

First Missions – America, Part 4

First Missions – Pioneering Workers – America, Part 4

Arizona, Idaho, Maryland, North Dakota, Wisconsin

Revised November 21, 2025

The Pioneering Workers

Arizona: Memories of Early Friends and Workers

Idaho: When the Gospel First Came to the Palouse Country (Idaho), 1913

Idaho: A Brief Summary of Those who Worked in the Lewiston Idaho Area

Idaho: Early workers in Viola & Surrounding Area

Maryland, Baltimore: Coming of the Gospel to Baltimore in Our Day

North Dakota: Account of Workers coming to Grand Forks

Wisconsin: Early Days in Southern Wisconsin

Wisconsin: How the Gospel Came to Wisconsin German Communities in 1916

Wisconsin: From Wisconsin to Santa Barbara, California

Early Idaho Conventions

1912 Spokane (first)

1913 Spokane in Chas Richters' home (second)

1914 Moscow

1915-16 Dalton Garden's on Derry's place

1917 & 1919 (No conventions in 1918 due to WWI)

1920 First at Hayden Lake – last 1953

1953 Chelan

When the Gospel First Came to the Palouse Country, Idaho

Written by: **Esther Hedlund Anderson**

March 8, 1974

Perhaps it would be interesting to many of you to know when the Gospel first came to the Palouse country.

Two servants of God, **Tom Lyness and Donald Davidson, arrived in Viola, Idaho, during the summer of 1913** and held some meetings in a tent they set up. They held meetings for several weeks and quite a few decided to accept the Lord and the message that these ministers had been explaining from the scriptures, about how God sent out His Apostles.

Many of these people who attended the meetings got terribly angry and upset, for they could see that Tom and Donald had the Bible on their side, and several who attended a denominational church in Viola could see the difference in what they had and how they had been blinded in paying a minister to make trips from Moscow to come out and preach a sermon on Sundays, the pay coming from the congregation. Many young people attended Tom and Donald's meetings, even though the principal means of transportation was by horse and buggy! Many young people rode saddle horses, too.

One night some of the younger set decided that they were going to have some fun with the workers and they painted "Devil's Hotel" on the tent, along with "Mutt and Jeff, Proprietors" (Tom was tall and Donald was short). I understand they found out who did this painting and made them clean and erase their mess from the tent. Those who professed in this mission kept true and faithful to the end of their days. Some of them were Mr. and Mrs. Charlie Williams and Mrs. Chaney. After Tom and Donald finished the mission in Viola they started meetings in the Flannigan Creek schoolhouse, in the winter of 1913-1914.

This was the first mission that my immediate family, the Andrew Hedlunds, attended. We had to travel to meeting by horse and buggy or a bobsled if there was much snow. We had to travel about 5 miles, part of this was through a timbered road that was just being built, so going was pretty rough, and we had to dodge a lot of stumps. Many who came walked carrying a lantern for light. We enjoyed these meetings so much. It was in this mission that my mother, along with several others, professed. Our farmhouse was new and Tom and Donald stayed with us quite a lot.

After finishing this mission at Flannigan Creek, my father thought Tom and Donald should try some meetings in our district, so he went

and called on the school board to see if these ministers could hold some Gospel meetings in our two-room schoolhouse. This was the East Cove school. The school board consented and Tom and Donald began some meetings; about four meetings a week. Large crowds turned out, and quite a number professed, but we were the most fortunate, since we had Tom and Donald in our home and thus were able to have some great visits on the scriptures. We had been a religious family before, and it took a lot of explanation to get us straight.

One evening when we were coming home from the Gospel meetings, my brother Willie asked this question of Tom and Donald, “Are we right, or are we wrong?” Tom took his Bible and opened to the 10th chapter of John’s Gospel and explained about the “Good shepherd, hireling, and the wolf,” and this was the chapter that brought things to light for us. It made things as plain as the noonday sun. So, when the invitation was given one evening at the Gospel meeting, Willie and I stood to our feet, along with Mrs. Elesa Anderson. (Elesa and I are the only ones alive who professed in this mission.) Others who professed in this mission are Mr. and Mrs. Michael, Mrs. Adolph Hanson, Mr. and Mrs. Wilson, and Julia Vogel, also some of the Ross Greer family. It was in this mission that so much hatred and prejudice outside the faith, but directed toward the faith, erupted. Tom and Donald’s lives were threatened, but I am glad it was soon hushed up. The religious people were the cause of all this. My father didn’t profess until two years after this mission. He professed at Dalton Gardens, out from Coeur d’Alene, where one of our conventions was held. My family was faithful until their deaths.

It was at the farm home that we had our first special meeting; the summer of 1915. We had two tents set up, one for the meetings and the other for eating accommodations. Friends came in their cars from Dayton and Walla Walla, Washington, since Tom had worked missions in those parts. The ladies slept on straw ticks upstairs in the house, they brought their own bedding, etc. Our eight-room house was new, but had no electricity, nor running water, but we made out very nicely with the conveniences we had. We had so much to be grateful and thankful for that the servants of God came to our community, and brought this glorious Gospel, and this special meeting was indeed special to His people. It was indeed wonderful to see and hear these servants and handmaidens of God who had sacrificed their lives for the Gospels sake.

Here is a list of some (workers) who were there: **Willie Jamieson, Jack Carroll, Mr. & Mrs. Richter, Emily Wilson (now Emily Christie), Carl Wren, Dan Sedlitz, Walter Waldon, Tom Lyness and his sister, Annie Lyness, Donald Davidson, and Adga Sterling.**

It was at this meeting that Nellie Williams professed. She went out into the work as one of His handmaidens on Nov. 18, 1920. Her field was Montana. Her parents, the Charles Williams, lived in Viola and were very faithful in His way and an encouragement to many. Nellie is still in the work after over 50 years.

After Tom and Donald finished the Gospel meetings in the East Cove district, they held some meetings in Princeton, Onaway, and Deary. I cannot remember the names of those who made their decision in these meetings, for all are gone, either by death or moved to other localities, but one lady, Mrs. Goldie Lee, professed and was very faithful for 60 years. She passed away just recently.

In August 1914, Tom and Donald held a tent mission in Moscow, Idaho. Many professed, including Mr. and Mrs. John Oberg and family, Mr. and Mrs. Ed Oberg and daughter (who professed in later years as she was just a child then), Mrs. Engdall, the three Mattson girls—Alice, Esther, and Mabel. Alice was in the work a short time, but ill health forced her to quit the work. Mr. and Mrs. Frank Mattson are the last I can recall. Must add that Alice Mattson passed away several years ago, and Mrs. Frank Mattson is now Mrs. George (Anna) Allen.

Esther Jones was in California when the meetings were going on in Moscow, but she came home in time to attend them, so some of us got her over to Moscow, and she became very interested, and before the mission closed, she stood to her feet and instead of saying, “Christ for me from tonight,” she said, “I had been a Methodist, but now have found the true way and want to walk in it.” She is the daughter of Mrs. Rose Wilson (her mother professed at the East Cove school). Esther Jones offered her life for the work in November, 1916, and **she and Annie Lyness** went to Montana. In 1919 she came back to these parts, and **she and Fannie Carroll** held a mission in the Angel School about four miles from Palouse, Washington. In this mission, the Charlie Tevertmeyers professed, along with their daughter and her husband, Mr. and Mrs. Willie Carson, who live in Dayton, Washington. Esther Jones left for Buenos Aires, South America on December 23, 1923. She and several other workers spent several years there. They found some honest people who accepted Christ and kept very true. Much hard labor (was) done in this foreign land in seeking souls to Christ. Esther is now in California.

There are only four professing people in Moscow and myself left who professed 60 years ago in 1914. Mr. and Mrs. John Munn and family moved to Potlatch many years ago and have a lovely family of 6 children. Two of their daughters are in the work—Jeanette in Korea, and Phyllis in Viet Nam. The John Munns now live on the coast.

There has been some wonderful spiritual work accomplished in this Palouse country during the past several years. We now have many young babes and trust they prove true and faithful.

I have tried my best to get this great story together and it has been quite difficult to get all the names down correctly so please excuse my mistakes.

NOTE: Palouse Country is in Latah and Whitman Counties, Idaho

A Brief Summary of Those who Worked in the Lewiston, Idaho Area

Jack Carroll and Carl Wren had a mission at Lenore in 1914 in a school house. Those who professed in this mission were Mr. & Mrs. Jack Shilts, Mrs. Tom Pea, Mrs. Schwartz, Mrs. Gilbert (who later married Mr. Darland) & Mrs. Joy who died in the faith at the age of 101.

Mr. Jack Shildts owned a church building at Lenore that he had built and they and others were attending then at the time of the mission. There was a preacher who came from peck to conduct the church services in the Schildts church building. One Sunday during the mission this preacher said some terrible false things about Jack Carrol and Carl wren right to their face as they sat in the service. Mrs. Schilts was a rather frail woman and she fainted there in the service. It seems to be understood that that was the last Sunday there was ever any services at the Schilts church building.

