

A HISTORY OF NORTHWEST COLLEGE  
OF THE ASSEMBLIES OF GOD  
1934 - 1966

by

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A HISTORY OF NORTHWEST COLLEGE  
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1934 - 1966

CHAPTER I

INTRODUCTION

Purpose of the Thesis

The purpose of the thesis is to provide an organized history of Northwest College of the Assemblies of God<sup>1</sup> for which as yet there has been no written history.

Need for the Study

Northwest College was founded in 1934 as Northwest Bible Institute, and met in rooms of Hollywood Temple in north Seattle, with no assigned budget, no promise of support from its constituency, no housing for students, at a time when the nation was in the depths of a financial depression. Since that time it has come to occupy a thirty-five acre campus in Houghton, Washington, overlooking beautiful Lake Washington, with assets having a book value of over a million and

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<sup>1</sup>Hereafter called Northwest College.

a half dollars. There are eleven new buildings, with a twelfth which began construction in March, 1966. It is the opinion of the administration that such progress in the short space of thirty-one years needs to be systematically recorded.

It is also important that the history be recorded without further delay because the founder and first Principal of the college is still living, as are several other leaders who were active in its founding, and the history of the early years can be authenticated.

The time is also significant in that the administration of C. E. Butterfield will come to an end in June of 1966, and thus the history will cover the first two complete administrations of the college.

#### Method of Research

The study has made use of tapes especially prepared for this history by the two administrators whose years in office are covered in the study, and personal interviews with administrators, faculty members, and students of the earliest years.

The college has kindly made available whatever records were important to the history, and the Northwest District Council of the Assemblies of God has cooperated in allowing use of pertinent records of the District Presbytery.

Copies of the N. B. I. Students' Magazine, published the first three years of the Bible Institute, copies of other

publications of the college and the Northwest District, clippings preserved by the college and by the Seattle Public Library, personal letters, and other unpublished documents have provided primary sources of information.

A. D. Millard, registrar of the college, has been of special assistance, for he has been with the college since 1945, first as a student for four years, and since that time as Registrar.

The writer herself has been with the college as a faculty member half of the life of the college, from 1950, the last year that the college was operated in conjunction with Hollywood Temple,<sup>2</sup> at a time when the writer's "Office" was no more than a drawer in a file in the main office, to the present time.

#### Limitations of the Study

In gathering information, there were times when it was necessary to depend upon the memories of the narrators, rather than upon primary sources. In several such instances, memories differed. The writer has sought, by comparing details of as many sources as possible, to provide a reliable account, but it is possible that some readers may take exception to the memories of their colleagues.

There are many gaps in the written records, for not

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<sup>2</sup>Now Calvary Temple.



all consecutive issues of early magazines could be found. The minutes of the presbyter's meetings during the years while the possibility of establishing a Bible Institute were being considered are not extant, and there have been some differences of opinion in regard to persons who initiated action. In each instance the writer has sought to depend upon the information of those persons most closely involved or upon the implications of certain records.

In those early days, little attention was paid to records. Little was kept in the college files and a minimum of duplicate copies of important correspondence was kept.

It has not been possible to write the history without strong overtones of religious involvement, for that is the heart of the institution. All interviews and all writings, including business letters, include mention of God, for from the beginning those associated with the institution have firmly believed that the college is part of the plan and purpose of God. An effort has been made not to paint a "rosy" picture, but that is countermanded to some extent by the fact that people who base their lives on a strong faith in God tend to ignore obvious circumstances and to think primarily in terms of what they consider to be the will of God. Even the written records reflect this philosophy.

#### Overview of the Remainder of the Thesis

The thesis is divided into four main parts: the



founding of Northwest Bible Institute, the administration of Henry H. Ness, the administration of C. E. Butterfield on the old campus in Seattle, and the Butterfield administration on the Houghton campus. In each division the problems and progress in regard to academic practices, financial stability, development of equipment and buildings, and student life and the philosophy of the college will be presented.

## CHAPTER II

### FOUNDING OF NORTHWEST BIBLE INSTITUTE

#### Need for a Bible Institute

The Great Depression had engulfed the United States for several years. There was no money, little work, and people were only too glad to be able to make ends meet. At such an unlikely time, with the audacity and courage of God-committed people, Northwest Bible Institute was established. It was born of a vision for much-needed training of church leaders.

