

First Missions – America, Part 1

First Missions – Pioneering Workers – America, Part 1

California and Oregon

Revised December 23, 2025

The Pioneering Workers

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When did the workers first arrive? Irvine Weir in 1904. He was one of the first 3 workers who came to America in 1903 from the UK. The other two were the founder, William Irvine, and George Walker.

Who were the first brother workers? In 1904, Irvine Weir and Walter Slater; Willie Jamieson arrived in August 1905. Jack Carroll attended the convention in December 1907 at San Luis Obispo.

Who were the first sister workers? Elisabeth Jamieson came in Sept. 1906 and Florence Langworthy, first native sister worker.

Who were the first natives to go in the work? Walter Slater and Florence Langworthy.

Who was the first to profess?

1st to profess were Clyde and Grace Brownlee, Dec. 1904, in Long Beach. They joined Irvine Weir in a mission in Pasadena where Walter Slater professed. Irvine Weir asked Walter to join him in preaching. In 1905, Willie Jamieson arrived and joined Irvine Weir and Walter Slater in Pismo Beach/ San Luis Obispo for missions.

2nd to profess was Walter Slater, early 1905, Pasadena.

3rd to profess were Herbert “Bert” and Henrietta “Retta” Waite, Nov. 1905, San Louis Obispo. Willie Jamieson and Walter Slater were having a street mission there; Waites were Willie’s first converts in CA).

After that, the workers went to Paso Robles, and the others professed there in late 1905 and early 1906 (Mr. & Mrs. Alex McPhail, Mr. & Mrs. Jim Hill, Raymond & Marjorie’s grandparents, Mr. & Mrs. Wiebe, Maude Hilton, Esther Hanson, Hilma Johnson (blind), Rob Hamiltons).

When & where was the first meeting? In 1906 or 1907, Herbert “Bert” and Henrietta “Retta” Waite had the first Sunday morning meeting West of the Mississippi. Up until that time, converts went to the church of their choice. (The Living Witness Doctrine had not yet been adopted.)

When & where was the first baptism? Lake Isabella, near Creston, out of Paso Robles, Christmas Day 1905. Abt 25 were baptized.

Who have the Overseers been? Jack Carroll (to 1957); Willie Jamieson (died 1974); Eldon Tenniswood (died 2003); Dick Middleton (died 2006); Dale Shultz and currently, Robert Newman in 2025.

When & Where was the first convention? 1906 held in the baching tent of Willie Jamieson, Irvine Irvine and Walter Slater on the NE corner of Spring and 13th Streets in Paso Robles; 1907 at San Luis Obispo and Oxnard; 1909 Paso Robles. (See California Convention List below).

Where are the conventions currently held? Mountain Ranch (since 1991), Buttonwillow (since 1970) and Shelter Valley (since 2014)

CALIFORNIA CONVENTIONS:

California Conventions

Place	Original Owner	Yr Began	Yr Ended
Paso Robles	1st USA – in tent	1906	1906
Oxnard		1907	1907
San Luis Obispo		1907	1907
Paso Robles	Hill	1909	1909
Prunedale	Roop	1910	1910
Watsonville	in town	1911	1911
Kirkwood	Eagle	1913	1913
Watsonville	Schueller	1914	1915
Corning	Hall	1914	1915
Filmore*	Ritzman	1913?	1918
Orcutt	Hill	1919	1919
Bakersfield	Denio	1919	1969
Yountville	Penland	1924	1925
Yountville	Bors	1926	1936
Los Gatos	Hernstedt	1937	1955
Orick	Davison	1937	1992
San Diego/Santee	Grant	1947	2010
Gilroy	Bone	1956	1990
Buttonwillow	Stearns	1970	
Mountain Ranch	Wainwright	1991	
Shelter Valley	Grant	2014	

NOTES:

*Filmore convention on Ritzman's property ended in 1918 when they left to follow William Irvine after he was expelled

Filmore was replaced by Orcutt, replaced by Bakersfield, replaced by Buttonwillow

Yountville conventions closed and Orick and Los Gatos commenced

Los Gatos was replaced by Gilroy, replaced by Mountain Ranch

Orick was not replaced; friends attended Mountain Ranch or Oregon conventions

San Diego, renamed Santee, was replaced by Shelter Valley

New convention at Orland, Northern CA is being constructed in 2024-2025

Submission of any missing, additional or incorrect information for the California conventions list above and pioneering accounts below will be appreciated.

Email truth@TellingTheTruth.info

California #1**Early Days in California, 1904-1910**

by Mrs. Alex McPhail

Willie Jamieson went straight to California from New York, September 1905. **Irvin [Irvine] Weir** was in California and **Walter Slater** was with him. The Waites professed in the third meeting they were in at that time. Their daughter, Eva Bone, was seven years old. Their home was the FIRST in California that was opened and which continued so. Through the efforts of the Waites, the Workers went to Paso Robles and set up a tent in November where Willie J. (Jamieson) joined them. Before this time, Irvin [Irvine] Weir had met Mr. & Mrs. Brownlee in Los Angeles at Long Beach. They were planning to go to China as missionaries. Mr. & Mrs. Alex McPhail, Mr. & Mrs. Jim Hill, Raymond & Marjorie's grandparents, Mr. & Mrs. Wiebe, Mrs. Hilton, Esther Hanson, Hilma Johnson (blind), professed in that mission of 1905.

Elisabeth Jamieson came to California in September 1906. **Jack Carroll** attended the convention in California in December 1907 in San Luis Obispo. The FIRST Convention was in Paso Robles in a tent in 1906. Carl Wren and Bessie Duncan professed at that time.

Elisabeth Jamieson's first companion was **Florence Langworthy**, and their first gospel meeting was on Smith Mountain about forty

miles northwest of Paso Robles. Eight workers left Manitoba, Canada in November, 1907 for the west coast. Jack Carroll to California for the convention, **May Carroll and Florence May** to Vancouver, **Bill Corcoran** to wait for Jack, **Tom Lyness and Harry Cross** to Waitsburg, Washington; two brothers to eastern B.C. **Edie Weir and Bessie Duncan** were the first to go to Bakersfield. **Irvin [Irvine] Weir and Walter Slater** were in the valley.

Next mission Mrs. Denio, Sproulie & Truman's grandmother, decided; also her daughter Daisy Stewart and her daughter-in-law, Bengie. Sproulie's mother decided in 1910 and his father ten years later. In 1909 the California convention was held on the ranch of Mr. & Mrs. Hill at Paso Robles. The creek overflowed and there was a flood. Jack and May were at that convention and received word of their mother's death. Willie was there also. The workers stayed at the McPhail home.

In January 1908, **Willie Jamieson, Jim Martin, Elisabeth Jamieson, and Esther Hanson** went to Oregon. Elisabeth and Esther held a mission in Needy, Oregon, near Aurora where Charlie K. made his choice. Willie and Jim went to Newberg and then to Rex where the Garlands heard the gospel and professed. The workers exchanged fields for a while to best help the young converts. In 1909 at Mountindale, Eddie Schaer professed in Willie's mission. In 1909, **Elisabeth and Fern Howard** had a mission in Estacada. "Mrs. Carper was a young girl, heard, and never forgot it."

FIRST convention in Oregon was in Canby in Mr. & Mrs. Meek's home. FIRST convention in Vancouver [British Columbia] was in 1908, just a month apart from the Oregon convention in 1908; FIRST convention in eastern Washington and Oregon was in 1912 in a hall in Weston, and in 1913 in the Bortorff home in the country. **In 1908, after Harry Cross' death and burial at Dayton, Washington**, Willie Jamieson went to Tom; they came back together to Canby and later Tom returned to Walla Walla. Walter Walden was with him.

The above was compiled by Mrs. Alex McPhail and given to Hazell Truitt.

NOTE: Harry Cross was the first known brother worker to die in America.

California #2

An Account of the Spread of the Gospel in the Early Days in California

Written by James Bone February 1975

Irvine Weir was the first worker to come to California in 1904. He met Mr. and Mrs. Brownlee in December, 1904 in Long Beach. Mr. Brownlee tried to help Irvine with the gospel work for awhile, but as the family increased he was advised to establish a home and support his family.

Willie Jamieson came to California and joined Irvine (Weir) in September 1905. Their first mission was in San Luis Obispo where Eva's folks, Bert & Retta Waite, heard the gospel and professed. Their home being the first open home to stay open in California.

From San Luis Obispo, the workers moved to Paso Robles in November 1905 and set up their tent on the northeast corner of Thirteenth and Spring Street. They had the gospel meetings in the part of the tent and batched in the back part. There was a nice number to profess there. The Hills, the McPhails, the Wiebes, Hilma Johnson, Mrs. Hilton, Esther Hanson and others. On Christmas Day 1905, twenty-five were baptized.

While the tent was still up they had convention there which was the first convention held in California and according to Willie Jamieson, was the first in the (blank) in April 1906. (NOTE: *probably in the United States or North America*). There was a baptism a few miles up the Salinas River at Lake Isabel. We believe there was twenty-five baptized.

The next convention was at San Luis Obispo either in 1907 or 1908. It was from that convention that the workers were scattered. **Willie Jamieson, Jim Martin, Elisabeth Jamieson and Esther Hanson** went to Oregon. **Irvine Weir, Walter Slater, Edie Weir and Bessie Dunkin** came to the Bakersfield area. The sisters went to the oil field towns first, McKittrick, Taft and Maricopa. Then they came to Old River and had gospel meetings in the school house. They stayed with neighbors who lived near the school house for awhile, and then the neighbors put them out of the home.

Three of us older boys, Alex, John and I had been attending the meetings, but my mother had not. I think it was because my younger brother was just a baby and the meetings were in the evening. Anyway, when the workers were put out of the home, they were walking down the road toward our place when they met my mother going to a Ladies Aid meeting that afternoon. She invited them to go with her, so they did. My mother was driving a horse and cart. She invited them to come home with her, so they did and stayed with us until the mission was finished. She was the only one to profess. There was another woman, Audry Leeds, who almost made it, but her husband was opposed so she didn't. She is a sister of Mammie Philips.

The first thing that attracted my mother's attention was that the workers didn't call for the collection money. The first time she thought they forgot it, the second time she didn't know why and the third time she said this is different. She professed through having bible

studies in the home. The brothers went into Bakersfield and had meetings in East Bakersfield. They later came out to Old River to help the sisters, and we had the four workers in our home for a while. My father was friendly toward them and told us boys it was just like having Jesus with us. Later he became very much opposed. While the brothers were with us there was a man, Mr. Tabor, who had heard them in Bakersfield, walked the twelve miles out to Old River to visit them, but by the time fellowship meetings were established, he was never heard of any more. In 1937, when Irvine Weir was visiting in California, he and John Bone tried to locate him but were unable to do so.

The next gospel meetings were in Fruitvale and Rosedale where Grandma Denio and Daisy Stewart, their daughter, professed; also Benjie Denio, a daughter-in-law. Then there was Mary Brown who lived in Bakersfield. I think she was an egg customer of Daisy Stewart, who was her contact. By that time, the summer was getting so hot and the roads so dusty that the workers left the valley and went to the mountains. The women who professed didn't know about the true way to worship.

The workers went to the California Hot Springs and had gospel meetings there. There was a couple who professed there but never got to any more meetings. He used to drive the stage and have passengers and mail when it was done with horses. We visited them a few times and they always seemed to have a good heart for the truth.

From there the workers went to Paso Robles and were there for the convention in 1909 on the Jim Hill place east of Paso Robles. It was during that convention that a flash flood came down the river and separated the workers from the rest of the people as they were staying at McPhails, which was across the river. Jim Hill and some others made a boat and Jim Hill and *****another man***** got into it to bring the workers across the river. The boat upset in the current and *****the other man***** got hold of a tree. They threw a rope to him and pulled him back. Jim Hill held on to the boat and went down the river about one-third mile until the river made another bend, and he got out on the other side from where he started. I think it ended up by them going up the river to a wider, shallower place, and Sid Dayton getting them across with a horse.

After convention, **Bessie Dunkin and Florence Langworthy** came to Bakersfield and got the Sunday fellowship meetings started and also had more gospel meetings. For awhile, the fellowship meetings were alternated in the different homes. It was the meeting in the Bone home where Lela Denio stood up with Sproulie in her arms in 1910. The fellowship meetings were finally settled in the Brown home in Bakersfield on the southwest corner of 6th & N. Browns had no transportation and the other folk did. The first convention for the Bakersfield folk was at Filmore. During the gospel meetings, Grandpa Denio, Jim Denio, professed in the Norris School. The old building is preserved in Pioneer Village as a replica of the old country school house. I was the first of the children to profess. That was in 1909. There were others, too, John Bone, Bill and Charlie Denio.

