasize that the only greatness there is, must be attributed to what God has done.

As we consider the overall history of this church, it must be understood that its spiritual vitality and growth, cannot be attributed to any particular individual, or even a few. The spiritual atmosphere that pervades the church today is the culmination of all the years of faithful and obedient service and personal sacrifice, contributed by its people as they have submitted to God's direction. It is therefore the Lord Jesus Christ who has actually directed the historical events which have built His church.

Through the years at First Assembly, there have been many prophecies and words of admonishment and encouragement which have been spoken using the various gifts of the Spirit, such as messages in tongues and interpretations of tongues, as outlined in the 12th and 14th chapters of First Corinthians. It is well to note that the 13th chapter of First Corinthians, the great "Love" chapter, is placed so strategically between these two chapters, to beautifully remind us that it is only through a truly sincere and compassionate love, that any of the works of God's people can be effectual in the furtherance of His design and purpose to redeem mankind. We must at the same time, however, not detract from the impact of the 12th and 14th chapters, which so

faithfully outline the proper coordination for the powerful manifestations of the Holy Spirit in the church. We believe that same power of the Holy Spirit is for the church today, and without it, the church has no authority to overcome the principalities and powers of darkness which are destroying the lives of many.

The primary result of the work of the Holy Spirit in the lives of God's people, is that they would become laden with the fruit of the Spirit, and that is our hearts' desire today. We believe that as we submit to our Lord and Savior, and allow the Holy Spirit to work in our lives, we will truly reflect all the fruit of the Spirit, in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, as outlined in the apostle Paul's letter to the Galatians.

At the center of our desire to win souls to Christ, is a great compassion, recognizing the spiritual warfare being waged in the hearts and lives of men and women. That warfare is the violent conflict in their choices, to choose Christ or to reject Him. The tactic of the enemy has always been to deceitfully manipulate human emotions and sensualities, that he might blind, cripple, and ultimately destroy men and women throughout the generations of man. At the focal point of his deceit, is the lie that man can be as God, knowing good from evil through his own reasoning and intelligence, having no need of God's provision and guidance. We see the results of this conflict throughout our nation and the world today, even here in Grants Pass. Lives are being destroyed by drugs, alcohol, murder, fornication, idolatry, and covetousness.

Of infinitely beautiful contrast, it has always been God's design to give life and liberty and joy and peace. With rejoicing, we are thankful beyond measure that

through the eternal declaration of the love and power of God, signetted by the shedding of the blood of His only begotten Son, we see the result of God's design in the lives of those who have accepted Jesus Christ as their personal savior.

We believe the true answer for the needs of all people in the world can only be found in Jesus Christ. It is the work of the Holy Spirit which reveals this truth to the hearts of men. Man's greatest need is to have a right relationship with God, for through that relationship he is made recipient of God's perfect provision. Man has rebelled against God and only through the atoning work of Calvary can that sin be blotted out. If man will only repent and accept that atonement to cover his sin, God will forgive. As Jesus Christ is received as Lord of his life, the Holy Spirit will bear witness with his spirit that a right relationship with God has been established. There is no other source, there is no other way.

We are excited, we are looking forward with confident

anticipation, that we will become even more effective in reaching out to those in our families and in our community, who have fallen prey to the destructive tactics of the enemy. Through the continuation and expansion of our support for missionaries abroad, we will spread the message of God's love and saving power throughout the world. God's word declares that we, the church of Jesus Christ, are to be a mighty army, empowered to pull down the strong-holds of the enemy, to set the captive free and to loose the chains of the afflicted. We have resolved to surrender all to God, to repent of our own sin before we expect others to repent of theirs, to be submissive to His perfect ways, and obedient to His directives. This we believe, is the way to true revival. We are expecting to see the greatest revival the Rogue Valley has ever known! As the Holy Spirit is poured out in these, the last days, He will cause us to lift up Jesus Christ. We are persuaded that as people see the true Christ, they will accept His perfect love. He has declared, "If I be lifted up, I will draw all men unto me."

## APPENDIX A

### CHARTER MEMBERS

#### COVENANT

January 24, 1927

We do hereby in the presence of God, the Holy Angels and this assembled company covenant together to form an organization known as the Full Gospel Temple of Grants Pass, Oregon.

The purpose of this organization is to preach the whole word of God and to live it in the community, to the end that souls may be saved and believers built up in the Lord.

We agree to support the work and to labor to the best of our ability in its furtherance in so far as we can with sincerity and a good conscience.