Bert Middleton and Carl wren came to Blake district above Orofino in school. Mable Blake professed in that mission, also Mrs. Shoemaker and her daughters Ora & Dora. Dora married a man by the name of Bauton in or near Seattle. Mr. & Mrs. Everett Sloan. The Sunday am meeting was at Shoemakers first and later at the Sloan home for several years. The Sloan children are in the Aberdeen County of Washington. Later Eddie Cornock and Bert Middleton were together for 2 years in the field and then Dan Siedlitz was with Ed Cornock. Ed and Bert had a mission across the river from Lewiston, results unknown. Sometime 1917-1919. Agda Sterling and Emily Wilson had a mission in the Cold Springs school house a few miles out from Winchester in 1917 when Mr. & Mrs. Pratt professed.

Linda Hayes [Heyes] and Edith Ward had a mission in Kamiah when Mr. & Mrs. Turner and their daughter Clara and Arvilla professed and they had the church in their home for several years. Clara married Mark Jay and lived in the Yakima Valley. Arvilla lives in Yakima. Mrs. Hardin, Mrs. Spivey, they also had a mission at Winona when Oma Turner who later married Lee McRoberts and live at Caldwell. These two missions were in the early twenties. Jennie Gilpin was with Eelizabeth Anderson in that area afterwards for a while. This is a different Elizebeth Anderson than the one that is presently in the ministry and has been for years.

Jim Jennings and Howard Mooney had a mission at Reubens in the Presbyterian church building for several months. Violet and Dicey Pierre professed at that time. (Violet DeHaven and Mrs. Burnett) Abe & John Frieson were at this mission part of the time. In the summer of 1928 Jim Jennings and Loyd Hamilton had a mission in Winchester when Mrs. Nana Bruch professed. After Jim and Loyd left the mission Linda Hayes [Heyes] and Rose Mooney came to take care of the mission. Jim Jennings and Loyd Hamilton had a mission at the Silcott school 9 miles west of Clarkston in the early part of 1928 when Barbara Scott professed.

Alice Wix and Grace Ploegsma had a mission at Winchester in 1939 when Mr. & Mrs. Orval DeHaven professed. She, Violet, Renewed her vows at this time.

NOTE: This September 15, 2018 Version 2 has the end notes from the original inserted in chronological order.

EARLY WORKERS IN VIOLA & SURROUNDING AREA

Palouse, Washington; Ringo, Cove, Viola, Moscow, Potlatch, Deary, Idaho
January 16, 1997

Workers and origin taken from Maude Carter Martin's Bible.

Tom Lyness & Annie Lyness came around 1908 — Ireland
Jack, Fannie & May Carroll — Ireland
Donald Davidson — Scotland
Walter Walden — England
Joe Kerr — ?
Willie, Elisabeth & Violet Jamieson — Scotland
Dave Christie — Ireland; Married Minnie Wilson
Gus DeLane — Scotland
Carl Wren — Scotland.
Cecil Fletcher — US
Henry Hanson — Oregon
Charlie Morgan — England
Dan Hilton — California
Oliver Barene — Wash
Nels Jorgensen — Norway

Following are dates of Workers & Friends who professed.

1912-1913 Tom Lyness & Charlie Morgan

George Bingman Sr. & wife

Mrs. Walt Horrigan (sp) He didn't accept the Truth.

1912 Maude Martin's mother (Lula Williams) heard of the Truth from her niece Elsie (Will) Cox who lived at Dayton, who moved to the Viola & Princeton area.

1912 Mr. & Mrs. Charlie (Josephine Elizabeth) Williams and Mrs. Maude Chaney professed. Mrs. Chaney was Dode Hollen's mother. There were meetings at Viola?

1912-1913 Meeting by Bingman's log house.

1912 Viola, Princeton, Rock-Creek & East Cove, the Cox's were cousins to Maude Martin.

1913-14 Tom Lyness & Donald Davidson

Had gospel meetings at Flannagan Creek school.

1913 Eppa & Lula (Williams) Carter professed (Maude Martin's Parents). Lula had a brother who was a Methodist preacher in Palouse. Elsie said "What is your brother going to say?" Lula said "I don't care what he says." She had been looking for the Truth a long time. These were the workers she heard the Truth from: Tom Lyness, Annie Lyness, Joe Kerr, Charlie Morgan, Francis Korr (sp). She was from Montana.

Joe Kerr worked in the harvest to make money possibly for convention. He borrowed a team of horses from Maud Martin's parents. The Carters lived on the Torrie place.

Mrs. Andrew Hedlund professed on Flanagan Creek. Mr. Hedlund professed 2 years later 1915. They are Esther (Hedlund) Anderson's (Cedric) parents.

1913 Charlie Morgan & Walter Wallen

1914 First convention at Moscow by Mrs. Greer's place in a tent. It was there one year. (Ross Greer's mother)

1914 Mr. & Mrs. Burns had meetings in Palouse, Wa. He was a butcher.

1914 Tom Lyness & Donald Davidson

Mr. & Mrs. John Oberg & family, Mr. & Mrs. Ed Oberg, Mrs. Engdall, Esther, Alice, (Mabel) Mattson (Ed Sweedman), Mrs. Frank (Anna) Mattson later Anna Allen Elesa (Victor) Anderson & Mrs. (Jim) Bertha Milton professed. Mrs. Milton was a sister to Elesa Anderson.

John James Munn was born in Boston, MA and then to Prince Edward Island. The gospel came there in 1909-10 by Helen Harrison & Janet McDougal. John was 19 years old when he professed in 1909 or 1910. When he was 19 went to Vancouver, BC & worked there.

John's parents had the convention at the old Mill place near Belle Island, Prince Edward Island for 30 years. John's sister Lena professed & faithful to the end.

Dorothy Derry was born in 1893 new Leadsville, Co. Dorothy's mother Fanny (Boise) Derry, moved to Dalton Garden near Coeur d' Alene, Id. In 1913 Enrid Johnson & Jack T. Carroll came to Dalton with the gospel. Fanny, Dorothy (19 yrs) & sister, Hula professed. John Munn & Dorothy Derry met at Milltown Wa. convention and later married.

1911 First convention at Milltown. Harold & Dorothy (Adams) Silvernail had the grounds.

Munn Children: John S., Donald (died when he was 12 or 13 in 1930), Jeanette, Phyllis, Isabel (Frank) Melius, Francis (Leonard) Hunt, Emily (Morgan) & Jerry Jones, [who are] Ginny Jones parents [who is] laboring in Russia.

John Munn came to Potlatch, ID in the spring of 1935. Rest of the family came after school was out. They lived in a tent the first winter while John built their house. They had many meetings there. In 1941 Roy & Evelyn Berry professed, had meetings in their home & later [meeting] was moved to the Munn home. Roy [shd be John] & Dorothy Munn had meeting together for several years without any workers in the area. (Information on the Munns from their daughter, Francis Hunt.)

1915 Tom Lyness & Donald Davidson

Maude (Carter) Martin (Louie) and father Eppa Carter professed at convention in Moscow by one of the railroads. She thinks it was on the North end of Moscow (Northern Pacific, Union Pacific & Great Northern.) Maude Martin went to meetings in Viola. When they were in Viola the meeting was at Mr. & Mrs. Charlie Williams (Nellie Williams' parents)

1915 Tom Lyness & Charlie Morgan

1915 Lewis & Hattie Fleiger, (Otto Fleiger's parents) lived near Moscow mountain.

In Jan 1915, Tom Lyness & Charlie Morgan came walking out in the country visiting homes. A neighbor warned Lewis & Hattie Fleiger, "Two men are coming your way and going to have meetings in the school; they sure have weird ideas. Don't let them in." Lewis told Hattie to open the door, he was going to the barn. Tom explained why they were there & invited them to the services. He tried to

explain a little of their belief. It was enough for Lewis. He had been listening. He said "Woman move aside & invite these men in." Lewis said, "We'll come & hear." They had several kids so took turns going to meetings—6 meetings a week. Hattie professed in Feb. & Lewis shortly after.

Lewis Fleiger [was] not happy with fathers religion (Catholic). Went out on his own & married, tried several churches. One preacher kept saying "We must build on the sand, not on the rock." Lewis thought that he didn't know what he is saying so wouldn't go back. Another time the preacher didn't know how many windows were in the ark but thought there were several. So Lewis wouldn't go back as he knew his Bible better than that. Lewis use to smoke & chew until he got sick on it one time so threw most of it away. Put some on a shelf and said, "You devil – stay there & I'll never touch it again." And he didn't.

1915 Maude Martin baptized.

1915 Moscow Mtg. at Pinegrove school. Otto was a baby. Charlie Morgan picked him up & said he would be his companion and it happened.

Later in 1915 Tom & Charlie had a mission in the Pleasant Valley school. Charlie & Annie Fleiger professed. Also Charlie & Lewis mother, Mrs. Helen Bielenberg professed but didn't continue.

No date Tom Lyness & Donald Davidson went to Avon Id., to see

Lelia (Craine) Linde. She had professed in Spring Valley, Wisc. Maggie Gowans & Rose Lurch in 1910. A daughter Margaret Linde (Milton) Dykstra professed at Chelan in 1931. Lela's sister Elsie Loomis went to Deary, Id. for meetings at Goldie (Antone) Lee home. Mrs. Rist lived there later years. Goldie Lee's children: Esten, Iva, Lela (Lind), Martha (Dahmen), Anna (Parson) & Darlene.

