

BG: I was not a Christian when I came to the Bible Institute. I thought I was. I filled out the application answering the question that I was a Christian. ...Then I discovered that my life, by contrasting it with the others, was selfish, and lacking in joy and peace, and full of emptiness.

MW: Would you say, then that it was the life of the students that brought about your conversion?

BG: Yes, and I would feel miserable when they would pray. They may not have sensed it, and yet, I believe they did. They didn't have much to do with me. The boys didn't look at me once because I was such a worldly person....And I overheard some boys saying, "What on earth is that girl doing here?"

MW: Tell me just a little what it was like the first year, and then we'll come into the second year.

CD: There were just about 48 of us to start with.....(Eighteen to begin with?)... But I didn't come until in February.

MW: Could you count that the first year if you came in February? Did you ever have to go back and make up?

CD: No, I just took a lot....well, of course the subjects weren't as hard as they are now. That first night I came the girls were all studying for a test, in this house that they were in, and I studied the test too, and took it the next day and got 100 in it. Then Bro. Beatty just asked me to study over, and he gave me just general questions.

BG: I might say I did the same thing. I entered in January, and the school term began in September. But that following summer, when I was back in my home town, I arranged with Bro. Beatty to take certain correspondence which he gave me, went me tests in the mail. I took them honestly and studied conscientiously, and he gave me a grade covering the part I had missed. I thought I had to; I learned later that others simply came late and didn't really make it up. It was a "distinctive" of our school at that time .

There was a general "opening" but anybody could enter at any time. He would be in the same class.

CD: One thing that I remember so well is that we were all just like a family, all went together, everywhere. Any assignment we had, we all went to the same place.

MW: Even when there got to be 48 of you?

CD: Yes, we went on the bus. (The school owned a bus?) No, Hollywood Temple.

MW: What sorts of places did you go to?

CD: Olympia, Centralia? (To churches, not missions?) To missions on Saturdays, etc. On Friday nights we all went to one place.

BG: If there were no places to go, we had a student service in Hollywood Temple.

CD: But the first year it was a little different. "e all went the same place every Friday night; the whole student body. But the next year your class was 100 / students, and of course the bus wouldn't hold them, so we started having a student service on Friday night.

CD: They had assignments for some, but if you weren't on assignment, you were required to be in the service on Friday night..

BG: They turned out usually to be tarry meetings where the students could have great freedom. I remember Bill McNutt when he was seeking the Baptism!

CD: All the girls but about 5 or 6 worked in homes. \$12.50 was top pay in those days. I started at \$10.00 when I came (a month).

The second year they bought the boys' dorm.

MW: Tell me something about the spiritual life of the school.

CD: Well, I know there was someone in the prayer-room all the time.

BG: They came early to pray~~er~~. Then there was roll-call at 8:00. Then we had devotions. Was that chapel or prayermeeting?

CD: We had an eight o'clock chapel.

BG: First we had a kind of prayer-meeting and a little devotional, and the roll-call mainly. Chapel was at the very end of the day. I never did go because I had to go to work.

CD: It go ~~to~~ the end of the year that no one wanted to talk at all because they just sat there and criticized you.

BG: There was some that had more ability than others. But they were all supposed to preach. They were all expected to preach.

CD: We students did all the chapel preaching.

BG: I certainly recall that Bro. Ness placed a great deal of emphasis upon sacrifice, pioneering. He was forever giving his experiences, which were good, and so were the others, which would prove that you were expected to be a pioneer. And a great number of churches were started.

CD: You never refused anything you were asked to do. It didn't matter what. You just did your very best. You might not be as good as others, but as long as you were asked, you just jumped in and did it, the very best you could. They assigned us to these places, to the missions, etc.

BG: No one was really outstanding, but everybody just did their best as unto the Lord. And if it had the "anointing" as we said, and as we believed.....

CD: You didn't have to have talent. Nowadays, they won't have you unless you can hit that note just perfect, and the words come out just perfect. You did it for God.

BG: I think as a result of Bro Ness' emphasis on pioneering that many of the graduates both men and women, did go out into pioneer fields, and like girls, would team up and start a church, and it would grow and progress until later a couple could take it over because it could support a couple at that time, whereas at the beginning it couldn't.

MW: Did the students pastor any churches while they were in school, or did they just go on assignments?

MW: What do you remember about the social life?

CD: Very limited.