John M. Isham  
Huldah Raybell  
Ida M. Entriiken  
Wm. Ausland  
Nora E. Taylor  
Grace Taylor  
S. J. Taylor  
Minnie Madden  
Mrs. Edna Hull  
Mrs. Bessie Rimer  
Miss Ardath Entriiken  
Marguerite Roat  
Miss Doris Taylor  
Miss Ida DeWitt  
Miss Esther DeWitt  
Miss Helen Entriiken  
Miss Annabell Taylor  
Miss Dorothea Roat  
Junior Nelsen  
Fred M. Nelsen  
A. V. Daniels  
A. J. Brown  
J. H. Rimer  
Lydia Bader Nelsen  
L. F. Roat  
Stella Jordan  
Warren Ausland  
Miss Barbara Nelsen

Mrs. M. M. Lutz  
Mrs. Allen J. Brown  
Willis Ausland  
Philip Hersey  
Mrs. L. F. Roat  
Lucilla McLean  
Walter Entriiken  
Myrtle L. Daniels  
Lorraine Daniels  
Dwight Daniels  
Newton Daniels  
Bernice Daniels  
Lulu M. Ausland  
Vivian Ausland  
Allegra G. Ausland  
Ruth Rimer  
Dora A. Warren  
Ernest Glenn Warren  
Mrs. Henry Johnston  
Vieta C. Robinson  
Helen I. Taylor  
Lorraine Walton  
Laurina M. Clark  
June Dellinger  
Wilma Walton  
B. R. Reigel  
Rev. Alice C. Nute  
H. G. Nute

CORPORATION DOCUMENT

KNOW ALL MEN BY THESE PRESENT, That we, J. H. Rimer, A. V. Daniels, Ida Entriiken, Maude M. Lutz, John M. Isham and Willis Ausland duly elected according to the by laws, usages and regulations of the Full Gospel Temple January 24, 1927 and whose names are hereto subscribed, do hereby associate ourselves to-gether for the purpose of forming a Religious Corporation under and by virtue of the laws of the State of Oregon for the formation of a Religious Corporation and do hereby make and subscribed the following Articles of Incorporation.

1.

The name of said corporation shall be Full Gospel Temple.

2.

The object of said corporation is the teaching and promotion of the Christian Religion and the worship of God by preaching the Full Gospel of the Kingdom according to the doctrines and usages of said church. To build and construct a church or place of worship and other buildings necessary and proper for the establishment and use of a church; Form the maintenance of that church and to this end to take, buy and hold real and personal property by gift, purchase and contribution.

3.

The estimated value of the property and money possessed at this time by said church is about \$400.00 and the source of revenue or income shall consist of voluntary contributions from the membership of said church and the public.

4.

There shall be six Elders, who shall also act as Trustees, elected by the membership the first of each year who shall hold office for the period of one year.

5.

The said Church shall be located in Grants Pass, Josephine County, Oregon.

IN WITNESS WHEREOF, We, the undersigned, have hereunto set our hands and seals March 16, 1927.

Done in presence of:

E. L. Coburn  
Geo. W. Colvig

J. H. Rimer (SEAL)  
A. V. Daniels (SEAL)  
Ida Entriiken (SEAL)  
Maude M. Lutz (SEAL)  
John M. Isham (SEAL)  
Willis Ausland (SEAL)

#20483

Filed and Recorded July 12, 1927, at 4:56 P.M.  
F. L. Coon, County Clerk, by Irene C. Jay, Deputy  
(Page 415, Vol. 2, Record of incorporations,  
Josephine County, Oregon.)

SUMMARY OF THE RULES OF ORDER OF THE FULL GOSPEL TEMPLE OF GRANTS PASS, OREGON

Preamble  
 Article 1 – Name  
 Article 2 – Membership  
 Article 3 – Officers  
 Article 4 – Duties of Officers  
 Article 6 – Preaching and Teaching  
 Article 7 – Government  
 Article 8 – Voting  
 Article 9 – Amendment.

(Jan. 25, 1927)

RULES OF ORDER of the FULL GOSPEL TEMPLE of Grants Pass, Oregon

**PREAMBLE**

Relying solely upon Divine Help, we as a body of Full Gospel believers in Christ Jesus, band ourselves together for the purpose of furthering the cause of our Lord and Savior, by encouraging and strengthening its members in Christian living and leading others into a saving relationship with our Lord, by preaching the Full Gospel of the Kingdom:

- Jesus Christ: The Saviour – John 3:16
- Baptism with the Holy Spirit – Acts 2:4
- Healing of the body – James 5:14
- And the Soon Coming King – Acts 1:11

**ARTICLE 1**

**Name**

Section 1. This Church shall be known as the Full Gospel Temple of Grants Pass.