1916 Esther Jones went into the work. She and Fannie Carroll went to Montana.

1917 Tom Lyness & Donald Davidson

Jim & Mernie Hamilton professed in Cove. Clarence Hamilton's grandparents. Maude Martin & her parents (Carters) went to Jim & Mernie Hamilton's place for Sunday Morning Meeting.

1918 Fannie Carroll & Esther Jones

Charlie & Ethel Tweitmeyer of Ringo area were the only ones to profess. Jennie Eva Ringo & Ethel (Ringo) Tweitmeyer were Mrs. Darling's aunts????

1919 Fannie Carroll & Esther Jones

Had meetings at the Angel school which is 4 miles south Palouse, Wa. Some of the foundation of the school is still there.

1920 Nellie Williams went in the work.

1920-1930 Charlie Krub & Elmer Larson tent meeting at Napavine, Wa. (Chehalis)

1923 Esther Jones left for Buenos Aires, Argentina Dec. 1923 and labored there for several years & then labored in California.

1923 Spring, Annie Lyness & Sarah Humphry (England)

Deep Creek (Potlatch) mission at the school. Ivy Watson (Charley) & Vida Adams professed.

1923 Genieve Moore professed in Ulm Mt. Ida Kruegar & Fern Ball.

1923 Deep Greek mission school (Elmore)

1927 Everett Blair went into the work.

1927 or 1928 Florence Lindquist & Rose Mooney

Had a mission in a hall in Pullman, Wa.

Mrs. Marie Hanson invited J. D. Carson to a meeting at Avondale Convention to visit with Jack Carroll & Workers (Hayden Lake) J.D. & Daisy Carson (ex-preacher) both professed and resigned from his church while the workers still there.

1928 Percy Barelli (Australia), Elmer Larsen & Oliver Barene were at Napavine, Wa. (Chehalis area).

Lawrence & Cecil May (Russ) Newman professed, Rosetha & Wayne Newman's parents.

1928 Cecil Fletcher's mother Mrs. Connors had meeting in her home at Wiona, Wa. passed Endicott. Cecil had one sister Venice (Hollis) Stormant, they had two sons, Norman, married Joann Hoversland. (Ronan Convention) & Glen married Marie Thom (Nancy Thom's sister).

1930's Howard Mooney & Therald Sylvester ??

1930 Mrs. Marie Hanson had meetings in her home Pullman.

Mrs. Hanson had lived on the Dode Hollen farm.

Ivie Watson and her daughters went to her meetings. Her daughters were: Sue (Elmer) Kromm (Ben's Parents), Edra (Speck)

Newman (brother to Rosetha & Wayne Newman), Les (Jesse) Sandvig, Vera (nickname "Tinz") (Len) Jensen; (Jennie Jensen was a vet student at WSU Parents). Daisy (Carson) (Ciriao) Angcas Alaska, has been in the states since 1991. Mrs. Vida Adams (Willis Carson) sister went to these meetings.

J.D. & Daisy Carson (Willis Carson) parents went there. Maude Martin went to special meetings & convention at Hayden Lake (Avondale) Idaho.

1931 Wayne Newman went to Hayden Lake meeting & Convention. Cecil Fletcher and Wayne Newman worked together in harvest. After harvest they had planned to go to Lake Chelan but Cecil received notice from Jack Carroll there was an opening for Cecil, so they didn't get to go. Cecil Newman had 2 brothers, Stanley & Elgin

1932 Jim Jennings & Albert Lehrman summer

Pullman & Moscow. Tent meeting. Edra (Watson) Newman professed. Wayne & Laura (Fleiger) Newman came to Viola.

Gospel meetings in Moscow. Mrs. Oliver had Bible study until she died, then it went to Ed & Mabel Sweedman. There was a mission in Pullman & Ed Sweedman would take his truck with a load of people to the meeting.

1933? Oliver Barene & Cecil Fletcher – Ringo Meetings

1933 Wayne & Laura came to Viola

1933 Mrs. Ellen (Francis) Gosselin Union Mtg. Onaway.

1933 Bonnie Robinson went in the work.

1934 Oliver Barene & Cecil Fletcher

Oliver & Cecil went to Wayne & Laura (Fleiger) Newman home to spend the night but no one was home, so they broke into the house & went upstairs to go bed, There were no sheets on the bed so they took one of their sheets and went to sleep. This was at Ringo.

Wayne and Laura Newman went to Mrs. Hedlund home for Sunday AM meeting in Palouse Wa.

1934-35 Speck Newman was 9 yrs old and professed in the home.

Wayne Newman house set J.D. Carson Pullman

1934-1935 Oliver Barene & Nels Jorgensen

1935-1936 Oliver Barene & ??

1936 Wayne Newman & family lived on Deep Creek which runs south from the Freeze church & enters Palouse River at Potlatch Y.

1936-1937 Oliver Barene ??

1936 Gary Parnell had a saw mill and Wayne Newman worked there. 1937 Beryl Newman professed, 15 yrs old.

1937 Spring. Wayne Newman & family moved to Okanogan, Wa.

Note: Wayne has been very helpful in names of workers and dates. His laughter Roselle & (Jim) Billi have moved from Petersburg, Alaska to Princeton, ID on Hatter Greek. In 1995, Wayne is staying with them. The Billi's have a son, Keith (Kate) who live south of Moscow and a daughter Cheri who lives in Spokane.

1937 Harold Silvernail started college at (WSC) now WSU. He married (Dorothy, sister in law to Vida)

1937-1938 Oliver Barene & Fremont Kelso

Marie Gray Lillia Willis

1938-1939 Oliver Barene and Alex Lyness (No relation to Tom & Annie.)

1939 Rosetha Newman went into the work.

1939-1940 Nels Jorgeson & Dan Hilton–1st year in work

Had meetings at Johnson WA.

1940 Oliver Barene & Dan Hilton

Jean Ringsage professed at Park school. (South of Helmer, Id.)

1940 Gospel mtgs. on Flanagan Creek School (Viola)

1940-1941 Nels Jorgensen & Robert Wainwright.

1941 Meetings at Rock Creek School, (Potlatch)

1941 Roy & Evelyn Berry professed

During the war years 1941-1945 (I don't have the actual years) Willie Jamieson, Leo Stancliff, Herman Beaber & Cecil Barrett (NZ) were prisoners in the Philippines under Japanese control. The missionaries were put in compounds with a guard. Where the workers were in a little batch they were allowed to stay there without a guard. They were able to acquire some rice, so they would put some rice on to cook in their batch then go and eat the Japanese rice and come back and eat theirs. The last 8 months on diet in prison Leo

traded a shirt for 5 papayas, but the guard kept 3 and they had only 2. Then he traded his watch for 2 kilos soybean milk. If it wasn't for Leo it was doubtful if Willie would of survived.

**1941-1942 Marie May & Rose – Pullman & Palouse
& Nels Jorgensen & Oscar Anderson in Moscow**

Verna (Twietmeyer) Kilmantos, Reynold, Carson professed Lewiston, ID when Alice Wicks & Rosetha Newman there.

1942 Therald Sylvester & Dan Hilton ??

1942 Vern's husband Frank Kilamis

1943 Mrs. Marie Hanson meeting moved to Tom & Mabel Faulkner then to Will & Lilly Thompson in Pullman, Wa. The Thompsons are Anita Thompson's grandparents.

1944 Jeanette Munn went into the work.

1945 Lucile Milton professed.

1946 Phyllis Munn went into the work.

1946 John Munn renewed his vows.

1945-1947 Bill Bailey

1946 Rueben Bennet & Bill Hunter.

Mildred (Ed) Hamilton professed. Clarence Hamilton's mother.

1947 Beryl Newman went in the Work . Her first companion was Mabel Sills.

1946 & 1947 Had first meeting in the home of Tom & Mabel Faulkner in

Pullman. Emery Carper got Jerry Jones interested, though he was not professing. Also Marjory Hain, Emery's girlfriend. The three of them professed in the Faulkner home. Jerry not in the home but at Hayden Lake. Jerry married Emily Munn (Jeanette & Phyllis Munn's youngest sister) also Jerry & Emily are Ginny Jones parents who is laboring in Russia.

Vic & Shirley (Livengood) Green went to school when Emery & Marjorie professed; also Ton Lian.

1947 Nels Jorgensen & Jake Hill – Bonners Ferry, Id.

1948 Bill & Marian (Daly) Kingman professed in Pullman, Wa. They are the parents of Kent Kingman.

In these previous years Laura Faulkner and Nellie Williams were in Pullman and Viola & Palouse area taking care of their mothers. While here they would have a few meetings

1948 Jake Hill came from Bonners Ferry and had Nellie Williams mother's funeral. Possibly Bonnie Robinson & Selma House had grave side service? Jake Hill had just been in the work 2 months & his first funeral. She was buried at Rosalia, Wa.