BG: I would like to contrast with the way we know it today. We know about our loaded social calendar of events. I could say there was little or no provision made in those early days for the social needs of the students. There was no social calendar. And then, too, there was no socializing of men and women students together. This was even.....I specifically remember Bro. Ness exhorting and warning couples that they were not to stand around together in the halls of the school.

CD: We weren't supposed to talk unless we had business.

BG: We were not to socialize.

CD: We weren't to go over and just strike up a conversation.

BG: Nor could you date without special permission from him.

CD: The girls, too, had to go and get permission to go with the boy.

BG: You spoke of rules. I have never seen anything in writing on this, but whenever there was a directive, let us say, it was told forth from the platform and you remembered it. I don't recall that they put it in writing.

CD: No, they never did put it in writing.

BG: I don't think it was necessary. You just remembered it.. I don't recall that they put it in writing. It was emphasized.

CD: No. They told us, and you obeyed.

B : On the other side of the coin, I think we were absorbed as students with the kind of activity that was centered about things of the spiritual nature. For instance, Christian service, attending meetings, preparing to speak, preparing for meetings. It was out social life. The winning of souls.

CD: Our whole life was the church and Christ. We didn't have too many outside interests. We worked, we went to school, and we went to church, and that was the extent of our whole life. We didn't feel deprived, either.

BG: The winning of souls was

CD: We went down and saw Noah's arkth in Tacoma. He build three stories. That old boat . . . I saw where the city of Tacoma condemned the building. He had the walls plastered with Scriptures. We all had our pictures taken on that. We rode bikes around Green Lake.

BG: The ministry was serious business for both men and women, and there was no alternative career. Women and men alike were supposed to have a career, and there was no diversifying, either; it was to preach the gospel, whether in the homeland or abroad. Men and women alike were to do this.

CD: Friday afternoons we had our missionary bands.

BG: Nobody cut that. It was required.

MW: These Fridays were quite famous. Do you want to tell me about them?

CD: A bowl of soup and a sandwich. the soup was served in cups; coffee.

BG: Someone said once to Bro. Ness, "I don't see how a Christian can drink coffee." And he said, "Give me a cup and I'll show you."

CD: They were furnished by the school. We used to line up and we'd walk into the lower auditorium, through the kitchen. Usually the girls in one row . . .

MW: Did they furnish supper, too?

BG: We must have had more sandwiches! Because that's all we ate!

MW: What did you do the rest of the afternoon?

CD: We were free more or less. But we went on assignments around six o'clock in the evening.

BG: We had praying to do, and studying if we found a quiet place.

CD: I think for about two hours we were free to do what we wanted to do.

BG: In connection with the matter of social life, I might make an observation here that simply because men and women were told not to fraternize, and that they had to go to Bro. Ness for dates, that they did hurdle these hindrances, and many of them married. . . It seemed, though, like marriage was a sort of after-thought, a bonus feature, a mountain-top experience after a well fought battle over the will, in "what is God's will?" and those marriages brought wonderful teams for the ministry, and those are the people whose ~~adult~~ children are students now.

MW: Would you say that you ever thought of the school from an academic viewpoint?

CD: No, just from a spiritual standpoint. I left the second year of high-school.

MW: Even when they came to it as a school, the school aspect was rather remote from your thinking?

CD: Yes, you didn't get a degree. It was just Bible training.

BG: It was a means to an end.

MW: The impression I get is that the academic idea was far from your thoughts.

CD: Oh, yes.

BG: I believe that's correct. Now on the negative side. Since there was no alternative provided in the curriculum for training those who had no call to the ministry, and since it it seemed that going to Bible school was the "thing to do" I believe that there were some young people who went who probably should have gone to a vocational school or to a four-year secular college to prepare for other careers. This need has been fulfilled in part now through our thirteen programs offered through the JU program of the college.