**ARTICLE 2**

**Membership. Rules Governing.**

Section 1. Members shall be Charter Members, and Regular Members. (See also Membership Resolution attached hereto)

Section 2. Charter Members shall be those signing the original enrollment Covenant before it is closed.

Section 3. Regular Members shall receive and sign a Membership card and shall come before the board of Elders for instruction, after which they shall receive the Right Hand of Fellowship. (See Amendment 7.)

**ARTICLE 3**

**Officers**

Section 1. The officers of this church shall consist of a Pastor, 6 Elders, 3 Deacons, 3 Deaconesses, a Clerk, Treasurer, Sunday School Superintendent, Assistant Superintendent, S.S. Secretary and Treasurer. (6 Elders and 3 Deaconesses now omitted – See Amendment I)

Section 2. The election of officers shall be held the first of each year. The Pastor shall be called at the General Election of Officers for the period of 6 months. (Pastor now called July 1st

for one year, see Amendment II) Relationship may be earlier dissolved by mutual agreement or after 30 days notice by either party. A two-thirds affirmative vote of all members present above 12 years of age (Now 18 years, see Amendment III) shall be necessary to call or dismiss a Pastor. There must be at least 20 present at such a meeting. Meetings for such purposes shall be announced at the public services 2 weeks previous or written notices given each member one week previous.

(No Section 3)

Section 4. The Elders and Deacons (now Deacons only) shall be chosen after a specific prayer for the guidance of the Holy Spirit, (Acts 1:24) After the Election the Pastor should lay hands on them with a prayer of consecration (Acts 6:6) In choosing officers the adjurance of the apostle as recorded in Acts 6 shall be followed. Choose out from among you men of good report and full of the spirit and wisdom. (Sec. 5: See Amendment 6.)

**ARTICLE 4**

**Duties of Officers**

Section 1. The Pastor shall preach the gospel, administer the ordinances, act as Moderator of all meetings for the transaction of business and tenderly watch over the membership and spirituality of the church.

Section 2. The duties of the Elders (now deacons) shall be, tending the flock of God, making yourselves ensamples (1 Peter 5:1-4). Admonishing the disorderly, encouraging the faint-hearted, supporting the weak (1 Thes. 5:11-22), Blameless, just, holy, self-controlled (Titus 1:5-11) praying for the sick (James 5:14), watching in behalf of souls (Heb. 13:17) (Acts 20:31)

The Elders (now Deacons) shall further act as advisory board in assisting the Pastor in caring for the spiritual welfare of its members and handling matters of importance to the church.

The Elders (now Deacons) shall also act as trustees in the care and management of all property until such other officers may be provided to care for these.

Section 3. The Deacons seen in the New Testament seemed to

have been younger men who tho mature, yet because of less age and experience served rather as assistants in the duties of the Elders and also had charge of the material things of the Kingdom. They should be Godly men and the husband of one wife (Tim. 3)

Their duties shall be to assist in administering the elements at the Lord's supper, attend to the necessities of the poor, and in the absence of a Pastor shall act as pulpit committee, to secure a candidate for trial, after two Sundays a vote may be taken.

They shall also see to supplying the pulpit in the absence of a regular Pastor.

Section 4. The duties of the Deaconesses shall be to prepare the elements of the Lord's supper, and act as instructors to candidates, also help with the Baptism.

Section 5. The Clerk's duties shall be to record and preserve a record of all business meetings, to safe guard the constitution, covenant, and other official papers, caring for the correspondence of the church; drawing order on the Treasury for payment of bills as ordered by the church.

Section 6. The Treasurer shall assume charge of all money belonging to the church and shall pay out the same on order from the Clerk.

Section 7. The Sunday School Superintendent shall be as superintendent of the Sunday School. The assistant Superintendent shall act as his assistant. The Sunday School Secretary-Treasurer shall act as secretary of the Sunday School and keep all Sunday School money.