1948 Lecil Sullivan, Bob Erickson & Jake Hill to Cashmere, WA.

George Fourwer & Jake Hill to Leavenworth, WA. Winter temperature was -40 degrees.

1948-1949 Rueben Bennett & Bill Hunter

1949 Bonnie Robinson and Beryl Newman here for short time

1951 Louie Fleiger died and Nels Jorgensen had the funeral. Hattie Fleiger died 19 yrs later.

1949-1950 Winter of 1950 Bob Erickson & Jake Hill to Ellensburg,

Cle Elum & Yakima.

1950's Louie Martin & friend Virgil West professed, Virgil didn't continue. Louie, Maude Martin's husband.

1951 Don Fisher & Jake Hill

Had meetings in Colfax in an old restaurant called the Sand Bagger. They cleaned it up and got benches from John Munn and had a full house. Also had tent meeting in Colfax but none professed!!!!

Hollis Stormant professed (Winter time). He was Cecil. Fletcher's brother-in-law.

1952 John Porterfield & Jake Hill

They had a lead to visit Dode (Dorothea) Hollen, and while visiting she told them she had a church in Viola ready and had asked around the neighborhood & found they needed some preacher and they had a room upstairs to stay.

Dode Hollen, Mull Pollen, Lorus Walser professed.

1952 Fall John Porterfield & Jake Hill

Pitched a tent behind Norm's Glass in Moscow & across Washington Street where George & Mildred Mitchell lived and George let them use a stove as it was cool and the Mitchells came to these meetings.

1953 John Porterfield & Jake Hill

They had a tent meeting by the Log Inn in Potlatch before convention. Jeanette Munn and Bonnie Dahlin were in Kellogg, Id. Joan King & Joyce Walser were teaching there and would come down to these meetings. Lorus Walser was always afraid of any bugs—anyway a big fly landed on her head and John Munn took his hymn book and hit her on top of the head!!!!

Joyce Walser & Joan King professed at this meeting.

Jake Hill & Dale Bors went to Bellingham, Wa.

Lecil Sullivan came to be with John Porterfield when Jake Hill left.

1953 John Porterfield & Lecil Sullivan

Lola King, George & Mildred Mitchell, Lillian Bafus. Dan & Donna Bafus came the meetings. Florian & Reva LaHatt came from Lewiston to the meetings.

1953 Florian & Reva LaHatt professed in November.

1953-54 Hayden Lake convention was moved to Post Falls.

When the Hayden Lake property was sold, the new owners wanted to tear down the barn but the people that lived around it didn't want it to be torn down as they remembered the beautiful singing at convention time. In the spring of 1989 Charlie & Alta Beck sold the Post Falls convention grounds to Dick & Carol Waldo.

1954 Lillian Bafus professed.

1954 Baptized at John Munn Creek on Flanagan Creek near Potlatch, ID. Bill Bailey spoke.

Lillian Bafus, Lola King, Joan King, George & Mildred Mitchell, Shirley Vogel, Clarence Hamilton, Roy Hollen. Sandy Hollen (Strong) wouldn't be baptized in that old muddy creek

1954 Spring Florian & Reva LaHatt were baptized at Walla Walla, WA.

1954 Lynn (LaHatt) Casto professed in January

1954-1955 John Porterfield, Fred Hiller, Lecil Sullivan

1955 First convention at Post Falls, ID. Charlie & Alta Beck had the grounds. John Porterfield & Bob Ingram were there.

Spring 1955 Dan Bafus, Donna Bafus & Mary Neal professed.

Lynn LaHatt (Willis) Casto baptized at Walla Walla, WA.

Donna Bafus baptized 1954.

1955 Dan Bafus baptized at Twin Lakes. Aplegates had a cabin there.

1955-1956 John Porterfield & Lyle Van Keuren.

1956-1957 Lyle Van Keuren & Bob Dye.

1957-1958 Lyle Van Keuren & Paul Boyd.

1958-1959 Lyle Van Keuren & Charles Wells (brother to Phyllis Fuhrman)

1958 Juanita Pearl (Sines) (Bill) Schwartzman professed.

1959 Paul Ingram & Cecil Fletcher were baptized at Twin Lakes.

Ross & Pearl Culton professed,

1959-1960 Lyle Van Keuren & Leo Lightner

1960-1961 Bob Ingram & Dale Smith

1960 Evelyn Berry renewed her vows at Dan Bafus' home.

Louise Fuhrman professed. Daughter of Esther (Hedland) Anderson and Reta Fuhrman's mother. Reta is laboring in California.

1961-1962 Everett Swanson, Phillip Gallagher, Paul Abenroth, Lyle Van Keuren, summer & Robert Ingram.

1961-62 Robert Ingram & Everett Swanson . Bob had to leave on account of his throat.

1962 Everett Swanson & Phil Gallagher.

Donna & Larry Bevan professed at Colfax, Wa. in spring.

Donna Bevan was baptized at Bonners Ferry, also John Mastin who labors in the Philippines.

Larry Bevan was baptized at Twin Lakes, Wa.

1962 Mae Goebel (Howard) Howell – Trudy Brown's mother went to meetings at Eden Valley School

1962 George & Mae Bingman Jr. came to meetings with Dode Hollen, no response. His parents died faithfully.

1962 Everett Swanson & Lyle Van Keuren

Lyle & Jamie Howell went to gospel meetings at Kennedy Ford Grange (near Potlatch) and professed at Boring convention. Everett was there; Harold Stelfox had the meeting.

Lyle & Jamie Howell were baptized at Walla Walla. Nels Jorgensen & Leon Stanton.

1962 Margaret St. John (Larry Bevan's mother) professed at Boise, Id. Letha Kelsey & Betty Draper.

1962-1963 Bob Ingram & Cecil Fletcher

Mrytle Hughes (Jamie Howell's mother) & Edith Luce (Linda Blair's great grandmother) professed.

1962 Jerry James professed. Orrin (Bud) & Jessie Frink. Jessie heard the gospel through Everett Swanson & Lyle Van Kueren. Bud & Jessie stood up at Bob Ingram and Cecil Fletcher's meetings.

1963-1964 Bonnie Robinson & Rose Ella Behrend

1954 Boyd (Bud) Walser professed at Mrs. Benges' home on Hatter Creek, south of Princeton, ID.

Otto McCoy professed.

1964-1965 Bonnie Robinson & Mary Ellen Harvey

1966 Bonnie Robinson & Hilda Hanson

Jeanette (Jo) Walser, Debbie Walser, Christie Anderson professed. Christie didn't continue.

Vange Swanson professed in Bud & Jo Walser's home.

Mrs. Maude Chaney was Jo Walser's grandmother. She remembers sitting on her lap telling about the Truth, George & Ellen Sleed professed.

1965-1966 Bud & Jo Walser were baptized at Twin Lakes, Wa. Bonnie Robinson & _____ were there.

1966-1967 Bonnie Robinson & Sally Alexander

1967 Nina Chaney (Jo Walser's mother), Marilyn Chaney (Sister-in-Law) professed.

1967-1968 Marge Hill & Sally Alexander

1968-1969 Marge Hill & June Trevithick

Had gospel mtgs. Bovill ID.

Two Mothers of Israel passed away that spring.

Nadine Behrend and Cherroyal Holder professed.

1969 Lue Robinson professed. Baptized at Spirit Lake

Marge, June & Lucile Stanley there.

1969-1970 Helen Aarestad & Edna Anderson.

1970-1971 Dan Hilton & Jim Stancliff

Mike & Linda Blair. Trudy Brown professed.

1971-1972 Oliver Barene & Dan Hilton

1972-1973 Everett Swanson & Jack Nelson

Came down from Bonners Ferry, ID and had a mission in both places.

Dick & Beverly Bright professed.

1973 Chuck Robinson, Jack Robinson, Wayne Robinson professed—3 generations, very unusual.

1973 Kym Howell & Edee Howell professed. Hymn 108

1973-1974 Everett Swanson & Ray Dissmore. (Ray's first year)

Ted Hinderer professed, wife Fern professed many yrs.

1974-1975 Everett Swanson & Andy Stevenson

1975-1976 Claudia Toppin (Pat Taylor is Dan Hilton's niece.)

Kevin Howell professed at Pullman, Wa.

Dodee Howell professed at Portage La Prairie—hasn't continued yet

1976 Larissa Lee professed.

1976-1977 Claudia Toppin & Myrna Danell

1977-1976 Phil Gallagher & Mark Roberts (Larry Greenaway at beginning of year.

1978-1979 Phil Gallagher & Russel Osborne

1979 Bruce Danell & Russel Osborne

Allen Churchill professed, brought to meeting by Lee. Allen married Shari Watkins.

1979 Vaneta (Jack) McCoy professed at Wickenburg, AZ.

at a Sunday Morning meeting.

1979-1980 Walter Pollock & Russel Osborne

1980-1981 Walter Pollock & Kent Kingman (Kingman's 1st yr from Dec.)

1981-1982 Walter Pollock & Kent Kingman

1982-1983 Rose Johnson & Cheri Beck

1983-1984 Gay Turner & Debbie Snow

1984-1985 Gay Turner & Cheri Beck

1985-1986 Gay Turner & Linnet Long

1986-1987 Gay Turner & Marilyn Beck

1987-1988 Susan Weichert & Ginny Jones (Darlene Cheek on list but not in field.)