- CD: Do you want to know anything about the regulations of hair and so on?
I came and I had my hair waved down to the nape of my neck and short curls hanging. (She was 15) I had been here about the third day and Sis. Christensen came and said I would have to put that hair up.
- BG: They handled me more carefully. Hattie Hammond spoke to me and said, "My dear, you are going to let your hair grow?" But I sensed, and took the suggestion. I remember one girl came with no toes in her shoes (graduation shoes) and Bro. Ness made her go to a shop where they put them in again. Of course, no one could wear low neck.
- CD: And of course there were the smocks, with long sleeves. We wore smocks during the week and uniforms on Fridays. Those old hot, heavy, cotton smocks! They were just a big full-length, full-sleeve, and just a straight piece of material, blue, ~~hxxk~~, like a clerk might wear in a skirt. This was to give everyone the same length of sleeve, and so on. On Fridays we wore our uniforms. We made them.
- BG: Later on we got silk. Mine was crepe, silk crepe. It was required.
- MW: (They were a wonderful blessing in depression time.
What kind of accounting did you have to give of yourself?
- CD: A paper every Monday morning, telling what time we were in every night, where we went on assignments, what part we took....
- BG: How many souls we had won, how many witnessed to?
- CD: And if you had any dates, you had to put that down.
- MW: When people were called on the carpet, what sorts of punishment were meted out?
- CD: I was called on the carpet about three days before I graduated. A group of us were out after the evening service, and I was going to stay all night with Katherine Rawls. I was waiting for; she ran with a different crowd than I; I went with her, and we concocted the idea to let the air out of the tires at the boys' dorm. One of the boys caught us, I ran under the street light so all saw me, and next morning Bro. Beatty sent for me. He just looked at me. Said I could have been expelled. It broke my heart as he just looked at me for a cut five minutes.
- MW: You might tell what Bro. Beatty meant to the school.
- BG: I think his ministry could be described as a ministry of helps and healings. He administered hugs and encouraging pats and smiles, and a supply of permission slips. Everything was operative by a permission slip, and you'd go up and tell him how much you wanted to do this and you wanted to go to the RR depot to meet a friend.
- CD: Certain places were off limits, like Bro. Jackson's mission.
- BG: Of course you were always going to go with someone else. Or, to cut a class, because of course this jaunt was going to be right away. Then he would smile because he had made you happy. He was just so loving, full of love happy. He was always laughing. Sometimes he would slap his knee, just rock up and down; in the services, this was the joy of the Lord. We knew he would have cause to complain because he was never without pain. He was called Grace, while Bro. Ness was called Law. This was established before I ever came. I think Bro. Ness was thought of as the Big Boss.

CD: Je was very jovial. He was very stern; he could be very austere, and very dignified, but when there was a time for it, like Friday afternoons, he was very jovial. He would play the violin and laught with the students.
He

BG: He was wise that way. He always commanded the respect of the students. He was tops in my list of stocks.

CD: If you were in trouble, you had cause to fear, but as long as you did what you knew was proper and right and according to the school rules, you never had any fear.

BGP Most of the rules were unwritten. The Bible was our code of ethi~~is~~s, and we were to be like Christians in behavior.

Most of the girls were in live-in jobs. The boys seemed to trust God when they couldn't get work. They didn't work as many hours as our men now. Then it was considered spiritual to trust God, and they were satisfied to get along with what God provided.

I remember Genevieve Alexander getting up in chapel and testifying how God had met their need. Her need was that she should get a pair of new soles on her shoes which were worn right through. She testfied how she needed her shoes resoled. Then she said, "What do you suppose?" And I said right out loud, "I suppose that you found a quarter?" I was real pessimistic. She said, "That is exactly it! I was walking along the street and I found a quarter." And I said, "Yeah, and I have to work hard to get my money!"

CD: The boys did anything. A lot of them babysat like the girls. I think the fact we all went to the ~~same~~ place on Friday night made us just like a family. Everybody centered their minds and hearts on backing them and putting their whole hearts into the service. We were just a family, just brothers and sisters.

BG: I think it was partly it was the influence of Bro. Ness. If there were students that were sick, we all prayed together for these needs. I remember when Leonard Philp's overcoat was stoelen, we all felt so bad. We couldn't do anything about that, but we really shared his disappointment.

CD: We shared everybody's burden, and rejoiced together.
Brother Ness took a real personal interest in everyone.

Denied that students took an active part in helping at Hollywood Temple. Students volunteered and brought others in. "All" students went there.

CD: I think 99% of the students went to Hollywood Temple.

BG: I think the people of H. T. were behind the school. I never heard any complaints.

CD: They did take charge of the dormitories. There's weren't any adults. But, if you think of it, there were a lot of older students.
The students did everything as far as out activities were concerned.

BG: There was a group that had a part in the discipline, too. A Student Council. They met . . . They did not handle individual problems . . . They discussed the p roblem and what they thought should be expected of the students. I am sure it was held under Bro. Ness' supervision.