I think the next convention was in Watsonville in 1913, 1914 and 1915. One in Artesia in 1915, I think. Then one or two more in Filmore. In the summer of 1919, **Eddie Cornock and Wilfred Alington** had a tent mission in east Bakersfield. A good number professed then—Alice Froelich, Berty Denio, Mammie Philips and others. **The workers had to close early because they had to prepare for convention at Orcutt that year and had to move the equipment from Filmore. Ritchmonds [Ritzmans] where the convention had been, were no longer in our fellowship. (NOTE: Name should be spelled “Ritzmans.” The Ritzmans followed Wm. Irvine out of the fellowship.)** It was during the Orcutt convention that Hugh Denio professed..

After the convention some of the workers including Jack Carroll came back to Bakersfield and had gospel meetings in a hall. It was in these meetings that Clifton & Talitha Stancliff first heard near the end of the mission. So they had meetings in the Stancliff home, and they both professed.

The next year [1919] the convention was moved to Bakersfield, to the J. G. Denio farm. The first convention there was in December 1910 [typo-should be 1919] and was held there for 50 years. Grandpa Denio lived to see about three of them. After 50 years it was moved to the Stearns farm in Buttonwillow.

NOTE: The “other man” was **William Irvine**, according to the Hill family history booklet titled: **The James & Ina Hill Clan**, The Hanson Book Company, Portland, OR, copyright 1987-88, page 9

California #3

When the Gospel Came to the Wiebe Family By Elma Wiebe Milton

Elma spent some 30 years in the work and wrote a number of hymns and poems.

Written by Elma Wiebe Milton—1977—to her nieces and nephews, the Hills and the Wainwright children.
Mrs. Hilda Hill and Mrs. Edith Wainwright were Elma's sisters.

“Your maternal grandfather, Jacob A. Wiebe, began his search for what the New Testament spoke of at about age twelve, when he was sent to the city of Moscow, Russia, where his mother was in the hospital, dying of cancer. Moscow was six hundred miles or so from the German Mennonite colony on the Volga. The town was Saratov. There is a big dam there now, so their community is likely

not there at all now. If you noticed the family tree that Uncle Frank Jantzen drew up—the parents of Jacob A. Wiebe were born in West Prussia which was Germany then—so it was not an old colony there. Likely they went to Russia at about the time our mother's people came to Nebraska. Germany had become very militant under Bismark, and the non-combatant colonies were scattering far and wide so their sons did not have to bear arms. Papa was born in 1876, November 13. He died at thirty-six years of age, after coming to America at eighteen. He married our mother, Anna Fast, in Paso Robles, October 3, 1903.

While Papa was courting Mama, he told her about a promise he had made to his dying mother in Moscow, as they studied the Bible together everyday. She told him about the many things Jesus had asked for that they were not doing; and the many things they were doing that Jesus had not asked for. She asked her young son to make a study to find what was what Jesus taught; she seemed to be sure it was in the world, but she begged him to seek that, and to turn away from everything that was not what He asked.

Papa told Mama that any wife he married would have to be willing for this search, would she? And she agreed. He explained that while he lived in his father's home, as he did until they were married, as his folks needed his help in the new land, he had just not been able to get started, but he wanted to visit every church in Paso Robles. They had just finished doing this, Mama said; and he had just said, most sadly, "They are all alike, none of them is any different than my father's church."

They went out into the country on a Sunday afternoon to visit a young couple who were their special friends, and two young men were visiting there, **Willie Jamieson and Walter Slater**. Both gave their testimonies and told, one of leaving all and being homeless for Jesus in Scotland, and then just coming here a little while ago; and Walter told of leaving all in Pasadena to be with him. This seemed to thrill Papa—the leaving all, the homelessness, seemed to be the key to what he sought, and he said at once, "When you come to Paso Robles, my blacksmith shop is on the river—please come and tell me where your meetings are held. We want to go to them."

There was a tent put up in Paso Robles in the fall of 1905. Willie landed in California, August 22, 1905, and Irvine Weir, being impatient to get started with a tent he had gotten, invited Walter Slater to join him. Walter always said he got saved after he went in the work. He was religious, had heard Irvine Weir a few times, and a lady he knew had said, "Mr. Weir is a 'eunuch' for Jesus and the Gospel." Walter said that he did not know that word, but he looked it up and read it in the scripture; so when Walter was asked, rather suddenly by Irvine Weir to join him in this tent ministry, he was too impressed with all this to refuse. So he was with Irvine and a Mr. Matthew, a false prophet, having tent meetings in the San Luis Obispo, and the Morro Bay area. Willie tracked him down and when he found him so mixed up, he used to tell us that he walked the beach at Morro Bay praying and asking for help. He had to object to some things, but he said the coming of other workers helped straighten things out. He said, "We had a worker's convention before the mission started at all."

Then the mission went on in the tent in Paso Robles; while Willie and Walter worked in the country where Bert Waites, Rob Hamiltons professed; and in town, the Jim Hills, the Alex McPhails, Esther Hobson [Hanson], Hilma Johnson, Grandma Jones, a Mrs. Hilton, and likely others. The notes I made once when Willie told it after he came from prison say that there was a baptism at Lake Isabella, out of Paso Robles, Christmas Day 1905 and all of these were baptised together.

There was much opposition in those times. Denominations felt their faith was the only one then, now they try to 'knit Babylon together.' Mama said that the tent was stoned, and rotten-egged; and that Mennonites would cross to the other side of the street, rather than to meet Papa face to face, so as not to have to speak or be rude either, I guess.

Papa had great hope for Grandpa Wiebe and used to go out and tell him all he heard in the meetings. Mama said it was usually evenings after work that Papa would go out to talk about everything that was bringing him such understanding and joy. Finally, Grandpa began going to bed early; but Papa would go into the bedroom, pull up a chair and tell him more. In the end, Grandpa said, "It's no use, I can't give up forty years of ministry."

Along about that time Grandpa told Papa that people were saying that Jake had not been saved with the Mennonites, that was why he had made a new confession in the tent. Grandpa said he felt that reflected on his ministry. Mama said Papa tried to make it clear that he did not mean to reflect on his father's ministry, but he had had a great need in his heart, and these meetings had helped him, etc. Grandpa said, "In that case will you come out next Sunday and just tell the group that?" So Papa said that he would.

Mama, Hilda, and he started toward Willow Creek (or Grandpa's church on the edge of town, likely). As their horse and buggy went out of town, they met your Grandpa Jim with Grandma Ina, and the children in a spring wagon. Jim Hill called out, "Jake, where are you going?" Our father said, "Out to my father's church—my father wants me to explain—etc." Your Grandpa Hill called out as they rolled on to the meeting, "Jake, you're going the wrong way!!" That bothered Papa, Mama said. They were always close.

When they got out to the church, about the middle of the service, Grandpa said, "My son Jake has something to say." So Papa made the kind of explanation that he had already given his Dad. Then Grandpa asked Mama to say something. She just said, "Whatever Jake has said is the same for me" — or words of that nature — she was already bothered about the whole thing. The next thing, someone stood up and voted Papa into the ministry, a lay ministry, and preachers were chosen in that way—they kept on with their businesses, only they were preachers, too. Right after the nomination, someone seconded it. Papa got up, took Hilda from Mama's

lap, took Mama by the arm, and said, “Come, let’s go!” He helped Mother into the buggy, untied the horse, got in and started down the road. Mama said she was so shocked, she couldn’t speak. When she could, she said, “Jake Wiebe, what in the world is wrong with you?” He said, “That’s all it took! I found it so hard to believe they weren’t saved. They just don’t have the Holy Spirit if they think I went to those meetings in town just because they did not give me more place; and if they think I’m fit to preach?! Why, I’m the most mixed-up man that ever was!!”

Uncle Willie said it this way — “Just when we thought we lost them, we had them!!”

NOTE: The first convention was held in Paso Robles in 1906 at 12th at Spring Streets, which we believe to be the first in the North American Continent. Elma Wiebe Wainwright was born in Paso Robles, California on April 11, 1907 to Jacob Weibe of Saratov, Russia and Anna Fast of DeWitt, Nebraska. At age 19, she entered the ministry and shared the New Testament teaching in Southern California and Arizona. She concluded her sojourn Monday, May 19, 1997.

California #4

Early Memories of Iona R. Hill Wood and & Additional History by Ina Hill

May 18, 1977 (California)

James and Ina Hill came to Paso Robles, California from living on a farm near Madison, South Dakota. They brought their children: Adelbert, Iona, Lawrence, Otto and Eva. It was a dry year and real bad-looking in October 1903 when we arrived. Mama’s folks were there so we went to stay with them a short while.

Mama was a God-fearing woman and thought that we children should have some teaching of God and the Bible. Papa was hopeless as had never found anything in any way that was anything to him; so he had come to believe he just would be lost. I remember him telling Mama that, and I felt bad, even when I was very young. They joined the Baptist church in town and sent us children to Sunday school. They found that it was worse than they thought, so they weren’t very happy with that.

Just at that time, **Irvine Weir** had left Ireland with many other young people to bring the Gospel to this country. He came to Los Angeles, and there met Clyde and Grace Brownlee (1905) who were on their honeymoon. They were thinking of missionary work, so took Irvine to their little apartment. Irvine had some meetings and a few responded, among them: **Florence Langworthy and brother, Paul, Carl Wren, Walter Slater**; and others that just went along. Irvine and some came to San Luis and had some meetings. Arthur Waite and wife went to meeting. Bert and Reta Waite were visiting and heard them and wanted them to come on up to Paso Robles and have some meetings. They put up a tent in what is the middle of town now—and a sign, “Gospel Meetings.” They had a lot of opposition—the baser sort were put up to throwing things at them and making holes in the tent. There they found the families of Waites, Weibe, McPhail, Hill, Esther Hanson, Hilma Johnson (a blind woman), Maude Hilton and some others. Most were baptized in Lake Isabel near Creston.

Papa saw the “Gospel Meeting” sign on his way home from carpenter work on his bicycle. He thought it wouldn’t do much good to go in, but did sit there a short while and felt, “This is just what I am looking for.” I remember him telling Mama when he got home that he “thought it was the right thing; but they may be riding a hobby, as all are—but don’t think so.” Mama was so happy that Papa had at last found something that he would listen to. My brother, only ten, was baptized and seemed to get such a new life and enjoy so much. He told my Father, “Maybe it’s easier for me, not having any false way to get rid of.”

All the Sunday school we ever had was just before the Gospel came. My Mother was a God-fearing woman and insisted that we have some kind of religious training; so they joined the Baptist church and went a short while before the Gospel came. So our false teaching wasn’t much. My parents were so shocked at the teacher, and what they all were there, so they were glad when they saw the Truth.

They had a little convention in Paso Robles, also in the tent. We lived in Oak Flat district and went to the meetings. Weren’t so many but they meant it and a good beginning.

1906 ... Diphtheria was very bad; it took my brother and uncle (the same age) (Mama’s brother) within nine days of each other. We children were quarantined, so didn’t go to the funeral. He was buried in Paso Robles cemetery, but we don’t know just where. **That year, [William] Irvine, my brother was born.** Soon after, we moved across town near Huero River.

I remember one time when we were on our way to town to meeting, we met Jake Wiebe and family on their way out to the Mennonite Church at Willow Creek. Papa said, “Oh, Jake, you are going the wrong way.” He said, “Maybe, but don’t think so.” Not too long until he did go the right way. Some of Mama’s folks came. Grandma Jones professed, but was so hard to separate herself from others and never seemed too happy.

Mama had felt all along that she was all right, as had always been good. And when Papa told her that maybe our daughter would be

baptized when she was, it nearly broke her heart as he knew how good she was. When Willie Jamieson came and preached the “Jesus Way,” she just didn’t like that, but was so glad Papa was happy with what he had found. Willie’s preaching soon made her feel her need, and she was baptized by him.

The first convention was held in the tent in Paso Robles—the meetings on one side and the kitchen, etc., in the other half. Not so many, but a real beginning.

Early Conventions – By Iona R. Wood May 18, 1977 (daughter of Ina Hill below)

January 1907...A convention in San Luis Obispo. **Wm. Jamieson, Jack and May Carroll**. My father took the cookstove and most all the kitchen things—loaded them into the wagon and tied the two cows behind. A buggy had the women and babies; we rode on the wagon. We were just ready to leave when it started to rain. We had to stay overnight—only had a heating stove. I remember **Elisabeth Jamieson** made Scotch scones and cooked them on top of the heating stove. Got going next morning early. Got there and made our beds down on straw in a rented house.

Those in charge thought it good to have someone appointed to care for the children so the mothers could get the meetings. One afternoon Elisabeth Jamieson and Hilma Johnson and I had charge: Irvine Hill, Elma Wiebe, Flora McPhail were some of them. Elma scared us by crying and turning black in the face; otherwise, that afternoon went all right. They discontinued that arrangement, and the parents took over their own children.

1907...Oxnard. Papa, Bert Waite, Jake Wiebe went. Mama and children stayed home.