The Pentecostal testimony had spread across the Northwest states and churches were springing up everywhere and there was a great need of leadership, particularly trained leadership. Many of the churches which had sprung up did not have a sound ministry. Most of the men at that time had not had any theological training at all, but they were men who had been saved and filled with the Holy Spirit and felt the call of God on their hearts to tell others of this glorious experience in God, and had gathered together little groups of people in cottages or in storefront buildings and small, cheaply-constructed churches. . . . As the years went by, however, there was a noticeable tendency for splits to occur in the churches. This was due, perhaps, to a weakness in the leadership. Some of these men were not well grounded in the Word of God . . . and had not been indoctrinated in the Scriptures to the point where they were able

to discern what was error.<sup>3</sup>

#### Forerunner at Centralia, Washington

"It had been in the minds of the District for some time to establish a Bible Institute. Several attempts were made, but it was not until 1933 that the reality of such an institution began to take concrete form."<sup>4</sup> One of these attempts had been a short-lived Bible school at Centralia, Washington.

The Reverend A. Earl Lee, then pastor of the Assembly of God in Centralia, had opened a private Bible school there, in an old boarding house, in 1932.<sup>5</sup> Within a month after the opening of the school, Pastor Lee was dismissed from his church, and his pastorate and duties at the school were assumed by the Reverend C. T. (Kelly) Wahlberg. Pastor Wahlberg's first inclination was to close the school, but after much prayer on his part and that of the sixteen students, he decided to continue.<sup>6</sup>

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<sup>3</sup>C. E. Butterfield, president of Northwest College, on a tape made in August, 1965, giving the history of the college. (Hereafter called C. E. Butterfield, tape.)

<sup>4</sup>Torchbearers, College Yearbook, 1940, p. 18.

<sup>5</sup>There is some difference of opinion as to whether or not this school was connected with the present school. A letter to the writer from the Reverend C. T. (Kelly) Wahlberg, dated August 12, 1965, stated: "A. Earl Lee had started the school on his own without seeking any endorsement from the District."

<sup>6</sup>C. T. Wahlberg, loc. cit.



He asked the Reverend W. R. Munger to come to Centralia to assume the leadership of the school, called Northwest Bible School.<sup>7</sup> After prayer, it seemed a timely leading of God, for Mr. Munger had just resigned his pastorate. He consented with two provisos.

I felt clear to ask two things of God. First, there must be no debt. If the Lord does not supply our needs, we shall take it for granted that He does not want the school to continue. . . . There will be no set salaries. . . . Secondly, the school must have the endorsement and cooperation of the District. . . . It was soon arranged that the matter of the school should be laid before the presbyters. . . . After full counsel and prayer they agreed to "offer their cooperation and approval of the Northwest Bible School in Centralia, Washington, on condition that the District Committee be consulted in all matters pertaining to the policies of the school and the selecting of the faculty, until the annual meeting of the District in 1933."<sup>8</sup>

From the limited information available, it seems that the Northwest District Council assumed jurisdiction of the little school, but took no financial responsibility for it. It is evident from W. R. Munger's report that some consideration was being given to continuing the school as the official

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<sup>7</sup>There seems to be a question concerning its name. W. R. Munger, who headed the school, consistently used the name Northwest Bible School in his mimeographed report to the District Council. However, a photograph, owned by Ralph Sorenson, one of the students at the Centralia school, of the building which housed the school, shows a sign on the front of the building carrying the name Northwest Pentecostal Bible College.

<sup>8</sup>W. R. Munger, in a report submitted to the Northwest District Council in session, April 17, 1933, at the close of the school year, (mimeographed), p. 1.

school of the District.

This year we have charged only \$15.00 per month for board and room and tuition. Text books, notes, and personal expenses are not included in this sum. These can be held down to a very small amount. We hope to be able to announce the same rates for next year, provided that the District Council gives us approval. . . . As to the permanent location of the school, that of course will be in the hands of the Council. Centralia has advantages as to location. . . . We secure coal direct from the mine for \$1.50 per ton; and this is applied on the tuition of the mine owner's son. . . . We pay only \$22.50 per month for the two steam-heated buildings which we now occupy. Larger buildings are available at very reasonable terms, when we need them.