#### ARTICLE 5. Doctrines

Section 1. The Doctrines of this church shall be the doctrines taught in the New Testament and exemplified in the Early Church, as recorded in Acts and Epistles; the Bible alone, being as we believe, the Word of God from Genesis to Revelation (2 Tim. 3:16) (King James Version) is, and shall be our only rule of Faith and Practice, and we especially emphasize our belief in the Holy Trinity, (Matt. 28:19; Luke 3:22; John 15:26; John 5:7) Eternal Punishment and everlasting life (Matt. 25:46); Jesus, Our Redeemer and Creator (John 1:1-4; Col. 1:19 & 2:9) born of a virgin (Luke 1:26-35; Gal. 4:4) Man's only Redeemer and Sin-Bearer (John 3:3,5,14,16; Gal. 4:5; Acts 4:12); Our Healer, (Ex. 15:26; Psalms 103.2,3; Is. 53:4,5; Mark 16:18; Matt 8:17; James 5:14,15) Our Baptiser with the Holy Spirit (Matt. 3:11; Luke 3:16; Mark 1:8; John 1:33; Luke 24:49; Acts 1:5,8; John 15:26) as evidenced in Acts 2:4; 10:46; 11:17; 19:6.; and the visible, physical, imminent Coming of our Lord (Acts 1:11; Luke 21:27; 1 Thess. 4:13 to 18; 2 Tim. 3:1-5)

#### ARTICLE 6. Preaching and Teaching.

Section 1. All preaching or teaching within this church body or under its auspices shall be in accordance with its Doctrine aforesaid.

#### ARTICLE 7. Government.

Section 1. We hold to the Bible the inspired Word of God as our only rule of faith and practice. Business meetings shall be conducted according to Roberts rules of order.

#### ARTICLE 8.

Section 1. A majority of votes of those voting will be sufficient to decide ordinary matters, but the call or dismissal of a Pastor or discipline of a member or amending the constitution, a two-thirds majority of voting members above 12 years of age (now 18 years) will be necessary.

#### ARTICLE 9 Amendments.

Section 1. Amendments to this constitution may be made at any regular or special business meeting, by a two thirds majority of those voting age present and voting; provided a public notice has been given ten days in advance. (See Amendment V.)

Section 2. Article on Doctrines and Preaching and Teaching cannot be abrogated or changed.

#### AMENDMENT I

Article 3, Section 1, of the Constitution is amended so as to read: "The officers of this church shall consist of a Pastor, 3 Deacons, a Clerk, Treasurer, Sunday School Superintendent, Assistant Superintendent, Secretary and Treasurer." and the said three deacons shall assume and fulfill the duties given the deacons, deaconesses and elders in Article 4 of this Constitution. (Passed on Feb. 8, 1928.)

#### AMENDMENT II

Article 3, Section 2 of the Constitution is amended so as to read: "The election of officers shall be held the first of each year. The Pastor shall be called July 1st of each year for the period of one year. Relationship may be earlier dissolved by mutual agreement or after 30 days notice by either party. A two-thirds affirmative vote of all members present above 12 years of age, shall be necessary to call or dismiss a Pastor. There must be at least 20 present at such a meeting. Meetings for such purposes shall be announced at the public services two weeks previous or written notices given each member one week previous." (Passed on June 30, 1931)

#### AMENDMENT III

The voting age of members of this church shall be 18 years or over.

Section 2 of Article 3, Section 1 of Article 8, and Section 1 of Article 9, and any other portion of the Constitution in conflict herewith, is amended accordingly. (Passed Jan. 2, 1939)

#### AMENDMENT IV

Article 3, Section 2 of the Constitution shall be amended by adding the following:

The Deacons shall be elected to serve three years each; provided that beginning January, 1939, one shall serve for one year, one for two years and one for three years (the one receiving the highest number of votes to serve the three year term, and the one receiving the second highest number of votes to serve the two year term, and the other to serve the one year term); so that thereafter only one Deacon shall be elected each year to fill the vacancy then occurring. (Passed Jan. 2, 1939)

## AMENDMENT V.

Article 9, Section 1, is amended by adding the following:

Provided that proposed amendments are to be read at the time of announcement of meeting, and a copy of the proposed amendment is to be posted; provided further that all proposed amendments are to be presented to the Board of Deacons first for their approval. (Passed June 2, 1939)

The following is Resolution designating Active and Associate Members:

### RESOLUTION

WHEREAS, it appearing that the membership list of the Full Gospel Temple contains names of persons who are not now taking any active part nor attending the services, or giving toward its support, and of some who have moved from this place, and have no doubt united with other assemblies:

It further appearing that those who do not attend services regularly are not acquainted with the conditions, nor with the members of the assembly and it would therefore be impossible for them to cast a fair, unbiased vote in the business affairs of the Assembly;

And Whereas, it is the desire of the official board that all members take active part and interest in the services; that it is necessary in these days "To Assemble ourselves together" for the edifying of the saints and the building up of God's kingdom, Eph. 4:12;

BE IT RESOLVED, that the membership of this assembly be designated as "Active" and "Associate" members; that "Associate" members will be those whose names are retained on the roll, but who do not show interest in the work of the Lord as carried on at the Full Gospel Temple, either by attending, or in giving (God giving health and strength and earthly substance); that such Associate members will not be entitled to vote at business meetings of the Assembly, elections, or on constitutional amendments.