January, 1909...Convention was on Jim Hill's place near the Huero River [**Paso Robles**]. **Wm. Jamieson, Jack and May Carroll and others**. My father built a dutch oven in the yard and made all the bread. The river came up so high that year; and the Workers, **Jack and May Carroll** stayed at an uncle's place (Alex McPhail) across the river. **My father made a boat and started across with another man, but he landed on a tree in the middle of the river. They threw him a string, then a rope, and got him out, while my father went on down the river. He finally got into willows and got out.** They strung a wire across where it was narrow, and with the boat, were able to get together for meetings. [NOTE: “another man” was **Wm. Irvine**, according to the Hill family history booklet titled: ***The James & Ina Hill Clan***, The Hanson Book Company, Portland, OR, copyright 1987-88, page 9].

January, 1911...Prunedale—Henry Rupe. Papa and Mama went; we stayed home with Grandma. They sat on grain sacks.

1912...Watsonville. Mama, Papa and two youngest went—Cecil, nine months; and Irvine, three years. Lela Denio came to her first convention, and only had Sproulie. Eldon McPhail fell in garbage pit. I don't know how many were there. **Irvine Weir, Wm. Jamieson, Edie Weir, Florence Langworthy, Carl Wren, Jack and May Carroll**.

January, 1913...Ritzmans' home in Filmore. **Jack Carroll, May Carroll, Carl Wren, Florence Langworthy, Dorothy Wood, Wilford Allington and others**.

November, 1913...Ritzmans' home in Filmore. Just Papa went. Other conventions, Schullers' home out of **Watsonville**, twice.

Then another one at **Ritzmans' in 1915**...**Jack Carroll, Irvine Weir, Elisabeth Jamieson, Florence Langworthy**.

January 1916...Ritzmans'. **Jack and May Carroll. Eddie Cornock, Florence Langworthy, Dorothy Wood, Dave Christie, George Walker**. First met Prim & Gladys' parents. Gladys and Prim were toddlers and Edie in buggy.

1918...At Orick [Orcutt]. At Jim Hill's place and tent on a vacant lot near. **Eddie Cornock, Jack Bell, Will Allington**. Slept in Hills' garage and at Pruitts and other places.

1919...no convention. Then first **Bakersfield for 50 years. (1920 or 1921)**.

I was quite young when I had serious thoughts about God. My parents seemed happy with the Truth and that they had found what was right. When an uncle passed away, my father said we should think, “What if that was me?” “What” – somehow, I felt I hadn’t that in my life. When I was fourteen my father took Lawrence and me to convention at Filmore. Mama wasn’t able to go. Lawrence and I both took our stand and were baptized. Elisabeth Jamieson and Florence Langworthy took a special interest in me and I can never forget that day. There were two other girls and one woman.

As I went through my teen years, there were many temptations and the fear that I was losing out on something, but never felt I wanted to go into the world. The Lord always provided some interest for the next step. We had Workers with us quite often, as not many homes open for them then; and always convention and Special meeting to feed and encourage us for the ups and downs. Through

God's mercy and kindness I hung on through the years; and by His grace and mercy I can finish, I hope, as long as the love for God and His people keeps on. I know God will never fail. Am in my 80th year and am so glad to have known the Truth in my youth and what a rich life can be for God's children.

Additional History by Ina (Jones) Hill (mother of Ina Hill who wrote the above Account)

We were married September 14, 1894, in Hartford, South Dakota by a Methodist preacher, Rev. Redfield. We moved onto Jim's parents' farm and rented it as it had been foreclosed on. His folks lived with us for ten years as Grandma was a cripple from an open ulcer in her leg. Dad taught school one year before he was married and seven years after. He farmed in the summertime and taught school in the winter.

We came to Paso Robles, California, in the fall of 1904, where Grandma Jones and her family had come earlier. We came on an excursion train which cost a little less than regular fare. We had a bad wreck near Truckee, Nevada, when some cattle cars broke loose from a train ahead and rolled back and hit us. None of us were hurt except Uncle Jess who was washing his face in the rest room and he got a bad bump. We came west because of Dad's health. He had heart trouble and the winters were too severe. We moved in with Alex and Verna McPhail. Pa built a room on their house for them. Then we bought a place at Oak Flat and later bought the ranch on the way to Shandon.

Willie Jamieson and Irvine Weir were the first workers to come. At first they just visited and then they decided to have meetings in Paso Robles in a tent. Our first convention was in a little building in Paso Robles — later we had a special meeting at our place, about 1913.

The first convention at our place must have been in April 1907, the time the river flooded and Pa got in a boat and tried to get to the other side to get the preachers as they were at McPhails and the crowd all at our place. Don Garland's father was there, he and his wife were on their honeymoon. **William Irvine got in the boat and it tipped over, and he almost drowned.** Pa and Delbert were baptized in Lake Isabel and a year later I was baptized by Willie Jamieson in the Sand Spring.

The very first convention that was held in Paso Robles was a small one — the workers were Irvine Weir and Willie Jamieson. The people that were there were: Wiebes, Waites, McPhails, Hills, Mrs. Hilton, Esther Hansen and Hilma Johnson, and it was for one day only. In 1907 convention, the workers were Willie Jamieson, Irvin Weir, **William Irvine** and (Jack Carroll?). Later on Florence Langworthy, Elisabeth Jamieson and Edie Wier came.

Source: The James & Ina Hill Clan, The Hanson Book Company, Portland, OR, Chapter 1, page 9:

California #5

Early History of the Gospel in Bakersfield, California

By Jack Stancliff

In order to give a history of the Lord's work in the early days here in Bakersfield, I am going to try and set down a few things I remember. Obviously, I wasn't around in the early days, so what I present here is what I remember my folks (Clifton and Talitha Stancliff) and family sharing, including my brother Leo. Others who shared memories with me include our Uncle Arthur Stancliff, Hugh Denio, and Jim Bone. Also, having had the privilege of spending a year with Uncle Willie Jamieson while I was in the work, he shared a few facts as well.

Irvine Weir was with George Walker and William Irvine when they came to America in September of 1903. Irvine Weir came out here to California in 1904 and contacted Clyde Brownlee in Long Beach. Clyde was the father of Harry Brownlee, who later went in the work (1934). Clyde tried to help Irvine with the gospel work, but **Irvine** himself was confused on some points. The gospel really got started in earnest when Willie Jamieson came to California. Jim Bone remembered it as September of 1905. **Uncle Willie and Irvine Weir had their first mission together, according to Jim Bone, in September of 1905 in San Luis Obispo, and that was where Bert and Retta Waite heard the gospel and professed. Their home was the first open home in California. They were the parents of Eva Waite, who later married Jim Bone.**

In November of 1905, according to Jim Bone's account, the workers moved to Paso Robles and set up a tent on the northeast corner of Thirteenth and Spring Street. It was there that the Hills, McPhails, Weibes, and others professed. On Christmas day, a few miles up the Salinas River at Lake Isabel, twenty-five people were baptized. **In April of the next year (1906), while the tent was still up, they used it to hold the first convention in California and perhaps in America.** That was the year of the major earthquake. The workers were gathered at Paso Robles, waiting for William Irvine, but William was detained in San Francisco, helping with the fires etc., after the quake. They waited until he arrived to hold the convention. The earthquake occurred on Wednesday, April 18, and the convention began on Sunday, April 22.

Two people from the Bakersfield area made their start in those days. One was Benjie Denio. She was the wife of John Denio, the oldest of the original Denio boys. John professed forty-five years after Benjie (in 1951), when Gladys Porteous, Hazel Pierce, and Isabel Boyd had meetings in a portable hall on Truman and Birdie Denio's place.

The other person from Bakersfield to profess at Paso Robles was Jake Compher. Jake was the father of Pauline Denio and grandfather of Justin Denio. Justin married Florence Middleton, and they had the meeting in the home where my folks and I went before I went in the work. The other children of Bill and Pauline Denio are Bernice Severson, Evelyn Huddle, and Mel and Jim Denio. Jake had a difficult life because his wife was opposed to the Lord's way and made Jake sleep in the chicken coop at times. Jake would frequently go up to Balance Rock in the mountains to a cabin my folks had and would find a little peace there.

The next convention was at San Luis Obispo in January of 1907. It was after that convention that Willie Jamieson, Jim Martin, Elisabeth Jamieson, and Esther Hanson went to Oregon. Irvine Weir, Walter Slater, Edie Weir, and Florence Langworthy then came to the Bakersfield area.

As chance would have it, one day in 1909, while the sisters, Edie Weir and Florence Langworthy, were walking down the road at Old River, they met Grandma (Emily) Bone, Jim and John Bone's mother. The sisters had been anxious to meet the parents of the three boys who were coming to their meetings at the schoolhouse, bringing a nickel each tied up in a handkerchief. Needless to say, the workers did not accept the nickels, and this made an impression on Grandma and Grandpa Bone. So when they met on the road, Grandma Bone invited them to come and stay with them. Edie and Florence did so and had a mission in which only Grandma Bone and young Jim Bone (age 12) professed. Then the Bones had all four workers in their home. At that time Mr. Bone was very friendly, but later he became very opposed to the truth.

For a time, the Sunday meeting would alternate. During one of the meetings in the Bone home, Lela Denio, a daughter-in-law of Grandpa and Grandma Denio, professed. Lela was a sister-in-law to Benjie and Birdie Denio. Lela was holding Sproulie in her arms as a baby when she stood up. This would have been about late 1909 or early 1910, because Sproulie was born in 1909. Lela went on faithfully by herself for the next 9 or 10 years until her husband Hugh professed at Orcutt convention in either late 1919 or early 1920. Lela would harness the team up and take the children to the meetings and convention by herself during the years before Hugh professed.

Sproulie went in the work in 1931, and he and Don Garland were the first to take the gospel to Korea. Sproulie's brother Truman went in the work in 1933, the same year as my brother Leo. Truman went to the Philippines in the late 1940's, and their sister Lena went in the work about 1935. Carl Denio went in the work about 1937. Lela and Hugh's other son Ken, along with his wife Ann, lived on the old Bakersfield convention grounds for many years.

After Lela Denio professed, gospel meetings were held in the Fruitvale and Rosedale area. It was there that Grandma Denio and Daisy Stewart professed, as well as Mary Brown. Later, a Sunday morning meeting was established in the Brown home because they didn't have transportation to go elsewhere.

There was a convention in 1909 on the Jim Hill place [Paso Robles], which was right across the river from the McPhail place. After this convention, Bessie Dunkin and Florence Langworthy came to Bakersfield and got the Sunday meetings started, alternating between the Brown's home on the southwest corner of 6 th and N Streets and the Bone home.

The first convention for the Bakersfield folks was in Filmore. The girls had gospel meetings in the Norris School in Bakersfield, and it was there that Grandpa Jim Denio professed. That schoolhouse is preserved as a replica in Pioneer Village (Kern County Museum).

Jim Bone was the first of the Bone boys to profess (1909), and later John professed. Jim and Eva had four children. Their daughter Mable married Roy Slater. Their oldest son, David, married Kay Hill, and David was later killed in a plane accident. Jim and Eva also had another son, Bernard, who married Wilma McKnight and a daughter, Mary, who married Milne Stearns. Mary and Milne Stearns had the convention at Buttonwillow from 1970 until Mary passed away in 2006. Milne kept the convention two more years (through 2008). Now, since 2008, Bryan Bone's family has the convention. Bryan is a grandson of Jim and Eva Bone, a son of David and Kay. Mary and Milne's daughter Barbara has been in the work in Eastern Europe.

Jim and Eva Bone had the convention grounds at Gilroy for many years, beginning in 1956, and were people who possessed a wonderful spirit. Jim's brother John married Eva Hill, and they moved onto the Parma, Idaho convention grounds after the Fishers moved off the place. Later, their son Lloyd and his wife Esther bought the Parma convention grounds from them. We met with John and Eva in Tulelake, California for union meetings when my folks had a cattle ranch in Alturas, California from 1948 to 1951. Note: The two brothers, Jim and John Bone, both married women named Eva. Jim's bride was Ēva (pronounced with a long E, as in "seed"). John's bride was Ėva (pronounced with a short E, as in "met").

I might put in here a little concerning Jack Carroll and Willie Jamieson, as they were so instrumental in their influence in the truth through those early years. Jack first came to America in May of 1904 and spent the early years in the eastern part of the country. I am not sure what year he first came to California, but perhaps 1910 or maybe even earlier. Jack upheld the standard of Christ as well as any worker that I have ever been in contact with, and he had great respect for Paul and his ministry. A lot of the time when he would speak, it would be concerning Paul and his epistles. He was a very humble man but also a great leader.

There came the time in the early 1920's that he and Willie felt the need of someone to go to the Orient. It seems that it was a very wise decision to have Willie, who was a great pioneer, go first to China in the early 1920's, and have Jack stay here with the oversight of the work on the West Coast. Willie and his companions went through many dangerous experiences in China, including hiding in a barrel when in danger of death. They lived in constant fear of being put in front of the firing squads. Some of his companions just couldn't stand it and ended up having to leave the work because of their health. He then went through the experience of the internment camp in the Philippines during the second World War. Jack passed away in 1957, and Willie passed away in 1974.