. . . . .  
Of course all our plans for the future of the school are contingent upon the action of the District Council. We have no desire to operate an independent school.<sup>9</sup>

#### Founding of the Institute

There was no "next year" for the little school. There is no record to show why it was not continued. The Northwest District had not abandoned its interest in having a Bible School, for at the District Council in session at Evangel Tabernacle in Everett, Washington, on June 7, 1933, the following resolution was presented:

RESOLVED: that the Northwest District establish a District Bible School; and be it further

RESOLVED: that details concerning said Bible School, such as location, equipment, faculty and policies of administration be placed in the hands

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<sup>9</sup>Ibid., p. 3.



of the District officary.<sup>10</sup>

The District Minutes of that year note this understatement: "Considerable discussion followed."<sup>11</sup> The two sections of the resolution were voted on separately and the resolution was adopted as read.

As a result of this action, the District Council appointed a committee to investigate the matter of a site for the proposed school, but they had no success.

The need of a Bible School had been felt throughout our District for some time. Much prayer was offered unto God by the brethren in this behalf, and several efforts were made, but it seemed that for the present at least, every door was closed.<sup>12</sup>

The brethren of the District were not content to give up, for the Annual Meeting of the District Council which met at Centralia, Washington, the following year, renewed the issue of a Bible School, and they resolved to proceed.<sup>13</sup> The Bible School movement had been an important part of Pentecostal growth from the turn of the century, and there was no Assembly of God school closer than San Francisco and Minneapolis. The Northwest District at that time included the states of Oregon, Washington, Idaho and western Montana.

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<sup>10</sup>Minutes of the Fifteenth Annual Meeting of the Northwest District Council of the Assemblies of God, (hereafter called Minutes of the Annual Meeting), p. 9.

<sup>11</sup>Loc. cit.

<sup>12</sup>Pioneer, College Yearbook, 1937, p. 35.

<sup>13</sup>Minutes of the Sixteenth Annual Meeting, p. 14.

In December, 1933, the Reverend Henry H. Ness came to Seattle from Fargo, North Dakota, to assume the pastorate of Hollywood Temple in the Hollywood District<sup>14</sup> of the city.

One day, a few months after coming to Seattle, I was standing outside the old Hollywood Temple, looking at the building, and the thought came to me, "What a shame that this beautiful building, which has been wholly dedicated to the Lord, should stand empty all day long. Why should it not be utilized every day of the week and not only on Sunday?" It was then that the Lord gave me a vision of a Bible school established for the purpose of training young people for the ministry, both at home and on the foreign mission field.<sup>15</sup>

Pastor Ness had served on the Board of Directors of North Central Bible Institute in Minneapolis, Minnesota, founded by his friend, the Reverend Frank J. Lindquist, in 1930. After much prayer, Pastor Ness continued to feel that the hand of God was in his desire, so he brought the matter to the Board of Hollywood Temple. "The Board approved the plan of housing the school in the church, and agreed to do so at no cost to the school until such time that it would be financially able to rent."<sup>16</sup>

He also discussed the matter with the Reverend Samuel Swanson, then superintendent of the Northwest District. Superintendent Swanson agreed that such training was vital,

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<sup>14</sup>Now the Roosevelt District.

<sup>15</sup>Dr. Henry H. Ness, from a tape made in the fall of 1965, relating the history of the founding of the college, now located in the Northwest College library. (Hereafter called H. H. Ness, tape.)

<sup>16</sup>Ibid.

but he reminded Pastor Ness that the Northwest District had no money and would be unable to underwrite the school.

I promised the District presbyters that the school would have no financial burden or obligation for the District. The District presbyters then gave their unanimous approval and directed me to present the project to the District Council in session in Centralia. Again I explained to the Council how the school could be established and housed in Hollywood Temple and financed without any help from the District. With this assurance that the school would not become a financial obligation to the District, the District Council voted its approval.<sup>17</sup>

It is difficult to explain how it was that the District should be passing resolutions to proceed with the establishing of a Bible school and at the same time expressing itself as being unable to assume obligation for such a school when the opportunity presented itself, but that is the record as it stands.

Because of his vision for the school and because he was pastor of the church in which the school would convene, the District Council appointed Pastor Ness to be the Principal of the new Northwest Bible Institute. It was not until 1948 that the District Presbytery bestowed the title of "President" on the head of the institution.<sup>18</sup>

It was fortunate that the new institute was to have a man of good, purposeful and zealous leadership. "This was a

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<sup>17</sup>Ibid.