That the Clerk be directed to notify all such non-active members that their names will be placed on such list of Associate members unless they desire to become active again in the service of the Lord, attending services as they have opportunity, helping to support the work, and being God fearing men and women; in which case they may notify the Clerk by letter, or see the Pastor in person, expressing his or her desire to be retained as an active member.

That any person whose name is placed on the list of Associate Members, may at any time be re-instated on the Active membership list by notifying the Clerk by letter or seeing the Pastor in person, and by qualifying as such Active member;

That those who have moved from this place (the distance being too great for them to worship at the Full Gospel Temple) be either dismissed from the roll, or placed on the Associate list, according to their desire and that the Clerk be instructed to inquire from each of them by letter;

That the foregoing does not in any way deprive anyone of any privilege of attending any and all meetings or enjoying the blessings of God which might come through this church.

Dated December 13, 1931. (Signed by three Deacons)

(Passed by Assembly on Aug. 22, 1933)

(On May 3, 1937 the Official Board agreed on the following regulation: That if any members leave the church or fail to attend for a period of six months or more, without giving any notice of their intention of returning or desire to remain on the roll, they are automatically dropped)

## AMENDMENT VI.

Article 3 of the Constitution is Amended by adding the following:

Section 5: Whenever a vacancy occurs in an elective office of the church, with the exception of the office of Pastor, the Board of Deacons shall be authorized to appoint a qualified person to fill such vacancy to serve until the next regular annual or semi-annual business meeting of the Assembly, at which time an officer shall be elected to serve the remainder of the term of office, if any such remains.

## AMENDMENT VII

Article 2, Section 3 of the Constitution is amended by adding the following:

Provided that no person shall be accepted for membership thirty days before any regular business meeting of the assembly.

# Certificate of Affiliation

with  
The General Council of the Assemblies of God, Incorporated

This Is to Certify that FULL GOSPEL TEMPLE  
of GRANTS PASS, OREGON is hereby officially recognized  
as a Local Assembly of the General Council of the Assemblies of God with headquarters at Spring-  
field, Missouri, with right of representation in the District and General Councils of this fellowship.  
Date JUNE 5, 1939.

*Ernest Williams*  
General Superintendent

*Rowell Flower*  
General Secretary



On June 5, 1939, the church was officially affiliated with the General Council of the Assemblies of God.



## Assembly of God

### Certificate of Recognition

This Certifies that the Assembly of God at Grants Pass, Oregon,  
is recognized as an associate Church within the voluntary cooperative fellowship of the Assemblies of God, Oregon District,  
and is committed to the ministry of the Gospel in its fullness, particularly including a vital experience of Salvation (Jn. 3:3;  
2 Cor. 5:17), the Baptism with the Holy Spirit (Acts 2:4, 39), Aggressive Evangelization (Acts 1:8), a Holy Life (Rom. 12; Col. 3:12-15),  
Divine Healing (Matt. 8:17; Jas. 5:13-16), the Second Coming of our Lord Jesus Christ (Acts 1:9-11), and the maintenance of  
Scriptural Church Order (1 Tim. 3:15).

Issued this Twelfth day of January, 1943

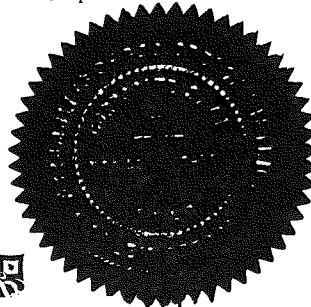
#### Assemblies of God, Oregon District

1695 SAGINAW STREET, SALEM, OREGON  
District of the General Council of the Assemblies of God, Headquarters at Springfield, Missouri

*Edward Foster*  
District Superintendent

*Harold Brown*  
District Presbyter

*Alan H. Banks*  
District Secretary



"We being many, are one body  
in Christ"—Rom. 12:5

The church voted in 1943 to change their name from Full Gospel Temple to Assembly of God. New constitution and By-Laws were adopted at this time.