1988-1989 Mark Huddle, Dean Bruer & Glen Hamilton

1989-1990 Mark Huddle & Joe Lewis

1990-1991 Terry Wells & Wayne Bechtol

1991 Doug Walser professed.

1991-1992 Jan Demon & Julie Raab

1992-1993 Jan Demon & Nancy Thom

1995-1994 Mike Thorsteinson & Marvin Smith (Marvin's 1st year)

1994-1995 Mike Thorsteinson, Harry Henniger, Joe Schoen

Harry Henniger to Australia, Mike Thorsteinson to Brazil and area for special meetings and convention.

1995-1996 April Pierce & Muriel Corcoran

1996-1997 Muriel Corcoran & Carrie Clinton (Carrie's first year)

1997 Muriel (Meier) Berry passed away Feb. 20, 1997. Joe Schoen & Muriel Corcoran had funeral. Internment at Pullman, WA by Fay. 92 yrs old.

1997 Maude (Carter) Martin passed away Apr. 14, 1997. Dan Hilton & Linda Horn had grave side service. Linda was a great niece to Maude. 97 yrs old. Buried by her husband, Louis in Colfax, WA.

A VERY SPECIAL TEAM FOR ALL THE PEOPLE SUPPLYING THE INFORMATION AND DATES, AND YOUR LETTERS.

WITHOUT YOUR HELP THIS WOULD HAVE NEVER BEEN DONE.

I WOULD LIKE TO MENTION A FEW THAT HAVE BEEN VERY HELPFUL:

Bonnie Robinson
 Laura Faulkner
 Maude Martin
 Esther (Hedlund) Anderson
 Wayne Newman
 Leslie & Jesse Sandvig
 Ed Hamilton
 Jake Hill
 Ruth (Berry) Downhour
 Margaret (Linde) Dykstra
 Clarence Hamilton

There are letters in the back which are very helpful in more detail than was put in the list and give you more understanding.

Also list of convention lists in other states and provinces from 1915 through 1920.

There is a list of two ships from Liverpool to Montreal dated 1904 and 1905 showing names and their destinations.

These were given by Laura Faulkner.

Carl Simmons, Seattle, Wa. has a list of the Workers buried in Washington state.

Some of the dates are approximate and possibly some of the workers.

When you find errors please notify me at:

Lyle & Jamie Howell, 1325 Davis Rd., Viola, ID. 83872

Telephone: 208 882 2305

Arizona: Memories of Early Friends and Workers

Who were the first brother workers? 1916 Irvine Weir and Dan Seidletz (both married later) near Phoenix
Rumor of some workers there in 1918—no names—had gospel mtgs in Gleeson
1926 Frank Dennison (from Ireland) & Willie Tinkler (not able very long) replaced by James Young, Melvin Leen (1928).

Workers during the 1930s: Frank Dennison, Ralph Blackburn, Newton Bowman, Lester Van den Berg, John Porterfield, Sproulie Denio, James Young, Walter Miller, Robert Atkinson, Harold Wilson, Russel Blackburn.
/S/ Mae Dennison, Elma Wiebe, Ercel Gonce (Blackburn), Viola Fridley, Frances Kennedy, Susan Alderson (Visiting)

Who were the first sister workers? Mae Dennison (from Ireland) arrived Dec. 1926; Elma Wiebe 1928; Ercel Gonce Jan 1930; Viola Fridly Nov 1936.

First Mission: Frank & Mae Dennison, January 1927 in Alex & Lizzie Walker's home in Glendale

Who was the first to profess in AZ? Mrs. Mildred Barclay, 1927 in above mission.

Who was the first native to go in the work? Perhaps Frances Kennedy in Jan 1937

When & Where was the first meeting? 1929 in Tucson in Col. and Corrinne Goodnight's rented home; Goodnights moved and meeting held in Mrs. Burrough's home. By 1929, there were 3 churches in AZ [Prescott, Randolph (Casa Grande) and Phoenix in Fred Eryck's home]

When & Where was the first baptism? _____

When & Where was the first convention? Farm of Alex & Lizzie Walker, NW of Glendale, AZ Oct. 1933-1937

Where have subsequent conventions been held? at Randolph beginning Oct. 1938 at Wm & Lou Carter's place; B. T. Dick Ranch

Where is the convention currently held? Casa Grande (fna Randolph)

Who have the Overseers been? Frank Dennison (died brain tumor March 1947)

What is the official language? English

FAMOUS FRIENDS: Read about: **Col. & Corrine Goodnight**

Early Southern Wisconsin History

When did the workers first arrive? Annie Edwards and Rose Lurch

Who were the first brother workers?

Who were the first sister workers? Annie Edwards and Rose Lurch

Who was the first to profess?

Who was the first native to go in the work?

When & Where was the first meeting?

When & Where was the first baptism?

When & Where was the first convention? Janesville 1909, 1911, 1912

Where have subsequent conventions been held? near Dorchester or Meridan

Where is the convention currently held? Menomonie & Wisconsin Dells

Who have the Overseers been?

Early Days in Southern Wisconsin

This is an account of the early days when the gospel first came to the southern part of Wisconsin. We lived on a farm halfway between Janesville and Beloit. Annie Edwards and Rose Lurch obtained an opening in a country school. In those days the country schools were not wired for lights. The servants carried gas lanterns that could be hung from above.

I came with Mother and Edgar, Clarence and other members of the family. The hymns were "Be In Time", "Tell me the Story of Jesus", etc. Mother, Hulda, Edgar and Clarence decided. This was in 1908. I was 9 years old. It is all so clear in my mind. I think I remembered more of the singing than the preaching. I have always been hooked on music.

I think soon we moved to town so we could meet with Mrs. Harvey and daughter, Ruth. McWhinnies also moved to town.

Soon it was time for the first Southern Wisconsin convention. (One previous one was held in Chicago in 1907.) It took place in Janesville in 1909. It was held in a house that had a roof, side walls, windows and front and rear door, but the interior was left open with just enough 2 x 4 to hold up the ceiling joists which held the house together. We borrowed 10 foot plank for seats and they were set on nail kegs. No charge from the lumber company. We ate in the basement where an old cook stove was set up. The cracks in the sub floor drifted down dust so the plates had to be dusted off. But no one complained. Our attic was filled with straw ticks. We had a large two story house with a large attic.

I think our first convention lasted 10 days. I remember that there were 3 conventions in Janesville (1909, 1911, 1912) and then the 4th convention was held near Dorchester or Meridan. It was more centrally located. George Walker, **William Irvine**, Jim Jardine, Annie Edwards, Rose Lurch, Jack Carroll, John Freeman and many others from the list I gave you were at these conventions.

These lists of brothers and sisters left their homeland to come to the U.S.A. to open up the large country for the gospel. Only such dedication, courage, and sacrifice as the love of God shed abroad in the lives could have accomplished what we now see here and around the world. And this all happened in 75 or 80 years.

We are fortunate to live in a country that allows us to worship according to the dictates of our conscience. We have had the Sunday worship in our home for 77 or 80 years. No communist home would ever have that privilege. So we have much to rejoice over.

Harold Carlson
October 1982

Minneapolis. Minn.
November 30, 1955

Dear Harold and Martha [Carlson],

Yours, Harold, came in the last mail and I'll give the requested information besides adding some.

The enclosed is a list of the Chicago convention 1907 (list of workers). Mrs. McWhinney was at this Chicago convention, also William McGowan (1907 convention). Mrs. Harvey decided to build in Janesville and Willie Edwards suggested William McGowan move to Janesville and build the house. William McGowan told me I (Clarence Carlson) could help and start at the trade (carpentry and building). The center wall was put in, but cross walls were left out, leaving a room full length of the house.

This convention in Janesville was in 1909 (two years after the Chicago convention). Rob Snedden, recently from Ireland and unmarried, came to visit the McGowans in Janesville. He put in the wiring.

The workers I remember were: William Irvine, George Walker, Robert Skerritt, William Edwards, Wilferd Edwards, Oliver Taylor, John Patterson, George Samuels, George Manning, Sarah Rogers, Annie Edwards, Rose Lurch, Elisabeth Patton, Lilly Sanford

These are all I can remember. The meetings lasted 10 days.

Next year, 1910, there was a four-state convention in Minneapolis, Wisconsin, Minnesota, North and South Dakota. This convention broke up due to a case of diphtheria.

In Janesville, the 1911 convention was held in a tent next lot to the McWhinney place (east end of Janesville). It cost \$100.00. Dinning was in McWhinney's basement. We boarded the tent walls up on the inside borrowing lumber at the lumber yard—no charges!!

In Janesville, the 1912 convention found us in William McGowan's new bungalow, First Street to the right just before you get to Mrs. Harvey's cement block house (this is still standing—people are living in it). That house was also unfinished—cross walls left out. Cooking and eating in basement. Jack Carroll was there. William and Annie Edwards, Maggie Sanford, Rose Lurch, George Samuels are about the only ones I remember. This convention was held in the summer; the other two were in September (I think this is correct).