It was sometime between the convention in 1909 and when my folks professed in 1920, that Uncle Willie and Jack Carroll had a meeting on the grounds of Alec McPhail's place. **William Irvine was the man that both Jack Carroll and Willie Jamieson had heard first and professed through.** Carl Wren told my dad that **Irvine** could keep an audience spellbound for 3 hours. They had seen things in his life and in his words that caused them to question his integrity, and so they asked to have this meeting at Alec McPhail's place. **William Irvine** made the statement to Uncle Willie and Jack Carroll that he felt like he had gotten beyond the place of needing to pray, and it was then they realized that he had strayed from the lowly way. A feeling of need is so essential, and seeking the Lord's help is far more important than great preaching. All through his life, Uncle Willie was deeply affected by this. He often mentioned that the thing he feared the most was being up in front of God's people without the Lord's presence. He feared what Willie was humanly being the thing that would affect God's people.

I will insert an occurrence that I had after leaving the work. I was doing appliance service work for Wayne Ramey and Bruce Grow in their Airport Appliance business they had at the time. Wayne dropped me off at a very fancy wealthy home in the Lake Tahoe area, and I was to work on a vacuum cleaner for this lady. I started to look at the vacuum cleaner, and the woman started talking. I immediately turned around and asked her if she would happen to know **Jack, May, and Fanny Carroll**. Her voice was the giveaway. She told me she was their sister, and I believe her name was **Mrs. Perrott**. She was all made up, wore lots of jewelry, and had a very fancy home, but at one time she and her husband had been in the work. They had been a part of God's true and living way, but there were things that they were unwilling for. Jack Carroll was very firm in holding to the standard of Christ, and it didn't matter whether it was his own brother or sister, or those that had professed in his meetings, or those in the work; Jack held firm to Christ and his standard.

I might mention another thing that Carl Wren told our dad, and that was that one year he was a companion of Willie Jamieson, and after they divided up the funds after the workers' meeting to go to their new field, their portion was 25 cents. They left the workers' meeting, walked down the road, found some vegetables that had fallen off of a wagon, and ate them. They went a little farther, found an empty chicken coop, and spent the night there. They were off to preach the gospel!

In 1919 Eddie Cornock and Wilfred Allington had a mission in Bakersfield, and there were about 20 or so that professed. Some who professed at that time were Alice Froelich (who later was in the work and went to Germany), Birdie Denio, Mamie Philips, and many others. The workers then went to Orcutt to prepare for convention, and it was there that Hugh Denio professed (the father of Sproulie). After the convention, Eddie, Wilfred, and Jack Carroll came back to Bakersfield. Jack Carroll gave our mom the invitation to the gospel meetings, and Pop had Mom go to the meeting first. She came home and showed Pop the notes she had taken. Mom and Pop stayed up until 2:30 a.m., looking up the references.

Pop had claimed to be an atheist, so he didn't really know the Bible. However, after Mom came home with her notes from the meeting, they got down the old family Bible and looked up the references. Leo remembered that when they found out how the ministry was supposed to go out, all Pop would say is, "That is what the Bible says!"

Pop and Mom both went to the next meeting, which was supposed to be the boys' last. The workers had these two or three missions they were going to close, so they said that they would like to have some home meetings. A person would feel that they meant to have home meetings in some of the homes of the people that had professed in their meetings. Pop went up to them after the meeting, though, and said he would like to have them come and have meetings in our home. The folks had a very small home then, but the workers came, and it was in about the 5 th or 6 th meeting that both Mom and Pop professed. It was on March 20, 1920.

We will always be thankful for the love for the Lord's way that our folks had. The first year after our folks professed, the workers moved the convention to Grandpa and Grandma Denio's place, and Pop helped prepare for the first convention there. Things were very primitive then, but the convention was at Denios' until 1969. It was then moved to Buttonwillow, where it is presently.

Pop wanted to go in the work, even though he had 3 children (Leo, Bob, and Laurena). The workers told him that he was just where they wanted him to be. He had a little black book, divided into 3 parts. In the first part, Pop listed the "hot prospects," those he was "MOST HOPEFUL FOR." The second part was those he was "HOPEFUL FOR." The third part was those he wanted to "KEEP IN CONTACT" with. When there were gospel meetings going on, Pop would frequently take those of us of an age of understanding with him to look up some of those folks. I can remember some of the things he told them. Some folks said, "Well, if what you say is right, Mr. Stancliff, then there won't be many saved!" Pop said, "Well, how many went into the ark?" They would answer, "8!" Pop replied, "Wouldn't you want to be one of the 8?"

A man that I should mention, in conjunction with my father's early days, is Charlie Cook. Charlie had professed in Canada, and it is my understanding that he was quite wealthy when he professed. Charlie helped others out and had given his wealth away. The workers said that wherever there was a need, Charlie always seemed to end up there to help out. Pop had to lead the meeting before he had professed very long, and Charlie was a great help to my dad with his wise counsel in those early days. When Charlie died he had nothing, but Pop paid for his funeral plot at the old Union Cemetery. It is close to where Grandpa and Grandma Denio, Bill and Pauline Denio, and Jake Compher are buried.

The folks had the meeting in their home for many years, and for a long time it was at 408 Oregon Street with the two tall trees out in front. They not only had the regular Sunday morning meeting, but often they had union meetings there with all the friends in Bakersfield. Sometimes there were over 100 people, with some having to sit back in the kitchen and down the hallway. It was just a small 2-bedroom home with 1 bathroom. Our folks had a lot of company. Workers would stay there, and folks would stay after meeting for meals that Mom prepared.

Perhaps I can relate a little about some that I remember from the early days around Bakersfield. I can often remember my dad talking about spiritual things, especially with Uncle Arthur Stancliff and Hugh Denio. Arthur had professed in Oregon through Bill Corcoran, and then he moved back to Bakersfield and got married to Alma. He lost contact with the truth. However, Uncle Arthur saw a group assembled often, where the convention grounds later were at the Denio place. Uncle Arthur stopped and talked to Grandpa Denio. He asked Mr. Denio about what was going on. He told Art that he wouldn't understand. So Art asked how the preachers went out, and Grandpa Denio told him. Art said, "Well, that is just like what I met in Oregon!" Grandpa Denio told him, "Oh no, Art! You wouldn't understand!" Art asked how they met, and when Grandpa told him, Art said, "That is just like what I met in Oregon!" Grandpa said, "Oh no, Art!"

Finally, there were gospel meetings Eddie Cornock had, and Grandpa Denio said it would be OK for Art to come. Art asked Eddie if he had ever heard of Bill Corcoran. Eddie said, "Yes!!! Bill Corcoran was my first companion!" Art reprofessed and was a very faithful man who loved the Lord's way for the rest of his life. Art's wife Alma professed, but she didn't very often come to meetings. Alma came to a couple of meetings at convention and a few times to the Special Meetings at Fruitvale School. Alma made it quite hard for Art in many ways, but he kept a wonderful spirit. Art worked for many years for our father in Pop's welding and machine shop. Art led the Sunday morning meeting at the Denio place and the Sunday night meeting at Carver's place for years.

I might insert here a little from a lady named Miriam Murray. She and her husband Peter have a meeting in their home in Lafayette, Louisiana, and she is the daughter of Newton Bowman. Newton was in the work in California and Arizona between 1928 and 1937. He spent time with Frank Dennison and Ralph Blackburn and was there in the work when they got the Casa Grande convention grounds ready originally. She asked if I could add anything concerning Arizona, and the only thing that I can remember (from my folks telling me about it, as it was before my time) is that they went over and spent time traveling around in Arizona with Frank Dennison, Ralph Blackburn, Mae Dennison, and Ercel Gonce. There were very few friends to stay with in Arizona at the time, and it seems that they had to rough it some.

Other missions I should mention that took place in the Bakersfield area in the early days were the missions that Tharold Sylvester, Carrol Stevenson, and Willie Jamieson had from approximately 1938 to 1940. In Bakersfield, they contacted Mrs. Heilman. When they knocked on her door, she was by her bed, praying for preachers to come like she read about in her Bible. She professed and was very faithful. She had a husband by the name of Jack and a son by the name of Jack Jr., and they were both alcoholics. Her husband beat her and broke her ribs and hip. I remember the folks would take her to meetings, and they would ask her to go out to eat with them. She would say, "No, if Jack comes home I would want to be there to fix his lunch."

Another couple of ladies that professed in those meetings in Bakersfield were Mrs. Kush and her daughter Mary. Mary later married my brother Gerald. After Carrol had contacted them, he came back thrilled and said that he had made contact with a woman who wanted the truth. Both Mrs. Kush and Mary professed, and her husband was very opposed. One time he said that if they went to the meeting that day, he would shoot them when they came back. They went to the meeting anyway and kept on going.

They also had meetings in the Shafter area, and it was there that the Cassous and the Showalters professed. Lawrence and Alice Showalter later had the meeting in their home in Petaluma, California, and their daughter married Fred Fritz who is the brother of Ardath Fritz in the work in Canada.

Ron Rudolph mentions that during the second World War, when gas was rationed and tires were poor, a lot of the friends from Long Beach, Los Angeles, and Pasadena would charter a Greyhound bus. I don't remember the buses that well, as we lived in Bakersfield and commuted. The convention was in October in those days, and sometimes ice would form in the metal washbasins that you would fill under a tap. Most of the folks slept in tents, on straw ticks. We would move the old outhouses about every 15 years.

Grandma Ella Carver was another wonderful woman. She and her husband, Jim, lived out on a farm in the Fairfax district of Bakersfield when that was all just farmland. Later, probably around the late 1940's, they moved into Bakersfield to a home that was

just south of Brundage Lane and just east of Chester Avenue. They had the Sunday night meeting there for many years. Ella professed probably around the time that Eddie Cornock had the meetings. Jim professed at Bakersfield convention in 1947. Ella's granddaughter, Lavere Langston, was sitting on the same bench, close to him, when he professed. This was shortly after the 1947 mission Leo Stancliff had at the P.G.&E. hall on Oak Street in Bakersfield. Alice Froelich and Illa Vincent helped him in this mission, and it was after Leo had come home from the internment camp. Lavere Langston is married to Orvel Langston and lives in the Crescent City area.

Newton and Violet Brown also professed in Leo's 1947 mission. Newton was a brother of Charlotte Brown, who was in the work, and Violet was a sister of Dottie Deaux, of the Los Angeles area. Others who professed in that mission were Glen and Virginia York and Glen's brother, Lenmore York. Glen and Virginia had the meeting in their home for many years, and Newton and Violet later moved to Seattle. They had a meeting in their home and got the workers' mail for many years. This mission that Leo had was right after the mission he had in the company-run town of Feather Falls with Dan Hilton, where so many professed.

I want to just briefly mention my brother Leo's internment. Leo and Herman Beaber first went to the Philippines on January 4, 1940 and were captured sometime in 1941; we didn't hear from Leo for 3 years and 6 months. We got the news of Leo's release from prison on March 8, 1945. We remember the date so clearly because it was the night before our sister Laurena was to get married to George Escola. A telegram came to the door. Pop opened it, and it said **Leo Stancliff** was safe. Also rescued out of the same internment camp (Los Banos in the Philippines) at that time were **Willie Jamieson, Herman Beaber, and Cecil Barrett**. I will always feel that it was a marvelous blessing for the others to have Uncle Willie Jamieson with them, with all that he had gone through in the early days here and later in China. He had a wonderful spirit and Godly influence.

After Leo returned from the internment camp (the folks not knowing whether he was dead or alive for 3-1/2 years), and after those missions that Leo had, I remember standing on the pier in San Francisco with my folks when he was leaving on the boat to go back to the Philippines. The ticker tapes began to break as the ship pulled away from the dock. It was not an easy time for the folks, but they wanted to encourage him to go and be spent for the Lord's dear sake.

Another couple that I should mention is Mr. and Mrs. Ayers. Winnie was an especially fine woman and was the sister of Tima Hutchison of the San Jose area. She was a very capable woman with a wonderful spirit. Their one daughter Ruby married Milton Sparks, and they lived in the Santa Cruz area. Later they moved to Oregon, and their one son, Glenn Sparks, has been in the work for many years. The Ayers came out from Colorado where they professed.

I professed at Bakersfield convention on October 19, 1946 when Willie Brown was leading the meeting and after we had set through a mission in Santa Cruz that summer. Some years later, one of the friends in New Zealand (who had been in the work in Southeast Asia) mentioned to me that he had been at that convention and that Willie Brown told me to stand on the bench because I was so small. We always sat in the front row with Pop.

There are many who went in the work from the Bakersfield area. To begin listing them, Sproulie, Truman, Lena, and Carl Denio, Alice Froelich, and Leo Stancliff were some of the first. Then there was Hilda Hansen, Barbara Stearns, Karen Bone, Marilyn Denio, Richard Wulf, Richard Den Herder, and Jon MacDonald. Another dear sister, although she didn't start out from Bakersfield, is Esther Jones. Her mother lived in Bakersfield, and Esther spent her last years in Bakersfield; she was a great help to me before I started in the work.