APPENDIX E

It is interesting to note the 1927 - 1928 financial record.

The approximate operating expense for the Full Gospel Temple during the year January 16, 1927 through January 15, 1928:

Evangelists.....	\$242.75
Missionary offering (a little over including Fosters love offering).....	45.00
Current expenses including wood lights, insurance, etc.....	64.00
On lumber bill, about.....	200.00
Radke (mortgage).....	175.00
Incorporating.....	12.00
Pastor.....	906.25

Compare this to the 1987 proposed budget:

Income:

Missions .....	\$100,000.00
Contributions .....	385,500.00
Dept. Inc. ....	11,916.00
Misc. Inc. ....	10,980.00
Total income.....	\$508,396.00

Expenses:

Missions .....	\$100,000.00
Dept. Exp. ....	36,925.00
Church Operating Exp. ....	218,388.00
Property & Grounds Exp. ...	152,683.00
Total Expense .....	\$507,996.00

APPENDIX F

OUTLINE OF PASTORS, LAY MINISTERS, AND ASSOCIATES

Rev. John W. Brown	.....	Early 1920's		
	Visiting Evangelist - Intermittent			
Rev. Allen J. Brown	.....	Middle 1920's		
	Licensed Lay Minister - Sunday School			
Rev. Howard Gear	.....	Jan. 1927	- Dec. 1927	
	First Official Pastor			
Rev. John W. Brown	.....	Dec. 1927	- Feb. 1928	
Rev. B. E. A. Hoffman	.....	Mar. 1928	- Sept. 1933	
Rev. John W. Brown	.....	Oct. 1933	- May 1936	
Rev. Donald Fee	.....	June 1936	- Dec. 1938	
Rev. Leon D. Hall	.....	Dec. 1938	- Sept. 1952	
	Associate -			
	Norene Nichols	.....	? 1950	- Sept. 1954
Rev. Norene Nichols	.....	Sept. 1952	- Oct. 1953	
Rev. Leon D. Hall	.....	Oct. 1953	- Oct. 1955	
Rev. Harry Ayers	.....	Nov. 1955	- Oct. 1964	
	Associate -			
	Doris Grafstrom	.....	1959	- Continuous
Rev. Donald R. Merrill	.....	Nov. 1964	- Aug. 1969	
	Associates -			
	Doris Grafstrom	.....	-	1969
	Ormel Chapin	.....	? 1965	- ? 1966
	Jim Tracy	.....	? 1967	- ? 1968
	Jerry Snyder	.....	? 1967	- ? 1968
	Richard Orchard	.....	? 1968	- ? 1970
Rev. Oliver E. Summers	.....	Sept. 1969	- July 1978	
	Associates -			
	Robert Wine	.....	1970	- Feb. 1976
	Jerry Gillock	.....	Dec. 1972	- Nov. 1974
	Lawrence Krause	.....	Feb. 1975	- Continuous
	Patti (Porterfield) Clewett	.....	...	
		.....	June 1975	- Aug. 1978
	Hayden Talbot	.....	Sept. 1976	- July 1978
	M. A. Beach	.....	Mar. 1978	- Continuous
	Robert Coy	.....	June 1978	- Continuous
Rev. John Tinsman	.....	Aug. 1978	- Aug. 1979	
	Associates -			
	Lawrence Krause	.....	-	Continuous
	M. A. Beach	.....	-	Continuous
	Robert Coy	.....	Resigned	- Aug. 1979
	Curtis Clewett	.....	Aug. 1978	- Aug. 1979
	Larry Turner	.....	Nov. 1978	- Aug. 1979
Rev. Victor Trimmer	.....	Sept. 1979	- Nov. 1983	
	Associates -			
	Lawrence Krause	.....	-	Continuous
	M. A. Beach	.....	-	Continuous
	Dennis Webber	.....	Jan. 1980	- Continuous
	Jim Donohue	.....	Mar. 1983	- Continuous
Rev. Gordon Myers	.....	Nov. 1983	- to Present	
	Associates -			
	Lawrence Krause	.....	-	to Present
	M. A. Beach	.....	Resigned	- Jan. 1984
	Dennis Webber	.....	Resigned	- Apr. 1986
	Jim Donohue	.....		to Present
	Larry Swaim	.....	Mar. 1984	- Feb. 1985
	Jerry Gibson	.....	July 1985	- to Present
	John Weaver	.....	Jan. 1987	- to Present