<sup>18</sup>Official Minutes of the District Presbytery of the Northwest District of the Assemblies of God (hereafter called Official Minutes of the Presbytery), June 8, 1948, p. 46.



pioneering work and it took the kind of man Brother Ness<sup>19</sup> was to succeed in such a venture. He was a true pioneer."<sup>20</sup> The membership of the Assemblies not only were people of limited means for the most part, but they were often uneducated and had little interest in schools of higher education, and no history of supporting such schools. Moreover, their custom in giving was that of voluntary offerings, not that of budgets. The strained circumstances of the Depression meant that whatever meager means they did have, needed to be used for the support of their local assemblies.

The school had been conceived and approved. It remained to bring it to birth.

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<sup>19</sup>This title is preferred by the members of the Assemblies of God, and as it is commonly used for ministers and laymen alike, even for those in official capacities, it will appear indiscriminately in writings and speech.

<sup>20</sup>C. E. Butterfield, interview, July 20, 1965.

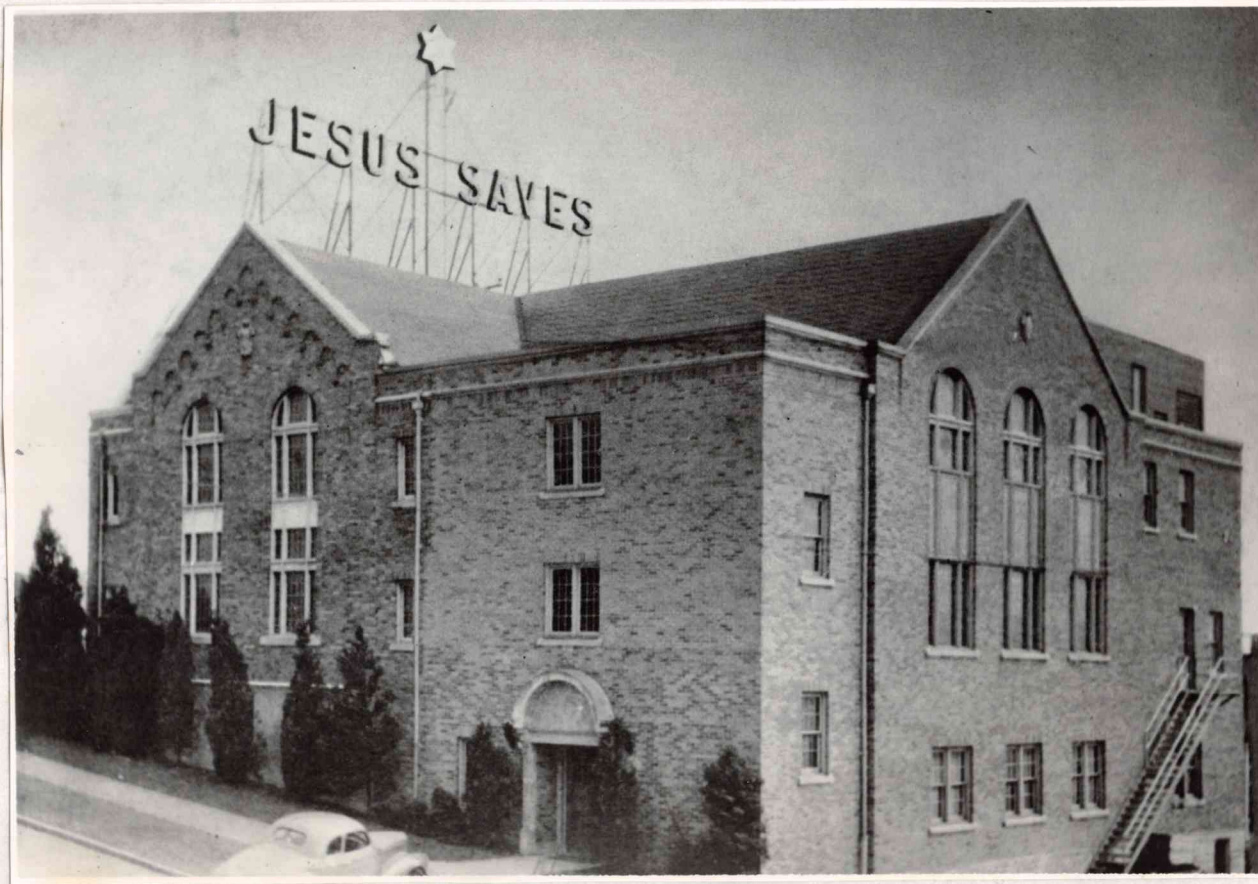


NORTHWEST PENTECOSTAL  
BIBLE COLLEGE  
Centralia, Washington



DORMITORIES  
SEATTLE CAMPUS





HOLLYWOOD TEMPLE  
Home of Northwest Bible Institute, 1934-1959,  
showing original building and addition.