By: Clarence Carlson
[Harold Carlson's grandfather's brother]

...William Irvine asked him all about it. An old man, John Myers from Ireland, quite wealthy, was present, traveling with William Irvine and George Walker. Carried an inflated cushion to sit on.

We had a one-horse cart, a two-wheeler. Going down Glen Street in Janesville (a hill) one evening, Mother (Anna Carlson, Clarence's mother), Sarah Rogers, Annie Edwards, Rose Lurch, you (Harold) and Doris, and I (I was driving standing in the back). The hold-backs came loose on both sides. The horse ran full gallop, the heavy cart hitting the horse on the back legs all the way. Came to a halt at Bluff Street, too fast to turn right on Hickory St. The horse's legs were raw. Sarah Rogers said, If we hadn't been saved, we would have all been killed.

Source: Excerpts from Clarence Carlson's account of 1907 to 1913 conventions

How the Gospel Came to Wisconsin German Communities in 1915

In 1913, the workers in America wanted to send a German speaking companion with James Jardine to Germany to open that country for the Gospel. They heard of a young man in Australia who had just decided in Sam Jones mission at Bethel, and who had offered for the Work. His name was Otto Schmidt. He was only 25 years of age and was fluent in German. He left Adelaide to go to Germany to join James Jardine.

They visited a home in Urach, where three ladies accepted the Gospel and had a meeting in their home. Then War broke out in 1914, and Otto being an enemy alien, they had to leave immediately or be interned. George Walker was impressed with the report that James gave of Otto's ability and enthusiasm and sent for Otto to come to America to preach to the German speaking communities in Wisconsin that they had been unable to reach with the Gospel.

Otto and his cousin Alf Vogt, also a convert of Sam Jones at Bethel, came to Wisconsin in 1915. They arrived at Black Creek on November 29 in a bitter Winter and set off on foot to find a place to have meetings. It was snowing heavily as they trudged the roads, and they saw a schoolhouse. Otto found they could have meetings there, and he and Alf began that night. They told the children as they left the school to tell their parents there would be a meeting at the school that night to talk about God. A number came that night out of curiosity, and they and others were so impressed they came every night.

Otto and Alf slept on the floor of the school room at night as they had no lodging place. The weather was freezing so they had to keep a fire going all night to keep warm. Early in the morning they would leave the place tidy for the school and go on foot in the snow to visit all the homes in the area.

After a few days with meetings every night, they visited the home of Fred and Ida Schmeichel who offered them a room to stay in. Otto offered to pay rent, but they refused to accept money, saying that as the two preachers had left all to preach the Gospel, they must stay with them. They preached every night in the schoolroom for three weeks. The meetings were well attended, and then the schoolteacher wanted to have the room free to decorate it for Xmas celebrations, so they had to finish on Sunday December 19.

That night Otto asked those present, "How many of you believe that what we have been telling you is right?" All those present raised their hands. So, he asked that all who wanted to walk in the way of Jesus, to come to Will Jeskes' home the next night Monday December 20th. Otto and Alf tested the meeting that night. Fourteen expressed their desire to follow in the Way of Jesus. Otto and Alf stayed in the area and had the first Sunday meeting in Will Jeskes' home. Fred Schmeichel had been unable to get to the Gospel meetings as he had ulcers on his legs, but his wife attended them all and after she returned each night, told him all that was said. They both decided and their only child Florian also.

After visiting all the homes and establishing the form of fellowship meetings as in the early church, Otto and Alf left the Seymour district to go to Cecil, about 26 miles away, and began meetings there in January of the New Year of 1916. Walter Jardine had tried to reach the people there the year before without success.

Alf and Otto heard that there were some German speaking people there and went to find them. They had meetings there every night and a family by the name of Dalquist came. Grandma Dalquist was a very special lady. She came every night and brought all the family. When the meeting was tested, they all decided, the sons and their wives, about 12 in all, and Helen and Josie Schreiber.

After establishing the little church there, there were a number of children too, and visiting the families and confirming them in the true way of Fellowship in the home, Otto and Alf began new Gospel meetings in another part of Cecil, where there were German speaking families who were delighted to hear the message the two young Australians were bringing to them in their own language.

Helen Schreiber was a cousin to Adolph Breitzman. Adolph and Paul Behnke and family, and Hilda Voss (nee Kolberg) and her two young sisters Matilda and Louise, and Paul Kolberg and their parents, John and Bertha Kolberg, all decided and Henry and Martha Schmidt with their three children Reuben, Ruth and Meta. These were brought into God's family in Cecil and another new little church established there.

After visiting all their homes and establishing them in their fellowship, Otto and Alf went across to Seymour area again to baptize them, as he was unable to do this before when the river was frozen, but it had now thawed sufficiently for the baptism, and on May 28th. they were all baptized in the Shioc River.

The two young preachers encouraged them all to stand true as the little group were encountering some opposition from their folk. Grandpa and Grandma Jeske were opposed to what their sons had done and those who were living at the home had a hard time. Also Eda Lorenz was locked out of her home and her father became so violent she had to get protection from her brothers Alvin and George. However, all remained true and were strengthened in their purpose in spite of the opposition.

Nearly all the families later had the joy of their own children professing in later years, and intermarrying with others whose parents had been brought to the Fellowship at that time. Also a number of these young lives have gone into the same work in the Harvest Field that brought Otto and Alf to their district in 1915. So in 6 months there were three meetings in those parts, and Otto joined Amos Smith to go further afield to the Wausaw district where there was a Lutheran Community. They visited first all the homes in the Wausaw district, the weather now was much better than the icy conditions that were so hard on them in the Seymour and Cecil areas.

They began meetings in a schoolroom, and a number came along to hear the message each night, including the Lutheran Minister Pastor Colden who invited them to speak in the Lutheran Church. However, the staunch Lutheran authorities banned them from this, which upset Pastor Colden and his two sons. He stood up publicly for Otto and Amos and for this was asked to leave the Church. This created a lot of feeling in the Community, as he had to vacate his home in the Manse where he lived and find work elsewhere. He went to Detroit and went to a Mission there. He decided at the first opportunity and continued to enjoy the fellowship of his new brethren.

Back in Wausau, Otto and Amos kept on with their Mission every night in the schoolroom. The Larsen family came each night, together with a neighbor, who offered her home to be used for the meetings. Otto and Amos had visited a Norwegian area in Wausau, and a family named Ramaker had shown interest in their work, so they started another Mission there, also some Dutch people came to the meetings, with the result that when they closed both of the meetings in Wausau, two new church meetings were started. The Larsens, Mr. and Mrs. Kolbech, Mallesi sisters, Gertie and Alma Klammer (who married Richard Baseman and they became the parents of a large family now professing). 5 Ramakers decided, Edith Boreen, Sandra Hoyem and others. These were won to Christ in the Missions at Wausau in 1916 and were baptized in the icy river.

Otto and Amos had closed the Mission there in order to go to a Convention at John Zahorcas home at Dorchester—only a small number there, about 60 people. The Jeskes were to come to their first Convention also.

One man, August Behm, had been attending the Mission in his area, but he missed the opportunity to decide, and when he found out where Otto had gone, he walked all the way to Dorchester to find him and tell him that he wanted to decide for Truth. He was so impressed by all that he saw and heard at the Convention that he gave his heart to the Gospel, and before he left, hearing of the need for another site for a Convention, he offered his home to be used for that purpose at Big Falls, and that today is the site of Marion Convention. He died in 1942 – he had 4 children, and they were able to maintain the Convention there after his death.

In October, after the Convention, Otto and Amos went to Menominee to cross to Washington Island, and to visit there and have meetings if they found interest. They began meetings and a number decided. Karl and Laura Nelson, Louis and Anna Gunlagson, many descendants professing today, Robert and Elsie Klizke at Pulcifer. Ed and Lydia Strassburg and Helen and Josie Winter later. Otto was able to visit the Island again many years later and meet all their families. So within that period of twelve months, there were six new Fellowships established in Wisconsin and many wonderful families added to God's Family here on earth.

However, there were hazards now to endure. After 1916, the U.S.A. Authorities became alarmed that so many names of German speaking people were being reported to them, that they were having "secret meetings" in their own homes.

Alf and Otto were questioned and their letters scrutinized, and their belongings confiscated – even a bottle of sweet oil that Alf used for his ear trouble was taken and examined. Their movements were watched, and their friends were subjected to a lot of questioning.

Adolph Breitzman has told of the hard time they had when being investigated. He stood by the workers in their ordeal as it seemed suspicious that Otto had been to Germany just before they went to War. At that time America was not at war with Germany, but Australia was, and both Otto and Alf were Australians and were of German origin. Otto told the friends not to send letters or to keep them, as the Authorities believed they were using a code.

In spite of all this, all the Friends remained true and loyal to their belief. Both Alf and Otto suffered stress though which affected their health. Alf returned to Australia, and Otto went to a neighboring state for some time, according to Adolph Breitzman. Otto came back to Seymour after the Armistice, and there was great joy to be with his little flock again, and in spite of all the questioning earlier "no fault was found in them except concerning the law of their God."