I would like to express my thanks to those who have helped put this together. Special thanks to David Goss for editing and to my daughter Shannon for all her help. Many thanks, as well, to those who have sent in help with names, many of which were before our time. Glenn and Elaine Linderman, Wayne Ramey, Ellen Larson, Julie McMurphy, and Mel Denio helped a great deal with editing names and correcting the document. Ron & Pat Rudolph and Lavere Langston added some of their memories, and Shirley Davidson and Miriam Murray sent some of the old pictures. Glenn Linderman kindly edited the pictures in order to give the name notations and make them better for emailing.

On this later version 7.3 Mary Krejci (Jim and Eva Bone's granddaughter) has been very kind to supply additional information and correction to help improve this document.

Version 7.3 – Year 2009

See: Carroll Family Tree

California #6: Walter Slater Family Reminisces of Early Days By John Blair

Willie and Walter Slater arrived in Paso Robles to find Irvine Weir had put a tent up, but before they started they needed a workers meeting so that their efforts would be united in carrying the true Gospel. The three young men ages ranged from 21 to 23, and time in the work not more than 2 years so neither of them were seasoned ministers of the Gospel. Therefore, God performed a miracle giving

them good seed to sow as they gladly gave themselves to follow the master in the way just as the first disciples did. The proof of God's handy-work today is that the same seed is still producing the same fruit, and the same sweet fellowship.

Walter Slater often spoke to us of one of his great joys, the first open home in California—the Bert Waite home in Paso Robles. Why Paso Robles—a town at that time so remote and isolated came the true ministry to an area dominated by Mennonites.

After reading Elma Wiebe's family background beginning in Russia—a grandfather, a Mennonite preacher—a grandmother who's faith was so very strong in the New Testament ministry that her dying request of her 12 year old son that he would search 'til he found it. She knew he would find in his lifetime a ministry like Jesus sent into the world, this God given faith, God given revelation. After grandmother died in Russia, the family came to USA, and no doubt with Mennonite connections to Paso Robles.

Is it too much for us to believe that such faith exposed to God and also exposed to her 12 year old son, that it would be too much for God to raise up young men and young women to carry the true seed to Paso Robles, an answer to a grandmother's prayer?

The following coincides with Elma Wiebe's account of Early Days. In 1903, 5 young men in their early 20s sailed from Ireland and arriving in the USA, went to separate parts of the country for the purpose of sowing their lives as seed. The seed of life had been sown in their hearts in Ireland and now they wanted to share the word of truth in the USA.

George Walker stayed on the East Coast, but Irvine Weir came to California by train arriving in Los Angeles in October 1903. In Ireland they would often use a street corner to preach the Gospel, so Irvine was preaching on a street corner in Los Angeles when Walter Slater heard him. Walter, then a 19 year old boy raised in the Methodist Church, was very impressed that for the first time he saw a man doing what he was saying, and going just like Jesus sent the New Testament Ministry. Walter was so impressed with the work Irvine was doing, he left his mother and father's home in Pasadena to follow in becoming a companion in the work Irvine was doing.

The two of them together on their bicycles traveled often on the beach at low tide, roads were often wagon trails from Los Angeles to as far north as Paso Robles. Sometime before Willie Jamieson arrived in 1905, Irvine met the Brownlees who were doing missionary work.

As Willie Jamieson arrived in 1905, Irvine Weir somehow took a tent to Paso Robles, no doubt by horse and wagon, as no train service would be there until 1915. He left Walter Slater to wait for Willie's arrival in Los Angeles. Walter often spoke of meeting Willie, "a young boy with a scotch cap". Willie's memory never recorded this.

Willie could not have traveled from Los Angeles to Paso Robles without going with someone like Walter who had made the trip many times before—no trains, no roads, just dusty wagon trails.

Elma Wiebe's account said that Willie and Walter went together out in the country where the Waites and Hamiltons professed, and in town—in the tent—Irvine Weir and (companion).

Nevertheless, God's seed was sown in good ground and the heritage is left to our generation still bearing fruit. Elma's account lists them by name, a partial list. 3 years later my mother took her 3 babies by horse and buggy, Everett 4, Omar 2, Bill 6 months to the Valencia hall to hear Irvine Weir and Adam Gerlach, and she began her journey in truth, Dad 2 years later. Everett finished 62 years, a servant of God.

If Irvine Weir left any questions, he is remembered in gratitude by many today. Walter Slater valued Irvine's sacrifice for bringing Truth to him, and as his companion sharing adversity for the Gospel Sake, and loved to quote Heb. 6:10 "For God is not unrighteous to forget your work and labour of love you have shewed toward His name..."

We are glad for those who placed themselves where God could use them—leaving our generation a Goodly heritage. We have witnessed the passing of the former generation with the understanding that from seed to harvest God's work as the husbandman is still waiting for the precious fruit of the earth.

Walter's family Remembers.

California #7: From Wisconsin to Santa Barbara, California

By Ruth Harvey

JANESVILLE, WISCONSIN

My mother and I first got in touch with the Truth or Gospel in Janesville, Wisconsin through an Aunt who lived out in the country. Two servants of God (Willie Edwards and John Halb) had come into their part and got a little white school house to hold Gospel meetings in and had these meetings every night except Saturday. It was a locality of rich Scotch farmers.

They had built their own church (Scotch Presbyterian) and hired their own preacher. As meetings went on, and Willie began showing their religion to be false, there grew much opposition and such intense hatred—even threatening tarring and feathering—and finally several banded together with guns to go after the brothers, so they were forced to leave there, which they did, but not before my Uncle and Aunt, a school teacher, and a cousin professed.

Before this time, there had been a **Christian Convention in Toronto, Canada** and a good number of workers or servants had come over there from the British Isles. These meetings were held in 1905 [should be 1906], and from there they were scattered to the southern states and as far West as Minnesota and Missouri.

Willie Edwards had worked in Wisconsin some before coming south and had a few nice folk to profess further north of our home town. Willie and Elisabeth Jameson came to California in 1906 or 1907.

Between the time of the Toronto Convention in 1905, [should be 1906] there was a very small convention in Chicago; and my aunt and the school teacher had gone to it and when they came back, my aunt was full of the “true Jesus Way” and talked to us whenever she came into town to shop. My mother always listened so hungrily. My father died before this and left her with us three little girls (There had been two wee boys also, but they died in infancy:).

Finally, after some time, Willie came back to make a hurried little visit and my aunt was determined that Mother and I should hear this Gospel; and they arranged for a Sunday A. M. meeting in their home out in the country. Willie had talked some on Saturday P.M. to my mother while my aunt shopped, and my mother was really anxious to hear more.

So she and I took our little pony and buggy and went out there Sunday morning. Willie knew my mother was brought up very religiously and was a member of a Scotch Presbyterian church in town. My father was on the church board and was very religious and very strict with us as a family. He always read and prayed with us from the Bible. Willie felt he must try and make clear to her that the so-called “churches” were not God’s way, so come down on them severely. But Mother listened and then before he closed that meeting gave us a chance to profess and we both did. Of course, we didn’t know anything but we believed what he preached and my aunt’s testimony also; and for some time just held onto that belief or that “unconditional yes” until we got help.

In 1909 [should be 1907] there was a convention held in my home [Janesville] the first in Wisconsin—a new house that rooms left out and all ate and cooked in basement. Willie sent his sister Annie and her companion to our home, and they did much to help us in every way and worked a mission out in the country where the Carlsons professed—a mother and three boys and an aunt; the father so upset and bitter just left the family and went out-of-state.

Later, two of these boys were amongst the first workers to go to Sweden; the older boy, Edgar, after a good many years over there married and moved back to Janesville and had an open home. Clarence stayed at it but finally died of cancer.

There was a four-state convention in Minneapolis in 1910 broken up because of Diphtheria in some sleeping quarters. We got to go there, then in 1911 it was again in my hometown—about 75 gathered that time. Shortly after, Annie and companion came to us and had the mission for the Carlsons. We were all baptised in the winter time through the broke-up ice on a river near us (none of us 7 wanted it put off til Spring.)

TO SOUTH DAKOTA

Shortly after this we left Janesville and moved to So. Dakota where a cousin was living; not much fellowship there, but were then encouraged to go to North Dakota. This was a bad move as it was too cold for my mother, and she had too much pneumonia to live there. Before we left So. Dakota, my sister was married and stayed there; she and her family never have had any desire for the Truth. She is gone now; I keep in touch with her family.

TO CALIFORNIA

We had such wonderful fellowship and good meetings in North Dakota, but Jack Carroll (so kind) thought we should get away from there for Mother’s sake, and in 1917 advised us to come out to **Santa Barbara, California**. His sister, May Carroll, had been here for some time getting her health back; she was ready to go out again, and Jack wired her after Page, No. Dakota Convention in 1917 to hold the house, and we would come out and take it for a time and look around. He advised us to go to Pasadena as it was not so expensive to live there.

Willie Jones and Mary Hunt, old friends from Janesville, Wisconsin, who had followed us to No. Dakota, decided to come with us out here. So we landed in Santa Barbara on Nov. 21, 1917. A most beautiful day. Dave Christie and Wilfred Allington were at the depot to meet us. May and someone else cooked us such a good dinner and from then on, we were on our own.

There was a widow woman and a daughter studying to be a R.N. and another family—a mother, her older R.N. daughter and two other daughters, these had no place to meet and Dave asked Mother if a Sunday meeting could be here, and she said “yes”. Dave left for the North right away but he and Eddie Cornock were here one Sunday alone with us. I can still remember what Eddie spoke on that Sunday.

The older daughter R.N. of the folk here wanted to go out in the work with May, so May took her, but in a few weeks(?) she deserted May and came home. They met with us for some time, then the mother died with cancer; the father thinking he had it also, took his own life and the rest of the family, except two boys, left here and drifted sway; one girl died in child-birth—a sad family indeed.

A family (by now I don’t know the date) came in from Vancouver—Mrs. Proctor, a widow woman and her two daughters and granddaughter moved in and her sister. Mary and Willie had both got work and were married—Mary to a man who later has been so hearty and had an open home. Willie had three children (two girls and a boy) but none has ever had any heart for the Truth. Mary and Joe had none. This town and around it has been tried for the Gospel but has never opened up.

Mrs. Proctor’s youngest daughter was killed in a bad car accident not long after they moved here. The other daughter and two granddaughters still live here but have no desire for the Truth. Not long after, a Mr. and Mrs. John Emslie and family came in here from Canada and were followed by her parents. Mr. and Mrs. Hunter and later two sons and their wives moved in, and a Mr. and Mrs. Mills and their four boys came from the East, and for a time we had a large Sunday A.M. meeting. Wed. eve. meetings were at Jones. He lost his first wife with cancer, the mother of his children; later married a girl from Texas who has been a wonderful mother to his children.

For awhile, we were only 8 meeting here—older ones. Jack C. called all the older ones the “ancient saints”. Then in June of 1963, Bob and Maribelle Hare moved in here from Massachusetts with two little girls, Colleen 3, and Lorelei 5 months old—real young folks.

Then John and Doris Seedorf came here with two little children—Cindy in Kindergarten and Joey about 3 weeks old. How we did enjoy them and their young, fresh testimonies.

Now down through the years since other young people have come in and young married couples, and oh! how we have enjoyed every one: Stan and MaryAnn Huddle, Larry and Linda Cobb, Jack and Nancy Paddon. Jack and Nancy have added a baby boy, Scott, to our midst. In Nov. of 1975, Ed and Patricia Waldspfel, their two boys, school age, and a little girl moved to Goleta. I forgot to say, in the Fall of 1966, the Gonzalez family moved in with a family of three boys and two girls. They have all grown up, but boys still at home working with their father. The Troelsons came a few months later—father, mother and grown daughter. They moved away to San Diego after a few years.

With so many young folks, their parents and friends and relatives have visited them over the week-end. Two Dunnett girls (twins Barbara and Brenda) work here, too, so we quite often have had visitors over Sunday.

The two Hare girls, now 15 and 16 years old both have nice little words in the meeting. Little Roddy decided at Buttonwillow #2 convention in 1976 (9 then) and it's surprising what he gives out to meeting. Mrs. Mills died some years ago and Alex just last Sept. Their family keep friendly. Mary died Dec. 1975. Joe still is lost without her. How I miss her.

Willie Jones and I are the only 2 left now of those who came here in the end of 1917. He is over 94 and has trouble with his limbs. I stayed twice with the Hare family after I left the hospital with heart attacks the end of last year and beginning of this year; and Oh! how I enjoyed it. Oh, how kind they have been to me in every way. I'm sure I'll never be able to repay it. Oh, how the years have flown and such wonderful privileges I have had through those years; how unworthy I am indeed, but as the verse says "eye hath not seen nor ear heard" etc. the wonderful riches found in no other place but His family on earth.

Now this year (Dec. 1977) the meeting has been divided—half are still with me and the older ones. And Larry and Linda Cobb have the young ones. Hares and Waldapfels have Wed. eve. meetings. Also MaryAnn's mother and brother, Kevin, are here to live. My mother's request was to keep the home here open for meetings and my sister Lena's sake. She died in 1925 and my sister in 1947.