## CHAPTER III

### ADMINISTRATION OF HENRY H. NESS

#### Establishing the Bible Institute

Assets. The new school began with three assets: a man of vision and energy, a roof overhead, and a conviction that this was the will of God. The tasks ahead would have seemed insurmountable without the latter. There was no equipment, no faculty, no money for either, and no experience in the administration of an educational institution.

The Northwest District loaned the infant school five hundred dollars to get started. "With this money were purchased fifty chairs, some office equipment and supplies."<sup>21</sup>

Curriculum and library. The curriculum was determined by two factors: the first was the philosophy of education, that the study should be of the Bible itself rather than of writings about the Bible; the second governed the curriculum for a number of years, namely, the available faculty.

There was never any question that the greatest part of the curriculum should be direct Bible study, but the problem lay in getting a guide for study. Principal Ness knew that

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<sup>21</sup>H. H. Ness, tape.



North Central Bible Institute, of which his friend, the Reverend Frank J. Lindquist, was president, used mimeographed notes. He wrote to Pastor Lindquist, who graciously gave him a complete set of notes of all their subject matter.<sup>22</sup> The school office was also the church office, a small room about ten by fifteen feet. It was crowded with the desks of the pastor and his secretary, plus the typewriters and mimeograph machine. It was soon even more crowded as sets of these notes were run off in preparation for the opening of school.<sup>23</sup>

The curriculum of the first year included Old Testament Synthesis and Atlas, New Testament Synthesis and Atlas, Dispensational Studies, Personal Evangelism, Effective Speaking, Church History, English I, Music I, and Practical Work.

There was no problem in regard to providing a library, for the method of study was not that of research, but that of listening, studying and memorizing.

Faculty. Not only was there no money for books; there was none for a faculty. There would be none until tuition had been paid. How could a faculty be obtained in such circumstances? It was not necessary to find someone with a college education. There would be two requirements: he must be

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<sup>22</sup>Ibid.

<sup>23</sup>Edithorah Owens Glew, who helped in the office at that time and was the first student to enroll, in a personal interview, July, 1965.

willing to come under the existing circumstances and he must be a Spirit-filled man of God, for how else could he teach the young people to know God? Principal Ness thought of the Reverend C. C. Beatty, in Minneapolis, Minnesota.

I had known Brother Beatty for a number of years and had heard that he had resigned from the faculty of North Central Bible Institute in Minneapolis because of ill health. I wrote Brother Beatty about our plans to start a Bible School, our financial predicament, and asked him if he would be willing to come. He immediately accepted and agreed to come by faith, and so Brother Beatty became both Dean and teacher.<sup>24</sup>

He was fortunate in his choice of help. "Brother Beatty was a very valuable asset to the school. He had a personality that lent a great deal of interest and inspiration and encouragement to the students."<sup>25</sup> He served the school faithfully for thirteen years, despite his frail health. Students of those years remember him with great warmth. Whenever his name is mentioned there is a response of affection. Their appreciation is typified in the description of Miss Bessie M. Guy, member of the second graduating class, now Dean of Women of Northwest College.

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. . . . He would smile because he had made you happy. He was just so loving, so full of love and happy. He was always laughing. Sometimes he would slap his knee and just rock up and down in the services; this was the joy of the Lord.

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<sup>24</sup>H. H. Ness, tape.

<sup>25</sup>Frank Gray, in a personal interview, July, 1965.



We knew he would have cause to complain because he was never without pain. He was called Grace, while Brother Ness was called Law; this was from the very beginning.<sup>26</sup>

The first year Dean Beatty and Pastor Ness taught most of the Bible subjects. Two neighboring pastors, the Reverend C. E. Butterfield, pastor of Bethany Temple in Everett, Washington, and the Reverend T. A. Sandall, pastor of Fremont Tabernacle in Seattle, came in one or two days a week to teach.

The faculty of the school was a group of consecrated men with little or no academic background. In fact, there were no members of the early faculty who had an undergraduate college degree. Some of the members were not even high school graduates, but most of them were men of spiritual experience and also years of experience in the ministry, and they were able to make a very fine contribution on the level at which the school was operating at that time. . . . I taught the subject of Church History, which I was not competent to do at all, but in order to help get the school started,<sup>27</sup> I drove down from Everett twice a week and taught.