Perhaps due to the fact that (all Ness decision) that no full time teachers other than Ness and Beatty. Within a coupld of years, Mrs. Christensen, Mrs. Giles, Bro. cox.

The student magazine had three staffs per year. Mimeographed at first, then printed. Sent to churches. Went to all the churches. Each staff had an editorial group of four students. So nine on staff, and five called reporters.

Student fund by the students (CD), paid for Friday lunch.

BG: (re annual sales) Your loyalty was at stake if you did not buy an annual. These letters were sent to everyone. Velmer Gardner was the first business manager. He worked so hard he had a nervous breakdown.

CD: We worked eight or nine hours besides our school work.

MW: Tell me about the library.

CD: We didn't have any at all.

BG: There was a kind of bookcase. I never took any out.

CD: That/ was Hollywood Temple's library actually. It was mostly ~~novels~~ fiction. I never took any out because I didn't approve of that kind of reading. They weren't study books.

While addition was being made, the students wrapped in blankets with the side wall knocked out. It was both cold and noisy.

It was the feeling that people did not need a high school education because Jesus was coming soon. Even if a young man showed promise, the dean might advise him not to continue his education.

Some people were against Bible schools because they robbed the churches of their young people.

It wasn't considered school. (CD)

It was considered giving your life to the ministry. (BG)

I believe the attitude toward the ministry was a very serious one. (BG)

It was not something one arrived at after comparing other careers and advantages, choosing it because it was highly remunerative.

We just knew God would help us. (CD) You didn't think of money as a prerequisite in those days. It was the call of God and your own desire to do the will of God. That ~~was~~ ^{overcame} everything.

BG: The sacrifice and dedication was the usual case, rather than the uncommon practice. Their needs seemed to be very few.

CD: They didn't gripe in those days. We never complained. Whatever food we had, we were glad to get it. We never did without. Everybody was living just like you, so you didn't realize you were in a depression. Everybody shared in what there was.

BG mentioned that in writing a poem concerning Bro. Ness in the early days of the school, that she mentioned that the school was born through him, but that Paul Gray contradicted this impression, stating that the school at Centralia had been the beginning.

BG: He was a great salesman (Ness).

was the one that

CD: He certainly put it over. From the time I

BG: He engendered great loyalty for "dear old N. B. I."

CD: He worked, too. His whole thoughts and ambition was for the school.
His personality was necessary for the school.

MW: Did the school take priority over the church?

BG: No. (corroborated by CD) He just loved souls and loved people. He often said, "God didn't just call me out to pastor this church. God told me to come out and pastor here in Seattle. So the whole city, the community, the area he felt called to. Not just to one church.

CD: His Sunday night services, my!

MW: Gell now, what in general STANDS OUT to you.

CD: I think that my impression was a place that I could come to where I would meet God, that I would be learning about His Word, and how I might better fit myself to work for God. It was a place where I could have Christian fellowship. I think my main idea was coming where I felt I would be in the presence of God

MW: Would you say the school met what you wanted?

CD: Yes, I would.

MW: I^{^^} what ways did it satisfy you.

CD: Of course, learning about the Word of God was just heaven to me.

MW: Would you say it tended to be more inspirational than academic?

CD: Yes. Decidedly so, the first two years. I noticed a decided change the third year in the spiritual life of the school. It was larger, and we weren't as close as a group, and I think the young people were just starting to be different. There wasn't near the prayer the third year.

BG: I believe God directed me to the school, and when I came there, while I had a hunger in my heart, I did not believe the Bible nor did I have a purpose for my life. And as a result of the teaching of the Bible and the godly influence of these instructors and the example that I saw in the lives of the students, my whole life was changed and I did experience a rebirth. Naturally my objectives. I am sure I would not be serving God in the sense I have been if it had not been I met God in the school. It is something hard to express, but it is close to my heart.

MW: What appealed to get you there, since you were not seeking God?

BG: I found a tract on the street in the University district, which had the address of Hollywood Temple, nothing about the school. It was "Communism vs. Christ." I had an inclination toward communism and I thought I was going to hear something about communism, so I made it a point to go to that meeting.

Of course I heard about Christ and kept going to that church, not knowing there was a Bible School. Then suddenly somebody tipped me off. I quit classes at the University one morning and came up to see this Bible school, and I just wanted to stay there. I decided this was really what I wanted, to learn more about the Bible and get my faith established.

WATSON'S
CORRASABLE

BOND

U.S.A.

BERKSHIRE

100% COTTON FIBER CONTENT