In 1919 and 1920 sometime, he said "goodbye" to his dear converts and left America. In 1921 we know he was in England at the big Workers meeting at Staffs as he is on the photo of that occasion, but we know too that he and James Jardine went back to Germany at the end of the War and found their three ladies who had professed in 1913, still continuing their little fellowship meeting in that home. That home is still there today and Sofie and Luise Laderer and their married sister enjoy the visits of all the workers from the Dettingen Convention, on the last night.

Unfortunately, Otto's health suffered a break down, and he was ill for some time in England, before returning to Australia to live.

Additional or corrected information on this country will be very welcome.

Baltimore, Maryland **Coming of the Gospel to Baltimore in Our Day**

This compilation is the result of the combined recollections of many concerning what they had been told by those that participated in the events of those days at about the time that the nineteenth century rolled over into the twentieth century. This is entitled "in our day" because, as far as the first coming of the Gospel is concerned, we can only speak of those things which have happened within the memory of those who experienced them, supplemented by the memories of those with whom they shared their recollections. Because there are no records or recollections available, the Gospel could have come without public knowledge to many places on the earth in the ages that have passed, and just as anonymously disappeared after years or generations had passed. This appearance and disappearance of the Gospel could occur at many different places at the same time, and at many different times at the same place, as the years have passed.

The Gospel came to the suburb of Baltimore known as Brooklyn in early 1906, and a flourishing church was formed. The numbers grew over the years until in 1993 there was no longer a meeting in Brooklyn, and only one professing person living within its boundaries. This illustrates the coming and going that is typical of the Gospel in all parts of the earth in the centuries that have passed since Jesus charged his disciples "go forth and make disciples of all nations..."

Peter wrote his first Epistle to those "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia", which were provinces of the Roman Empire covering a large part of what today is Turkey. There is no record available to us to indicate when there were no more people left of those that had accepted the Gospel in those provinces in Peter's day, but we know that today there are none in those places that believe the Gospel.

The beginning and the near total obliteration of the Gospel in Brooklyn in approximately one hundred years is a parallel to the record of Nineveh in the Old Testament. As a result of the message delivered by Jonah, the people of Nineveh believed God, proclaimed a fast, repented from their ways, and put on sackcloth from the greatest to the least of them. The King exhorted every person to turn from his evil ways in hope that they could find mercy in the eyes of God. It is recorded that more than one hundred thousand people repented, changed their ways, and believed God. The advent and recession of the work accomplished by the Gospel that Jonah proclaimed is illustrated by the messages sent to Nineveh over three hundred years later by the prophets Nahum and Zephaniah. There was no evidence left of the repentance of the Ninevites as they had responded to the Gospel message of Jonah.

There were many different individuals involved in the activities of the days surrounding the turn of the nineteenth century into the twentieth century, and even if they were available today to question directly, their accounts would differ from each other. Each individual sees the events that are also witnessed by many others through the filter of their own understanding and their own experience. Time has the quality of dimming certain events and enhancing others. Even eyewitness accounts given shortly after the time of occurrence may not identically portray the same scenes as other eyewitnesses remember them. In any effort such as this, we must be satisfied with a relative account that comes closest to satisfying all the divergent accounts that may be available to us.

It is appropriate to begin this account with the earliest known activities of the men who were used to bring the Gospel to Baltimore.

George Walker offered for the ministry in the spring of 1898, and began in the work in Scotland. Early in 1899, **George Walker, accompanied by William Irvine, Willie Weir and Eddie Cooney** arrived in London from Ireland, and asked for permission to use a mission hall for Gospel meetings. When the responsible Rector was assured that they did not expect a salary nor did they take up collections from those that listened, he granted permission. When the reality of the message from an unpaid ministry began to dawn upon the Rector, he asked them to leave. The only result of that series of meetings was the choice made by the Rector's grown daughter, Mary Elizabeth (Lizzie) Coles. She believed and publicly acknowledged that the message she heard was rooted in God's Word, and she was expelled from her father's house and told never to return.

In early September 1903, **George Walker, William Irvine and Irvine Weir sailed from Liverpool, England for New York**, via Belfast, Ireland. Their third class, or Steerage tickets cost \$27 each, which entitled them to three meals a day and a dormitory style bunk in the lowest level of the ship. To their knowledge there were no friends or workers in North America prior to this time. They were all sea sick due to the raging storms as the ship sailed north of Ireland and out into the North Atlantic Ocean.

On the fifth day out from Liverpool they were able to get up and walk around the ship. They found a large room on the ship that was used by different speakers to address the passengers that came into the room. George had an opportunity to speak and was heckled by some among the listeners. A preacher from Philadelphia, Pennsylvania took his part, and gave his address to George, and told him "If you are ever in Philadelphia, look me up, and if I can do anything to help you, I will."

The ship arrived in New York on 14 September, 1903, and the Steerage passengers were all taken to Ellis Island to be interviewed by the US Immigration officials. George often spoke of the kindness of the official that questioned him. The questioning clearly established that these three men had little financial or social status, but when asked of their occupation, and told they were preachers of the Gospel, the official said "Welcome to America! We need men like you here!"

One of our friends in Ireland had a sister that lived in New York, and she had written to New York telling of these three men that were coming, and asked if she and her husband would meet the boat and care for them. Their names were **George and Edith McIntire**. At first, they were not of a mind to do so, but they felt an inner urging to go and meet them. Since they did not have room in their apartment, they rented a room for two weeks, and on the day the ship was due into New York, Mr. McIntire took the day off from work and they both went to Ellis Island. After George Walker and the other two men had been cleared through Immigration, and as they were walking toward the exit gate, they heard a voice calling out repeatedly "George Walker, William Irvine, Irvine Weir". They went over to the grilled ironwork fence, and there met George and Edith McIntire, who brought them home for supper, and then took them to the room they had rented for them.

George Walker had met a lady on the boat returning from a visit to Ireland who had met and accepted the Gospel in Ireland. At that time she accepted the Gospel she was engaged to be married, and after her marriage she and her husband had come to America and settled in Bridgeport, CT. This couple was the parents of **John and Tom Tuft**. George went to Bridgeport later that first week that he was in America to look up this lady. The lady's father was a preacher in a fine church in Bridgeport, and was reluctant to ask him to come to his church, since George was of questionable financial status. Instead, he suggested that he go to a nearby tent where meetings were being held.

On his first Sunday morning in America, 20 September, 1903, he went to the tent meeting, and after the meeting spoke to the leader of the service, whom he knew to be from Ireland. After they talked for a while, the leader asked George if he would preach in the afternoon service, which he did. There were over three hundred people at that and subsequent meetings. George never looked upon this as being his first meetings in America, since they were under the auspices of the leader of that group. He decided that the prospects of the situation were not favorable, and he left after a short while to go to Springfield, Massachusetts.

After several weeks in Springfield, he had succeeded in making many friends, but since there was no response to the message he was bringing, he left for Philadelphia, PA. This would have likely been in November 1903. It was there he worked his first mission that resulted some accepting the Gospel. **William Irvine was George's co-worker in those meetings.**

The first person to express a desire to walk with God was Mrs. Abernethy, and many others followed afterwards. Among them was the Wilson family. A Mr. Baker, from Baltimore, who was a preacher in the Seamen's Bethel Church, was in Philadelphia for a

meeting of that group. George and William had attended some of those meetings to make contacts, and had met Mr. Baker, who asked them to come to Baltimore, promising them the use of his church building.

While the meetings continued in Philadelphia, William left George alone and went away to follow his own inclinations. George has said "I have been left alone in many things". There is a recollection that William Irvine came to Baltimore in 1904, and met **Annie (Mrs. James) Hawkins**, but did not stay in Baltimore, and he held no meetings there.

In May 1904, Jack Carroll, Hugh Mathews, Sarah Rodgers, Jean Weir, and several others arrived in Boston. In December 1904, **Jack Jackson, Willie Weir, Dave Linus and two other brothers, with Lizzie Coles and two other sisters**, sailed for New York, to help bring the Gospel to the United States. Their boat was met by **Jack Carroll and George Walker**, who brought them to the home of a couple from Ireland who had come to America to have an open home for the workers. **Lizzie Coles**, with various other sisters brought the Gospel to a number of places in the states of New York, Pennsylvania and Ohio.

After the church was established in Philadelphia, George went to Pittsburgh, PA, where he was able to speak for mission groups as a guest preacher, which was a common practice in order to make contacts. It is not known what the results of this effort were, but we know that in 1905 George went to Ohio.

Subsequent to that time, he went to Wilmington, DE, where **Dave Christy and Frank Scott** were having meetings. Dave had started in the work in 1904. There is a recollection that Dave was very sick with some variety of pox, and this is likely the reason that George came to Wilmington. George and Frank continued the meetings while caring for Dave. These meetings resulted in the formation of a church in Wilmington. Among the families that formed the church were the Stewarts. **George considered the meetings at Wilmington to be his second mission in the United States.**

On 12 February, 1906, George Walker and Dave Christy came to Baltimore to follow up on the invitation given by Preacher Baker in Philadelphia about two years earlier. He had given **George and William Irvine** the name and address of **Mr. and Mrs. James Hawkins**, and it is likely that this is the reason that **William Irvine** came to the Hawkins home in 1904 after he had left George in Philadelphia to follow his own leadings.