By Ruth Harvey
January 1976

California #8:
Napa Valley Missions (after 1913)
(Author unknown)

After the Leens, Hiltons and others decided in the **Historic Orlanda Mission in the Spring of 1913**, the workers held a fall tent mission at Anderson, California. Deciding in this mission were the Loomises, DeBerrys, Vincents, and Pauline (Hilton) – at age sixteen. Ada DeBerry (Spitler) professed, at fourteen, in a fellowship meeting shortly after the fall.

In the fall of 1921, Ada was invited to live in Napa with her sister and brother-in-law, Henry and Hazel Schooling, where she was offered teaching positions at Oakville (upper grades), Carneros District (lower grades), or Yountville (primary grades). Moving to the Valley to teach at Yountville, Ada was the only professing person in the county. Except for a professing shepherd, Mr. Meeder, who lived in Sonoma County, the closest friends for Ada to visit lived in Berkeley.

The first servants known to visit the Napa Valley were Eddie Cudding and companion, who, at an undocumented time before 1921, came to find a Mrs. Packard, a Yountville lady who had a brief knowledge of the Truth.

In the spring of 1923, Richard Meikle and Albert Joyce first delivered the Gospel to the Valley. A tent was set up as the meeting facility, while personal invitations were extended through cards. Ada DeBerry was understandably elated to hear of the mission to be held near Third Street and Randolph(?) in Napa. On her way to the first meeting with her sister and brother-in-law, who had received the invitation, Ada met Baptist-minded Emma Bartlow who was sweeping her sidewalk. Following the service, Ada gave a report, which included an invitation, to Emma. Thereafter, Ada and Emma walked to and from the services together. Emma decided in the first Napa Valley mission, along with the elderly Forsythes and the young Calwell family (Mrs. Calwell was a daughter of the Forsythes). Ada rode the electric car to the meeting established in the-Calwells' north Napa home.

Richard [Meikle] and a new companion, Lloyd VanWinkle, moved the mission to west Napa—near the old Victory Hospital where the Zumwalts and the Schoolings professed. With Zumwalts soon moving to St. Helena, and the Schoolings proving to be wayside soil (at that time), six persons made up the fellowship meeting. Once in awhile, Mr. Meeder would join the young group. Mary Jinks would occasionally pick up her mother, Emma Bartlow, after a fellowship service, confused and disgusted because her mother had left the Baptist Church to worship in a dingy house. The Bartlow-Jinks family loved the outdoors and particularly camping along the Botega Bay-Jenner coastline. Emma Bartlow would happily accompany her family on the various abalone, surf-fishing expeditions, as long as she was assured someone would bring her back to Napa for the fellowship service.

Up-valley marched the Gospel: During a September mission in the Yount District, Mr. and Mrs. Penland decided. Rutherford also heard the Gospel in the summer of '23. In fact, Dale Bors Sr. and his mother, and possibly Chris and Bill, attended several of these meetings. Also during this period, a mission was held in St. Helena.

Following the spring and summer missions of 1923, a convention was held in Yountville, at the Penland Ranch—welcome news for the northern California friends.

Earlier conventions had been hosted in Kirkwood (1914), and Corning (1915 and 16), in the month of December. Although the Corning convention was hosted by the Halls (1521 Yolo Street), rooms and houses along Yolo Street were rented to accommodate

part of the congregation. After cessation of the Corning convention, to attend the annual feast one had to either make the long, grueling trip to Bakersfield (often by train); or travel north, combatting mud, to Sams Valley, Oregon.

Soon after “tear-down day” following the second convention at the Penland Ranch, in 1924, **Lilly Meikle and Amy Patterson** began the fruitful Liberty District mission. Using the Penland home for a base, the ladies, inviting the ranchers, farmers and laborers, met the Bors and Jinks families. Mary Jinks invited the servants in for a drink of cool water, prompting the comment: “This lady’s hospitality could load her to salvation!”

Mary talked to Mrs. (Grandma) Bors and encouraged her to attend the mission. Meanwhile, Dale Bors Sr. and William Jinks, while pruning the Rector Ranch vineyards together, discussed the lady preachers, and decided to attend the Liberty School meetings. Throughout the first meeting each time Dale would see the goateed Mr. Penland, Dale would remember his dad’s description of Mr. Penland looking like a Monkey peeking around a cotton bale. Because Helen Bors was working at a hotel in Monticello, in the ranching valley of Berryessa (now covered by Lake

Berryessa), she missed the first services. However, the intellectual rivalry between Helen and her brother over Biblical knowledge (“What does Egypt typify?”) prompted Helen to investigate the services. It took only two meetings for her to recognize the gospel as the truth of God.

As William and Mary Jinks’ interest increased, Mary wrote her mother, Emma Bartlow, who was visiting in Fort Bragg, informing her of the new religion they had found, and the names of the servants, Lilly and Amy. Unaware that each party was dealing with the Truth, Emma telegraphed her daughter, Mary: “Don’t make a commitment until you have heard my belief!”

Since Emma had professed, she had always hoped her daughter, Mary, would have the opportunity to hear the Gospel, but through the excitement of letters and telegrams, Emma asked Mary, “Does Lilly have a brother named Richard?” Unable to wait for an answer by mail, Emma jumped on the stage, hoping to, upon her arrival in the Valley, persuade her daughter to consider the Truth. Emma arrived in the Valley two days after “Pop and Mom Jinks” had professed, and to the consternation of both parties, they were both now in the same Family of God! Being unable to continue services at the school, Mrs. Bors constrained the girls to continue meetings in her home. Near or in the first days of 1925, Dale Sr. and Mabel Bors decided in their Mother’s home.

Van and Ruth (Bors), Woods, in the fall of ’24, noticed large tents at the Penland Ranch, and thought a circus had come to the valley! Mrs. Penland explained the significance of convention to the Woods, and invited them to the grounds. Although Ruth observed the convention, and attended the Liberty School mission, she did not profess at that time. A “pressurized” home visit by Amy Patterson one evening, which included a discussion of music, clothes, and jewelry, persuaded Ruth to decide. While Ruth destroyed her music, clothes, and jewelry in the fire of sinful indulgence, Van contributed his plane pictures. Throughout the summer of 1925, Dale, William, and others cut wood in Rector Canyon for the fall convention.

The Calwell meeting was growing numerically, but stumbling along spiritually. So as not to pollute the emblems, Mr. Calwell separated the unsaved persons, delegating them to a room away from the emblems. On a particular Wednesday evening, Mr. Calwell announced that because it was Mr. Forsythe’s birthday, Mr. Forsythe would speak to the group. Then the meeting would be adjourned for a birthday party. When walking back to their homes, the Bors and Jinks conferred and agreed that the evening’s festivities lacked edification; furthermore, it was decided Dale Sr. should write the servants to inform them of the incident.

Special meetings were of course important to the Valley folk. Usually the friends would attend Berkeley meetings, via the Benicia ferry. For the children, the cookies and pastries made a lasting impression! It was at the 1926 Eureka special meetings that Mrs. Bors decided.

When Mr. Penland became unbearably cantankerous during the convention of 1925, a new convention site had to be found, and it was Mrs. Bors that opened her heart and ranch to the people of God. She hosted the Yountville convention from 1926 to 1936.

For some time there were two fellowship meetings in the Valley: One held at the Calwell home in north Napa, the other at the Zumwalts’ in St. Helena. Despite the fact that during the winter months Silverado Trail was a one-lane mud track, the hearty patriots cheerfully trudged throughout the Valley for fellowship. The band supported area missions. The young people wouldn’t let mud keep them from being with the servants!

The early Napa Valley church survived the bitter attacks by a former servant of God upon the established, true ministry. Declaring to be a Ladden lamp salesman, **Percy Abbott** attempted to poison the minds and spirits of the young church. Visiting the Jinks’ home, sympathetic Mary Jinks listened to his accusations against **Richard Meikle**. With Richard and companion in the house, but refusing to debate with Percy, Percy’s vile spirit became even more contemptible. Mary Jinks promptly evicted him from their property.

After discontinuation of the Calwell meeting, the Deals (Eldon didn’t take part) would drive from Vallejo to Zumwalts for meeting. When the Lamberts (Mrs. Chris Bors’ parents) moved to Vallejo, faithful Ada traveled to Vallejo to meet with the Lamberts, Deals, and Stribblings (the latter family didn’t profess). When Zumwalts were building their new home, in 1928 and ’29, meetings were held in the Bors’ home. The early church had a habit of disturbing to **Lilly Meikle** – of having too many words for a tune. Nevertheless, the Christians grew in love. Dale and Ruth Bors lived in Vallejo from 1932 to 1934. It was during this era that the Vallejo church contracted the mumps.

Throughout the Spring Valley mission of 1934, conducted by **Fanny Carroll and Lilly Meikle**, Mary Jinks (Hilton) lived and worked away from home, and, feeling independent, entertained herself in meetings with writing notes and watching the boys. When beloved Mrs. Zumwalt, at the close of the seemingly fruitless mission, brokenly confessed her inability to be a light in her district, all hardness in Mary’s heart dissolved. Resolving to profess at the next opportunity, Mary was surprised when a final meeting was arranged to be

held at the Cannonball Ranch in her parents' home. Deciding the same night with Mary (sixteen) was her brother, Dexter, and Great-grandmother Jinks. A staunch fifty year member of the Christian Church, and hearing the gospel only infrequently, when visiting from Healdsburg, Mrs. Jinks' profession was a tearful shock.

Learning of Great-grandmother Jinks' decision, her daughter-in-law became irately bitter. On one occasion when bitter Emilah discovered her mother-in-law was to entertain the servants for lunch, she wired shut the gate leading to the house. Gracious Great-grandma Jinks packed a picnic lunch, crawled through the fence, and met the servants elsewhere. The tension continued to mount to the point where Emilah expelled Great-grandma from her little cottage. Her son, William Jinks, rented a house in Santa Rosa where his parents lived until his father's death. Thereafter, Great-grandmother lived with William until her death.

Baptisms in the Valley usually occurred at convention time, at various sites along the Napa River. Clarence Hilton and Mary (Jinks) Hilton were baptized near the Zinfandel Lane stone bridge in 1931 and 1937.

The elderly passed away, the young married, and new friends moved to the Valley, mostly to work on war projects at Mare Island and Kaiser Steel. Naturally, meeting changes and living locations of the original church members evolved. In 1940, the Bors returned to north Napa – Orchard Avenue. Clarence and Mary Hilton hosted a meeting in Yountville (1941), Alta Heights (1942), on Trower Avenue (1944), and on Foster Road (1946). Union meeting was held at the Pete and Willa Bosch home on Monticello Road.

Dale Bors Jr. was the first person reared in the Napa Valley to enter the ministry. At seventeen, before going into the Work, Dale (for a short period of time, with the support of his sister, Marian) led the Ukiah and Lucerne meeting. At that time, (besides Dale) the meeting consisted of women only. Dale drove to Yuba City to inform his family of his decision. After his departure each family member slipped away to his/her individual room. Having been at the Bors' home when young Dale was brought home from the hospital, and having watched him grow up in their midst, joyful, nervous Mary Hilton broke out with hives when Dale told Clarence and her of his sacred calling to enter the ministry.

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**Aunt Fanny Carroll** professed in 1897; entered Work in 1904; to New Zealand in 1905. Passed away Nov. 13, 1980, at 97. Also labored in Australia and Washington

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## Oregon

### History Since 1907, When the Gospel Came to Oregon in Dec. 1907

**Originally compiled by Ada Park in 1985**

**Retyped, revised and added to by Helen Luginbuhl in 1991**

**Edited and retyped by Lorraine Hanson in 2012**

After Esther Hanson's first convention in California in December 1907, Esther and Jack Carroll and his companion, May Carroll and Emily Wilson, Willie Jamieson and James Martin, Elisabeth Jamieson and Esther Hanson all came by boat from San Francisco to Portland. In spite of being seasick and tired of the boat, they spent the first night in Portland on the boat to save the cost of hotel rooms.

Jack Carroll and companion, May Carroll and Emily Wilson went on to Washington, and Elisabeth and Esther went east of the Willamette River to the district around Aurora. Charles Konschak professed in their first mission early in 1908 and maybe some others also. Charlie soon went into the work, later preached in Germany until he lost his eyesight. He died in Oregon after becoming elderly. *(Source, Esther Hanson)*

Willie and Jim went west of the river to Dundee where a Scottish couple professed. That couple did not continue, so nothing more is known of them. *(Source, Willie Jamieson)*

### 1908

They started their next mission January 28, 1908, in Rex, Oregon. Mrs. Garland, Ewart Garland, Margaret Garland, Fern Howard and Lilla Jenkins started. Ewart Garland married Lilla Jenkins (they are the parents of Don Garland – born in 1918. ) Margaret married Earl Knight. Fern Howard went in to the work in January, 1909. *(Source, Margaret Knight)*

Willie traded fields with the girls (Elisabeth and Esther) and went to Aurora to help Charlie Konschak and Elisabeth went to Rex to help the girls who had professed. Esther Hanson went to Washington to join Emily Wilson. *(Source, Esther Hanson)*

In the summer of 1908, Willie and Jim had a tent mission in Canby. Thirteen or more professed; Mr. and Mrs. Perry Meeks, their daughter Katie White, and their son Henry Meeks and his wife, Mr. and Mrs. Krueger. Mrs. Krueger's sister, Mrs. Myers, Mr. and Mrs. Hart, Mrs. Smith, and Mr. and Mrs. McKinney.