Miss Ruth Morris, a Bible School graduate from Chicago, doubled as secretary to Pastor Ness and as English teacher. Mr. Delbert Cox, a member of Hollywood Temple, and a graduate of the University of Washington with a degree in music,<sup>28</sup> taught for ten dollars a month and the use of a room in the

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<sup>26</sup>Bessie M. Guy, interview, August, 1965.

<sup>27</sup>C. E. Butterfield, tape.

<sup>28</sup>This corrects a statement made on the C. E. Butterfield tape, above. That such a discrepancy could appear is made clear by the explanation concerning the faculty on the following page.

building as a studio for giving private lessons.<sup>29</sup> Mr. Cox served the college for eighteen years.

C. C. Beatty was the only other faculty member who received any sort of salary that first year; the others received expense money. Principal Ness taught for the first three years without pay. The entire expenditure for salaries that first year was \$2,398.25.<sup>30</sup>

No mention was made of the academic training of the instructors until the catalog of 1947-48. The Prospectus of Northwest Bible Institute for the initial year gave the qualifications of the instructors:

The faculty of the Northwest Bible Institute consists of Spirit-filled and consecrated men, who by their experience in the ministry, education, personal gifts and talents are eminently fitted to teach.<sup>31</sup>

In fact, the Bible Institute and the Northwest District were so closely identified that, in listing the Faculty and Executive Committee of the Bible Institute, the Prospectus listed them all together, with their pictures, with no indication as to which were teachers and which were members of the Executive Committee. The list gave only the names of the

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<sup>30</sup>Minutes of the Seventeenth Annual Meeting, Financial Report of Northwest Bible Institute, 1935.

<sup>31</sup>Prospectus of Northwest Bible Institute, 1934-35, no pagination.

ordained ministers.<sup>32</sup> In the following years, the non-ordained teachers were included.

Not only was no indication given as to which were teachers, nor any academic background, but no mention was made of the subjects taught by each. The teachers were not listed separately from the District officials until 1938.

Staff. It was also necessary to find someone to mother the students, to help them find housing and jobs, and to give counsel. The answer to this need was found close at hand, in the church. Mrs. A. B. Christensen and her husband, the custodian of Hollywood Temple, were living in the apartment of the church. Mrs. Christensen became the first matron.

Entrance requirements. The requirements for admission to the Bible Institute were non-academic:

A vital experience of salvation.

Sound bodily health. Only in exceptional cases will students be admitted before they are 18 years of age.

Every question of application blank must be answered.

Before leaving home, pupils MUST WAIT FOR NOTICE [sic] that their references have been heard from and that their application has been favorably acted upon by the faculty.<sup>33</sup>

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<sup>32</sup>Ibid. Those listed were: Pastor Henry H. Ness, Principal; Elder Samuel Swanson, District Superintendent; Elder C. C. Beatty, Dean; Pastor T. A. Sandall, District Secretary; Pastor Frank Gray, District Presbyter; Pastor P. S. Jones, District Treasurer; Pastor J. A. Bogue, District Presbyter; Pastor C. E. Butterfield, District Presbyter, and Pastor E. G. Lawrence, District Presbyter.

<sup>33</sup>Prospectus of Northwest Bible Institute, 1934-35.



Enrollment. The college opened its doors for students on October 1, 1934. Miss Edithorah Owens came the first week of September and was put to work in the office, running the mimeograph. She became the first student to enroll in Northwest Bible Institute.

In the next few weeks it was my privilege to accompany Brother Ness to train and bus depots many times, to greet other arriving students. After returning to the office, I was able to produce with great pride my real-hard-earned sixty-five dollars. . . . Brother Ness was so thrilled to get this money. He turned suddenly to me and said. . . . if I would graduate, being the first registered student, he would see to it I received the first diploma.<sup>34</sup>

By October 1, the enrollment was eighteen. "Students continued to enroll throughout the weeks and months that followed, so that by February, 1935, the number had grown to forty-nine.<sup>35</sup> This was just one short of filling the fifty chairs. Each week the students and faculty looked forward to the new students who joined the Bible School family."<sup>36</sup> Students who came late reviewed the lesson materials and made up any tests that had been given, and by the close of the school year were given a full year's standing. Some simply came late and didn't make it up.