George and Dave spent their first night in **Baltimore** in a downtown hotel, and then called upon Preacher Baker, who lived in a suburb of Baltimore called Brooklyn. This suburb was incorporated into the City of Baltimore in 1920. Preacher Baker's church building was in the middle of a corn field in Brooklyn, and to all the residents of Brooklyn it was known as the "Cornfield Church".

When they knocked on the door of Preacher Baker's home, he welcomed them in and told them they had come at a very appropriate time. Some business he had to attend to would take him away from Baltimore for about a month, and he told them that they could keep his church going until he returned. After that visit, George and Dave looked up the Hawkins, who invited them in for tea. George and Dave invited them to the Gospel meetings, which were to be held in Preacher Baker's Cornfield Church.

After they had secured the place to hold the meetings, George and Dave walked about Brooklyn inviting the residents to the Gospel meetings. As George was walking up Fourth Street in Brooklyn, a bold little girl about twelve years old approached him, and since he was carrying a small case, asked "What are you selling Mister?" George told her "I am not selling anything, but rather I am giving it away. Would you go home and tell your parents that there will be Gospel meetings every night in the Cornfield Church".

That little girl was Sadie Acree (later Lewis), and the Acree family came steadily to all the meetings. He knocked on the door of Mrs. Nora Sylvia, and before he had an opportunity to say one word, she looked into his eyes and thought in her mind, "If I ever see Christ, he is going to look like that". Without knowing his purpose, she immediately invited him in, and it was then George had the opportunity to invite her and her husband to the meetings.

There were three other homes in that same block of Fourth Street where the invitation was not only delivered, but they responded by coming to the first and subsequent meetings. **These were the Hawkins family, the Pitts family and the Collison family.** After the first meeting, Wesley and Hannah Collison asked the workers to come to their home and stay with them. This encouraged James and Annie Hawkins to invite the workers to stay with them also.

Among the first families to respond to the Gospel were the Collison, Hawkins, Pitts, Faulkner, Greenstreet, Longest, Farring and Acree families. James Hawkins' son, George Farring, was attending college at the time the Gospel meetings started. He was called home from college to attend the meetings, and all six of the other Hawkins children attended the meetings. After about one week, George went to Wilmington, and Frank Scott came to continue the meetings with Dave until George returned after an absence of unknown duration.

Wesley and Hannah Collison had separated themselves from the church they had been attending, since it did not seem to be in agreement with what they read in the New Testament. Similarly, James and Annie Hawkins had separated themselves from the church they had been staunch members of. When Preacher Baker returned, he found that fully half of his parishioners had separated themselves from his church, and were attending Sunday morning fellowship meetings which George and Dave were holding in a vacant store in Brooklyn. The vacant store belonged to James Hawkins, and over forty people were meeting there.

Ida Hawkins, who was twenty years old, accepted the Gospel in 1906 in those meetings, and in December of that year entered the work and started with **Helen Neilsen** after the winter Special Meetings in Philadelphia. **Six of the seven Hawkins children were in the work for varying lengths of time, and Ida and Bessie continued until they died.**

Meanwhile, the Gospel meetings in the Cornfield Church continued nightly, and Preacher Baker made his choice publicly to accept the message brought by George and Dave. He left his church and took a job as a coffee salesman. He eventually lost out, but never

returned to preaching as a means of making a living.

George and Dave continued the Sunday morning fellowship meetings in the vacant store until they felt they could move it into a home. It was eventually moved into the Hawkins home where it remained until James Hawkins died in 1948. From there it was moved just a few doors away on Fourth Street to the home of Charlie and Mary Gause. James and Annie's youngest son, Bill, moved into the old Hawkins family home, and when both of the Gauses died, the meeting returned to that home, where it remained until Bill's death in 1993. Subsequent to Bill's death, which was eighty seven years after the time when the first Sunday morning meeting was held in that home, there was no longer a meeting in Brooklyn.

Long before the Hawkins family attended the Gospel meetings, they had dedicated a stained glass window for the new building their church was erecting. Each family who so contributed had their family name inscribed below their window. It was from this church the Hawkins family withdrew. The church officials were so enraged that such prominent members of the community would stoop to such a lowly religion that they removed their family name from the window. Today this is the only window in that church without a family name inscribed beneath it. For generations afterwards, the residents of Brooklyn referred to the meeting in the Hawkins home as "Hawkins' Religion".

In 1907, we have record of George Walker being in Ohio again, this time as overseer of the staff of workers for Ohio and West Virginia, with Joe Shroyer as his co-worker, and with two other brothers and four sisters on the staff. In 1908 and 1909 there were three brothers and four sisters with him on the Ohio/West Virginia staff. In 1911 and 1912 there is record of Dave Christy preaching in Michigan. Dave was with Lorn Elley in Michigan's Upper Peninsula when Lucy Hiscock came to their meetings and accepted the gospel.

When Lizzie Coles contracted tuberculosis and was in need of a place for rest and recuperation, the Hawkins family opened their home to her. It is not known when this occurred or how long she was with them, but it was eventually decided that she should return to England.

S127****[1]

Compiled from many sources by Stanley Whelan, 22 Aug 2003. Among the principal sources are:

1. Notes from a special meeting in which George Walker spoke of his early days (Mar 18, 1973)
2. Notes on George Walker's Early Days in America (as related on Monday, Oct 29, 1979)
3. Early Days — George Walker (written Feb 16, 1988)
4. Mary Elizabeth Coles' Testimony
5. Handwritten notes from Bob Farring, Jr. (18 Feb 01)
6. Conversations with Dan Nicolaisen & Nelson Whelan, who helped care for George Walker in his last days
7. Personal conversations with Mr. George Walker, Bill Hawkins, John Elley and many others over many years

Account of Workers coming to Grand Forks, North Dakota by Erling Omdal

In the fall of 1903 My folks and their three boys, Lars, Nels and Byarne, left Norway (Stavanger) and came to **Grand Forks, North Dakota**. As they were about to embark on the boat, Grandpa Bausel said, "I have a farewell message for you. When you get to America you may have a privilege I won't have. One day you will hear a knock on the door and when you open it two men will be standing there. Receive them for they are the servants of God with the message of life. They are homeless strangers for the Gospels' sake."

Nine years later, the knock came (1912). We children were playing near the grain elevator in the evening in the late fall. There was some snow and slush on the ground. We saw two figures approaching our little town from the West. We lived at Mose, North Dakota. (Population 25). They were two ladies and came to our house. My Mother opened the door and after a slight hesitation invited them in. She said to herself: "They have come".

[At] the Pillager (Minnesota) Convention that fall, **Iver Bakke** asked **James Jardine** if some workers could go and help his sister whose address [was] McHenry, North Dakota. At the moment, **Helen Nielsen** was going from the convention kitchen to the sisters' dorm. Jim called her over and asked if she could go. He would send **Kathleen Thompson** with her. Iver gave them his sister's address. When they got to McHenry, they found that Mrs. Carlson moved north of Mose, so they walked back seven miles on the track.

My father, who owned the only car in town, and Hans Aarstad (the storekeeper) took them out to see the School Board. They were granted permission to use the school for meetings. Mrs. Rorvig promised them a room to live in but backed out before they could move in. They spent most of their time at our home and with the Lars Aarstad family. The whole community came to the meetings. Mrs. Hans Aarstad was the first to profess. Hans and my Father hesitated because they heard the rumor that if they "joined up" they would have to sign over all their property to the young ladies. They soon found this was not true, so they decided. My Mother, who did not understand the English too well was the last one.

I remember the fellowship meeting in the Aarstad home. Helen announced that they would sing, two hymns and then all would pray. It turned out that she and Kathleen would pray, and the others were silent members. She then announced that after a hymn that all would speak. Kathleen spoke and after a long pause—Helen went to the kitchen and got the kitchen

stool to sit on. Then she announced, "We have more time than you do. We will sit here until all speak." After another long pause they all had a little word of testimony.

In the spring of 1913, the two families got together and decided that this was too precious so they should spread out. My folks moved to a farm 6 miles north and the Aarestads move to Juanita 25 miles west. The people in our community would not come out but 8 professed near the Aarestads. In 1916 the two families met again and decided that one should go further away. My Father and Hans Aarestad went to New Norway, Alberta and found a farm. My folks were ten years older so it was decided that they would stay and care for the flock while the Aarestads ventured out. Several folks and some workers came out of that move. (**Ernest Nelson** being one of them.)

We had meetings in our home (alone) for several years. My Father spoke in English and my Mother still used the Norwegian language.

In 1922 **Wilfred Edwards and Willis Crane** came to our part and several were added.

I left home June 19, 1930, I have been in the work since.

My Mother [Karen Hausel Omdal] passed away May 1935

Father [Hans Benard Omdal] passed away November 1960

Lars Passed away August 1984; Charlie about 7 years ago [January 1979].

Erling Omdal: Born in North Dakota on September 27, 1906 – Died in Louisiana on October 2, 1987.