Willie went to Dayton, Washington to the funeral of Harry Cross although it was over by the time he got there. Tom Lyness and Harry were having a mission in Dayton – one night no one invited them home so they slept in a haystack. Harry was bitten by a spider and died on July 2, 1908. Tom Lyness then returned to Canby with Willie and helped finish the mission. All who had professed up to this time were baptized in the Molalla River. *(Source, Ida Krueger.)*

Walter Walden (born Jan., 25, 1996, died October 1, 1974) and Willie Jamieson professed about the same time. Walter had professed in England and Willie in Scotland. Walter Walden came to Oregon in 1908 (*source, Walter's wife Cora, who married Walter many years later*)

### 1909

The first convention in Western Oregon was held on the Perry Meek's farm in January, 1909. Willie said it was about one year after they arrived in Oregon. Some friends and workers came from Washington and there were about 52 present. Fern Howard went into the work. (Fern was born in 1891) Years later she became Mrs. Bill Corcoran. (Grandparents of Dan Corcoran) Walter Walden and Tom Lyness went to Washington, and Willie Jamieson and Charles Brigdon started meetings in Aurora. Mrs. Judith Miller and her son Frank and some others professed.

Ida Krueger professed at Aurora at the December, 1909 convention. Ida was born in 1893 and died in 1987.

Elisabeth Jamieson and Margaret Marshall went to Mountindale to help Willie finish a mission he had started there. Edwin Schaer told this at the Randolph, AZ convention October 10, 1960. "I was not yet fourteen when I heard the Gospel. Willie Jamieson came across our pathway and we began to see things we read of in the scriptures. The thought came to me, you can go in for this sometime and go out and preach. Willie Jamieson came across the water to bring the message. You can do that and go to Switzerland where your parents came from. A little while after this Willie's sister came and confirmed what Willie had been telling us."

Mr. and Mrs. Maxwell, Harry and Annie, Oral Gardner and his mother, Fred and Eddie Schaer, their sister, Mrs. Rose Willis, Albert, Laura and Raymond Lynn, and maybe some others were among the ones that started at this time. Fred Schear went into the work but was not well enough to continue. Eddie Schear pioneered the work in Switzerland with George Wix. Lillian Willis went into the work when she grew up, but died very young after a few years in the work. The Schear's sister, Mrs. Edwards, also professed, but I do not know the year.

Albert, Laura and Raymond Lynn, also Annie Maxwell were in the work for a few years but were not able to continue. Harry Maxwell married Agnes McQuarris.

Matt and Hattie King heard Willie, but did not accept the Truth at that time. (see 1912) Mrs. Hart, mother of Gretchen and Evelyn, lived six miles from Hillsboro, they heard Willie and professed. Gretchen married Walter Musa and Evelyn married a Mr. Shakelton. Mrs. Grace Storhow and daughter Ettela heard Willie and decided. They lived at Gaston. Mr. Oliver Storhow, who was a blacksmith, did not start until Willie Smiley and Ernest Hamon had a mission in Gaston in 1921. Mrs. Branda, Agnes' mother, also professed in this mission in 1921. Mr. Branda decided a little later

The Harts and the Storhows came to Hillsboro to Sunday morning meeting in Park's home after that meeting started in November, 1915. The Harts moved to St. Johns and the Storhows went to Cherry Grove after that meeting started in 1917. (Etella Storhow married Albert Vredenburg, who were the parents of Harold Vredenburg and grandparents of Crystal Sutton.)

In December, 1909 there was a convention in Aurora. The meeting was in a hall. After this Mrs. Miller moved to Portland and had the first open home in that city. A convention was held in her home and a rental of hers in December, 1910. She also had Sunday morning meeting in her home for many years from about 1912 until she died in 1921.

### 1910

Walter Walden was with Tom Lyness in Washington in 1909, then back to Oregon in 1910 with Charles Brigdon. They visited James and Helen Dunaway in their very small house in Hood River where they slept outside on the lawn and they looked up in to the sky and saw Halley's Comet. It was at this time that at Mr. and Mrs. Dunaway's request that they visited Mrs. Myra Castor who lived in Portland. Mrs. Castor was Mrs. Dunaway's sister and Helen Luginbuhl's mother. Mrs. Castor attended the convention in Portland and professed there. Their sister Mrs. Starr heard and began a few years later. (Helen Luginbuhl was the mother of Lorine Woodruff and grandmother of Brian Woodruff.)

Mrs. Glough, who lived in Hood River, said that she heard Tom Lyness first. She had a daughter Geraldine. They moved to Portland in the 1920s.

### 1911

The following is a direct quote from Elisabeth Jamieson. "In later 1910, my companion and I had meetings in a district some miles from Boring, a farming community near Portland, Oregon. We heard from many about a Swedish settlement and several strange Swedes who thought they were the only people who were right. I decided if I came back to that part after convention, that I would stay away from the Swedes! Sure enough, we returned to that part and found an opening in Sandy Ridge, about six miles from the Swedish district, but there was no real interest so we closed. We tried to find an opening farther away but found no open door either in any of the towns or country districts. From the start most were kind and friendly and one very religious man went around and took up a collection for us, which of course, we refused and this gave us a chance to tell him personally what God's way was. He had to go around again and give back the money. After we had been there several weeks Willie came and helped us for two or three weeks. We had the joy of seeing Carl and Mary Hanson and two brothers of Carl's decide, as well as some others. (Edith Hanson decided later in 1911, and Henry professed in 1912) A nice little church was formed and all kept true. We were there seventeen or eighteen weeks and left with thankful hearts. If we had seen ahead, to several years later, convention would be held at Carl Hanson's place, it would have been easier to tramp through snow and over muddy roads. However, God does not lift the curtain and as we sincerely seek to labor in faith. Edith and Henry went into the work in 1912. George Hanson died at age 29, in 1920."

After Edith and Henry's father died, their mother Anna Hanson professed in Portland in the 1920s. Mrs. Mary Hanson told me that she was the only woman in their meeting until Elizabeth Roach professed.

Dorothy and Hazel, daughters of Carl and Mary Hanson, are both in the work. Dorothy was in Finland for many years and Hazel was in Oregon.

Bill Corcoran and Eddie Cornock, who went into the work at the Vancouver, BC convention in 1910, were in Sams Valley having meetings in the Cooper Hall, until January 1911, when they moved to the Chaparral school house which was nearby where Ora and Ira Vincent went to school. This was Eddie's second mission. The Vincent's professed (per Cloe Leen), Ila Vincent said that Bill Corcoran and Neil McKay had another mission there in 1914. Ira Vincent married Lillian Shanahan who professed in California in 1913. (They were Cloe and Ila Vincent's parents)

Sams Valley was the place where someone sent the workers a letter with a piece of rope in it and a note saying that if they were not out of town by the end of the week, they would get the rest of the rope around their necks. They had been planning to leave but stayed another week so the sender of the letter could not boast that he had run them out of town. (*Source, Eddie Cornock*)

## 1912

This must have been the year that Willie Jamieson had a mission in St. Johns. Mr. and Mrs. McQuarris professed, also Mr. and Mrs. Rice, Mr. and Mrs. Anderson, Mr. Bellinger, Mrs. Finnis, Mrs. Landerholm and some others. Tillie Calhoun came from Ireland and Willie took her to her first meeting in Oregon. She preached a Gospel message and Willie asked her to whom she was preaching as they were all professing. "Professing," exclaimed Tillie, "Why look at their hats." The hats were different to the hats worn by the workers and friends in Ireland!! (*Source, Tillie Calhoun*)

Mr. and Mrs. Matt King heard Elisabeth and Fern Howard and professed. (The King's had convention at their place in Roy, Oregon in 1922, 1923 and 1924) They went to Mountindale to meeting until 1915 when Mr. King became the elder of the church was established in Hillsboro. After this mission, Elisabeth Jamieson went to James and Ina Hill's in California to recover from T.B.

Willie Jamieson and Enrid Johnson preached in Damascus. Mr. and Mrs. Sylvester professed. They had a large family. Tharold Sylvester has been in the work for many years in Oregon, California and Washington. Hubert pioneered the work in the Philippine Islands with Howard Ioerger. May Sylvester was in the Philippine Islands in 1946 to 1984. Ernest died when he was 29 leaving two sons, Norman and Bill Sylvester (both professing). Bill and his wife Florence have a Sunday morning meeting in their home in Spokane, Washington. Velma was injured in a fall and died in her middle twenties in October 1927. Caryl Sylvester lives in Bakersfield, California. A brother, Lawrence Sylvester did not ever profess.

Kate Rankin and companion had a mission near Damascus. Marie Massinger professed. She soon moved to Portland to live. She went on to California in 1923 or 1924 and lived there until she married Ira Phillips in 1929. They lived in Trinidad, Colorado until they died in the 1970s.

Bill Corcoran and Eddie Cutting established a church in Yoncalla. Among those who professed were Peter and Josephine Thiele (Grandparents of Helen Luginbuhl), Mr. and Mrs. Nathan Crow, Mr. and Mrs. Tom Howard, Mrs. Kinman and daughter Mable. Mrs. Shrull, Mrs. Pettie, Mrs. Baldwin (Dr. Wallace Baldwin's mother) Mr. Baldwin did not profess until 1923 in Frank Dennison and Hugh Stewarts' mission near Harrisburg. As long as Mr. Thiele was able, he was the elder of the Yoncalla church. He died August 18, 1918. Some years later, Mrs. Howard died and then Mr. Howard married Mable Kinman. (*Source, Helen Luginbuhl*)

Walter Smith and Eddie Cornock had a mission in Kelso, Washington. Mr. and Mrs. Mitchell and their son Walter professed. They moved to Cherry Grove, Oregon and had a church in their home for a few years, then to St. Johns for a short while. They then returned to Washington. (*Source, Della Mae Moseler*)

Merle married Hilda McQuarris. Walter married Gladys (Evans) Paulson. Harlen married Della McQuarris and Frieda married Victor Gregory.

Bella Reid and Sally Corcoran worked first the mission in Lane County. Clara Winfrey was the only one who accepted the Truth in that mission in Lowell. Later they went six miles above Lowell and had meetings in a school. Mr. Kelsay and Letha decided. They were the first three to profess in Lane County. Mr. Kelsay and Letha went to convention at Mr. Musa's in December, 1912 at Boring. (*Source, Letha Kelsay*) Letha went into the work December 2, 1920. Her first companion was Ethel Wright.

## 1913

Bill Corcoran and Charles Brigdon were in Olinda, California where they met the Leen's, who accepted their message, also Mrs. Hilton (Dan's mother and Harold Hilton's grandmother) (*Source, Selma Sterling and Alma Davison*)

Willie Jamieson and Eddie Cornock had a mission in Dexter. Clara Holbrook, who married Mr. Gooch, decided. The Holbrooks moved to Lowell so Clara Holbrook had to walk the six miles to Sunday morning meeting every week with the Kelsay's. Willie and Eddie also preached at Trent where Willie Stroud professed. (*Source, Letha Kelsay*)

Walter Smith and Henry Hanson tried Cornelius but no one responded. (*Source, Walter Smith*)

Tillie Calhoun and Ida Krueger had a mission in Sherwood. Mr. and Mrs. Knight professed on February 13, 1913, along with Grace Garland, Margaret Knight's sister. Tillie and Ida preached in Garden Home and DeHaans began. (*Source, Ida Krueger*)

In the summer of 1913, Willie Jamieson, Charlie Konschak and Elisabeth Jamieson (who was back from California) had a tent mission in Eugene. Hall and Fanny Mattison and Mr. and Mrs. Deal professed.

Eddie Cornock and Henry Hanson had two good missions at Santa Clara and Fir Butte, west of Eugene at the same time as Willie's mission in Eugene.

### 1914

Bella Reid and Ida Krueger had a mission in Saginaw. The Adney family and Mrs. Johnston professed. Sunday morning meeting was in the Adney home. B. Johnston started about 1920.

Elisabeth Jamieson and Edith Hanson worked in the Eugene area. Mrs. Hanson, Carl's mother, Mrs. Deal's sister, professed. (Not the Carl Hanson of Boring, Oregon)

Bella Reid and Ida Krueger again went to the area above Lowell, and then on to Dorena, where it was that the McLins decided. Richard Meikle came to this area about this time.