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<sup>34</sup>Edithorah Owens Glew, in a written presentation of This Is Your Life, a program honoring Dr. Henry H. Ness at the Alumni Homecoming of Northwest College, 1964, to be found in the college library. It is a matter of record that Dr. Ness kept his word.

<sup>35</sup>The registrar's records show forty-eight enrolled.

<sup>36</sup>H. H. Ness, tape.



Those who made up the student body those first years seem not to have thought of the school as an academic institution. That aspect was secondary. They would consider the primary curriculum to be that of getting to know God, learning His will, preparing themselves to serve Him wherever they felt it to be His will. Although they were enrolled in an institution of higher learning, their school would really be the school of prayer, the enlightenment of praise and worship and the acquiring of the skills of Christian service. Always classes were secondary; always God had precedence. The following testimony is characteristic of many, except for the age of the student.

I was fifteen years old and left high school in the second year. I was so tired of those subjects that really didn't seem to matter. I didn't think of N. B. I. from an academic viewpoint, just from a spiritual viewpoint. It was just Bible training. . . . 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.<sup>37</sup>

Housing. There were no housing facilities provided by the school that first year. Mrs. Christensen helped some find employment as maids in homes; others lived cooperatively in rented rooms, often in the homes of the church families. The most important requirement was to be able to live as cheaply as possible.

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<sup>37</sup>Charlotte Lloyd Davis, member of the first class of Northwest Bible Institute, in a personal interview with the writer, August, 1965.

Living expenses were kept at a minimum by cooperative living. Requests were sent to the local assemblies and through the N. E. I. Students' Magazine for any donations of foodstuffs that might be available for the students. Some went down to the Pike Street Public Market toward evening on Saturdays for perishable produce that sold for pennies at that time of day because it would not keep over Sunday. The trip itself was economical because it was possible to purchase a street-car ticket for five cents which could be used for the return trip also, as long as it was made within an hour. "It was said that some students were able to get by for as little as five dollars a month for food."<sup>38</sup>

Finances. In addition to the initial \$500.00 borrowed from the Northwest District, the tuition was almost the sole source of income. The District brethren had been promised that there would be no financial demand upon the District, and that promise would prove to be a drawback in the coming years. On the contrary, during the Ness administration, the school contributed \$2,000.00 to the missionary program of the District, and, in 1942, the school presented them with a check for \$500.00 for the Revolving Building Fund.<sup>39</sup>

The tuition was set at \$65.00 for the entire year, of

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<sup>38</sup>C. E. Butterfield, tape.

<sup>39</sup>H. H. Ness, in a report to the District Council, Minutes of the Twenty-fourth Annual Meeting, 1942, p. 31.

which \$35.00 was to be paid upon registration.<sup>40</sup> For thirteen years this was the tuition fee. An evidence of the straitened times is that many students found themselves unable to pay even this small amount.

Students came, many of them with no money whatsoever; they couldn't even pay a registration fee, but they would say, "We want to go to school and we'll do our best." And the administration of the school trusted them to pay their tuition whenever they could get it.<sup>41</sup>

A few failed to keep their trust in paying their bills, but most of them managed to do so with a dollar here and a few cents there.

There were a few other sources for very small amounts of income. Offerings were taken for the school at the monthly Fellowship Meetings of the assemblies, which produced an income of a little over \$200.00 the first year. Donations from individual assemblies totaled a similar amount. There was a Student Fund of about \$100.00 provided by gifts of individuals for needy students, a small profit from sales of the N. B. I. Students' Magazine, as well as whatever small profits there were from the sales of incidental supplies to the students. The whole, including tuitions, came to a little over \$4,000.00 that first year. When the expenses were accounted for, there

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<sup>40</sup>Prospectus of Northwest Bible Institute, 1934-35, no pagination.

<sup>41</sup>C. E. Butterfield, tape.



remained \$48.48 with which to face the second year.<sup>42</sup>

The Bible Institute established a financial policy which declared that the school should not incur debts but that it should keep within the amount of current receipts and that students should not accrue debts while attending school.<sup>43</sup>

Endorsement. Quite a few Canadian students enrolled, and in 1937 the school received the endorsement of the United States Department of Labor as an educational institution, allowing the Canadian students to work for board and room and incidental expenses.<sup>44</sup>

The institute had also received the endorsement of the General Council of the Assemblies of God.<sup>45</sup>

#### Objectives of Northwest Bible Institute

The objectives of the Bible Institute found shape in the curriculum and in the lives of the students. Pastor C. E. Butterfield stated those objectives succinctly:

There are two definite aims and purposes in the policy of Northwest Bible Institute, namely, to develop spirituality and practicability in the

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<sup>42</sup>Financial Report of Northwest Bible Institute, to the District Council in session, Minutes of the Seventeenth Annual Meeting, 1935.