Jack Carroll, Bert Middleton and Eddie Cornock had a tent mission in the Albina District of Portland. Mrs. Frank Samways professed. Frank Samways professed some time later. Samways's had two daughters, Mae and Dorothy. Mae married Rudolph Hanson. Mr. and Mrs. Samways' had Sunday morning meeting in their home for many years, and an open home for the workers. Mrs. Al Hill also began. She also had two daughters, Lucille (who died in 1919) and Sally, who is Lee Irish's mother.

I believe Jessie Day also started in this mission, but I am not sure. She worked in Portland and went to Samways's to meeting for many years. After Jessie retired she returned to Scotland and married a Mr. Rattray.

John Vint went into the work with Wren Silvernail. The Silvernails heard Flo Davison and Grace Douglas in Milltown, Washington in 1909. John Vint had heard Jack Carroll in Seattle in 1912 in a tent mission on the waterfront. After one mission with Wren, John came to the Canby (1914) Convention and was with Eddie Cornock the next year.

Tillie Calhoun had meetings near Mountaindale and Claude McBreen professed but did not continue. Convention was at Canby. There was a workers picture taken. Violet Jamieson then returned to Scotland.

### 1915

Willie Jamieson was having Gospel meeting in a vacant church building in Scappoose. A congregational minister named Clapp wrote a letter to the Whites denouncing Willie. Mr. Clapp said that he would come and expose Willie. But when he came he only identified him and refused to meet him face to face. Mr. and Mrs. White accepted the Truth. They had a daughter Fern who married Otto Petersen.

Richard Meikle and Enrid Johnson preached in Cloverdale near Creswell. Mr. and Mrs. Minion professed in the spring of 1915. They went to meeting in the Adney home in Saginaw. The McLins and Mrs. Johnston met there too. There were three Minion girls. William Ware married Hazel Minion. Carl Hanson married Edna Minion, and Wallace Baldwin married Wilma Minion. Tillie Calhoun and Edith Hanson were companions.

Eddie Cornock and John Vint were having meetings in Damascus and were with the Sylvester's. Mrs. Margaret McNair was coming to the meetings. She stopped and no one knew why. Mr. McNair had moved the family to Mt. Scott (Portland area) without giving her a chance to tell anyone they were moving. Eddie and John put up a tent in Mt. Scott and gave out printed invitations. Mrs. McNair found one in her mail box. Margie came home from school and told her mother she had seen two preachers. Mrs. McNair attended all the meetings and professed. Agnes and Ruth McQuarris decided in this mission. It took an hour and half to two hours to go by street car from St. Johns area of Portland to Mt. Scott, but Agnes never missed, she played hymns on the organ in the meeting. Mrs. McNair soon went to the State TB hospital in Salem to be cured of TB. She never had a recurrence of it. Her daughter Elsie professed in Portland in 1917.

John and Eddie had a short mission in Huber or Aloha, and Mr. and Mrs. Grey professed. Mr. Grey died of cancer in the early 1920's.

On August 14th, John and Eddie put up a tent on Third and Main streets in Hillsboro. Sam Ware and Mr. Ennis attended their first meeting on Sunday evening. They went and told their wives that two college boys were working their way through school by having a 'Revival', but they were so young and inexperienced that they forgot to take up a collection. Eddie was 25 and John was 42. Mrs. Ware and Mrs. Ennis went to meeting on Monday night. The workers came to the Park's door on Tuesday, August 17th with an invitation to the meetings and they went that night. The Park's never missed a meeting except for ten days when they were out of town. Eddie and John said they hung on to see if they would come again when they returned. The Parks got home on Saturday, and were at the meeting Sunday evening and never missed again.

Eddie and John had meetings six nights a week until November 1 st. Sometime in October they began Sunday morning meeting in the tent at 11:00 am. The people in town went to Sunday school at 10:00 am. Then they hurried to the tent for the meeting at 11:00 am. Mrs. Caroline Lund and her daughter Clara Vickers came for the first time that day. Then Eddie and John took the tent down on November 1 st. John took it to Kusel's to use it for the dining tent at convention. Eddie continued meetings in the Park's home on Sunday morning, and Sunday, Tuesday and Thursday evenings. He brought Edith Hanson for one Sunday meeting. Mrs. Lund was delighted to know that there were sister workers, so Edith stayed with her. Mr. Lund was opposed to the meetings, so she could not invite the brothers to her home. Eddie left about November 15th for convention preps.

The ones who began in this mission were: Mrs. Same Ware, the mother of William Ware who married Hazel Minion, Mrs. Caroline Lund, Mrs. Clara Vickers, Mr. and Mrs. Martin, Miss Blanche Eades, Mr. and Mrs. Park, sons Fay, Irl and Harvey, daughters Hallie and Ada. Irl and Hallie took their stand at conventions. Fay's wife Mildred also attended this mission. They are the parents of Hallie Rogers of Bandon, Oregon.

Mrs. Ware and the Park family were the only ones from Hillsboro who got to the 1915 convention. Mrs. Lund's son Henry was not at home when the mission was worked, but he professed as soon as his mother told him about it and he continued faithful until he died a few years later. After convention, Bella Reid left Oregon and went to South Africa.

### 1916

After the 1915 convention, Frank Dennison and Eddie Cornock went to Hood River. Mrs. Clough was already professing and living in Hood River. Frank and Eddie had a good mission. There were Mr. and Mrs. Sparks' daughters, Mrs. Parker, Mrs. Monroe, Inez Sparks and Grover and Myra McKee. Mrs. McKee was the Sparks' daughter. Mr. and Mrs. Malaer, daughter Elsie, son Danny and some others professed. Mrs. Malaer fell at the Special Meetings in St. Johns in 1917 and injured herself and she died soon afterward. Willie Smiley had the funeral. Inez Sparks lived in Portland for a few years then went to California for a while. She died quite young in the middle 1920's. Frank Dennison left Hood River and Carl Wren joined Eddie Cornock there.

John Vint joined Richard Meikle and they had an open air mission in Waterville, near Eugene, Oregon. They also had a mission at Vida. Dale Rucker professed in their meetings. She soon moved to Portland and worked there for many years. She had meetings in her home after she retired. She wrote many of the workers in foreign lands. And she died in Portland after a long and useful life.

Tillie Calhoun and Agnes Murray were companions. They came to Hillsboro one Sunday morning meeting in July. Agnes returned to Minnesota after the 1916 convention. She was not able to continue in the work because of illness. She moved to Pasadena, California to work and died there after a faithful life.

There was a baptism in Mountindale at Maxwells on May 14th. Eddie Cornock, Carl Wren, Elisabeth Jamieson and Annie Maxwell were the workers. Mr. and Mrs. Martin, Mrs. Caroline Lund, Mrs. Clara Vickers, Mrs. Ware, Miss Blanche Eades, Agnes McQuarris, Nanny Cole (she married a Mr. Henderson), Mr. and Mrs. Park, Irl, Harvey, Hallie and Ada Park were baptized. There may have been more.

At a Special Meeting in Portland on July 4 th, Frank Dennison, Tillie Calhoun and Annie Maxwell were the only workers present. All the Special Meetings in Oregon were held on July 4th that year.

### 1916-1917

Elisabeth Jamieson and Elizabeth Anderson, (Elizabeth Anderson went into the work from the 1916 convention) went to Hood River. Mr. and Mrs. Barclay Henderson, who returned from Scotland, heard the girls and professed.

They soon moved to Forest Grove, Oregon and Mr. Henderson went to work for they Ray-Maling cannery in Hillsboro. He was instrumental in building the company from a small cannery to a very large and prosperous company. Anna Koekenke and Abraham Hagar were married in their home on October 14, 1931. After Mr. Henderson retired from Ray-Maling Company, he and his wife went to Scotland.

Willie Smiley and Bill Bailey went to Cherry Grove and had a good mission. Mrs. Callahan, daughter Florence (who married Mr. Ing), son Charles, sister-in-law Mrs. Hess, and maybe others who heard the Gospel at that time met in the Mitchell home when they lived in Cherry Grove. Mitchell's moved to St. John's for a few years, and then they returned. Willie was asked to take a funeral in Huber or Aloha and as he had no means of transportation, he walked from Cherry Grove to Aloha or Huber. Willie and Bill had a tent mission in St. Johns in the late summer. Gladys (Evans) Paulson, the mother of Della Mae Moseler, had decided.

Frank Dennison and Henry Hanson went to Coos Bay, Oregon. Mr. and Mrs. Sparks professed, and they soon moved to California and lived there the rest of their lives. All the children professed (dates unknown). Milton Sparks married Ruby Ayres. They have a son in the work, Glenn Sparks in Montana. Milton and Ruby Sparks lived for years in Albany, Oregon. Florence Sparks married Ed Hernstedt. They had convention on their place at Los Gatos for years. Their granddaughter Marilyn Denio went in the work. Helen Sparks married Dexter Jinks (Dale Jinks parents), Birdie Sparks married Mr. Easley. They are Dena Easley's parents. Dates in this paragraph are unknown.

### 1917

No Convention due to WWI Restrictions

Had one day Special Meetings at the Canby Hall

### 1918

No Convention – due to WWI Restrictions

One Day Meetings, at Salem Heights Fairgrounds

### 1919

Meetings in a tent – Dining in a Hall – Canby, Oregon

### 1920

Meetings in a tent – Dining in a Hall – Canby, Oregon

### 1921

Convention was held in Saginaw, Oregon at Bart and Lola Johnson's place.

### 1922

This was the first year that there were two conventions in Oregon. In Roy, Oregon, convention was at Matt and Hattie King's place. In Saginaw, convention was at Bart and Lola Johnsons'.

**1923** Convention at Matt and Hattie King 's place in Roy, Oregon

**1923** Convention at Bart and Lola Johnson's place in Saginaw, Oregon

**1924** Convention at Matt and Hattie King's place in Roy, Oregon

**1924** Convention at Bart and Lola Johnson's place in Saginaw, Oregon

**1925** First time Convention at Carl and Mary Hanson's place in Boring, Oregon

**1925** Also convention at Bart and Lola Johnson's place in Saginaw, Oregon

***This was originally compiled by Ada Park in 1985.***

***Then this information was retyped, revised and added to by Helen Luginbuhl in 1991.***

***This was added on June 11, 1997 by M. Meyer:***

April, 1918, Elizabeth Anderson and Ida Krueger had Gospel meetings in the Harrisburg area. Glen and Anna Davis lived on the Lake Creek place at the time. Glen Jr. would have been a baby at the time the Davis's made their choice on April 21, 1918. Glen was born September, 1917. Harry Lee was born September 1915. Jim and Callie Burns had made their choice sometime before this. We have letters written by Ida and Elizabeth to the folks before, and just after they made their choice.

It is my understanding that the school house where the meetings were held in, was just across the road from the folks Lake Creek place home. Dad would hurry his milking on meeting nights, so that he wouldn't miss any of the meetings. They called Elizabeth Anderson "Betty", because before going with Ida Krueger, Elizabeth Anderson had been with Elisabeth Jamieson. With the two named Elisabeth and Elizabeth, it was confusing. A Special Meeting was held where Jack Carroll and Eddie Cornock spoke. This was the time that Glen and Anna Davis made their choice. They had ridden with Jim Burns to the meeting. *(Glen and Anna Davis were the parents of Betty Davis who is married to Bob Meyer, parents of Ralph Meyer)*

***This complete account was edited (corrected spelling of names) and retyped again by Lorraine Hanson in 2012.***

#### **Oregon Convention Dates:**

1909 Jan. Canby. Perry Meek's Farm. Fern Howard went into the work.

1909 Dec. Aurora. Ida Krueger professed

1910 Dec. Portland. Mrs. Miller's rental house. Myra Castor professed.

1912 Jan. Canby. Perry Meeks' Farm. Ida Kruger went into the work.

1912 Dec. Boring. John and Marie Musa's home. Walter Musa professed on Xmas day.

1913 Dec. Canby. Meetings in a hall.

1914 Dec. Canby at Mr. Kruegers. Violet Jamieson returned to Scotland.

1915 Nov. Salem. 5 days ending on Thanksgiving, at Kueel's Farm. about 250 present.

1916 Nov. Salem. 5 days at Kueel's place. Big wind storm. Betty Anderson went into the work. Tharold Sylvester and James decided.

1917 No convention. 2 days Special Mtgs. at St. Johns, Salem and Eugene (during War 1)

1918 Same as 1917

1919 Canby. Meetings in a tent. Dining in a Hall.

1920 Canby. Same as 1919.

1921 Saginaw at Bart Johnson's. Rain flooded Willamette Valley. Trains detoured returning home.

1922 Saginaw at Bart Johnson's. Roy at Matt Kings. First year that two conventions were held in Oregon.

1923 Saginaw and Roy, Ore. Same as 1922

1924 Same as 1923

1925 Saginaw at Bart Johnson's

1925 Boring at Carl Hanson's

Conventions have continued in the same two places every year since except for 1945. There was no convention at Boring that year because of the war, but there were two conventions at Saginaw.

Of recent years there have been two conventions at each place each year even though ownership of the properties has changed.

\*Emily Wilson married Dave Christie and they became a pair of **Married Workers**, who pioneered the work in Hawaii.