<sup>43</sup>Constitution and By-laws of Northwest Bible Institute, mimeographed copy, no date, no pagination.

<sup>44</sup>N. B. I. Students' Magazine, June, 1937, p. 5. (Hereafter called Students' Magazine.)

<sup>45</sup>Op. cit., December, 1936, p. 3.



individual lives of the students. Perhaps the most important is the spiritual development and relationship to God. But not to be overlooked, and that which we esteem to be very important, is the development of the student in his practical relationship to man. . . . It is our desire and purpose to send these students into the field with a burden for lost souls and well-equipped to present Christ to all men. . . . Knowing God and knowing men--a practical Gospel for a practical world--this, our object which we seek to inculcate into the hearts of the students at N. B. I.<sup>46</sup>

Every school day included a fifty-minute chapel, sometimes at the beginning of the day, and later at the end. If chapel came at the end of the day, there was a period set aside for prayer to open the day. It was a common practice also for students to gather an hour or so before the opening of the school to pray.

The spirituality and practicality went hand-in-hand. Principal Ness believed that students learn by doing. "The students did everything."<sup>47</sup> Students had complete charge of the chapel every day except Monday, when faculty members or visiting speakers conducted the service.<sup>48</sup> They published the N. B. I. Students' Magazine, one year directed the school orchestra, planned and conducted gospel meetings, helped in the weekly radio program, shared in the discipline of the

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<sup>46</sup>C. E. Butterfield, "Our Purpose," in Students' Magazine, November, 1935, p. 5.

<sup>47</sup>Paul Gray, member of the class of 1938, in a conversation with the writer, June, 1965.

<sup>48</sup>H. H. Ness, tape.

school through the Student Council, and, when the dormitories were purchased, prepared meals and acted as supervisors.

The spiritual life was not separate; it was integrated with every activity. There was prayer before chapel, prayer and praise in chapel, prayer to open classes, testifying on the city buses on the way to and from school, prayer and praise on the Gospel Bus en route to church assignments and on the return. On Friday, the "day off" for all students, when not in Mission Band groups studying the mission fields, students would gather in the prayer room for times of intercession and devotion. The times the students remember most warmly were those times in which "the Spirit fell" in classrooms so that they could be lost in prayer and praise instead of continuing the class session. The following is typical of many expressions which appeared in the N. B. I. Students' Magazine:

On Monday, February 11, the students as usual entered the classroom. Instead of the first two periods of classwork, they gathered in the prayer room for a season of prayer. This prayer was a call to the hearts of all to consecrate anew to Him. The following day during one of the class periods the Holy Spirit wonderfully manifested Himself and settled down upon us in a very remarkable way. The next day we again had a remarkable visitation from the Spirit of God. It was impossible to hold classes this day although several efforts were put forth. The Holy Spirit took charge and led from one degree of worship and praise to another until the whole day was spent in revelling in the wonderful things of God. After some effort had been put forth to hold classes, one of the instructors told the students to find a place to pray. In a few minutes the voice of prayer could be heard coming from every quarter of the building. . . . After returning from the Jones Avenue Assembly there was such a spiritual manifestation in the bus that instead of going home, the students congregated in the prayer room where



they spent several hours in prayer where God again mightily manifested His presence.<sup>49</sup>

This was characteristic of the early history of the school, but particularly of the first two years. There were some who suggested that it was not difficult for students who had limited interest in the academic aspect of the school to "feel a blessing" when a test was assigned and to start a prayer meeting that would continue throughout the class period, and thus postpone the unpleasant situation. It was an un-scholarly professional institution.

No one was concerned about the loss of class time because the course of study was first and foremost to know God, and He could best be known by communion with Him. Parents were not concerned that their children were not receiving an academic education, for they already had their misgivings about the "philosophies of men" and were grateful that their children were in the safe atmosphere of devotion to God.

We are thoroughly convinced that this is God's will and God's program for this District. The school opened again this year with an outpouring of the Spirit upon us the very first day, and thus far we have experienced from time to time, glorious seasons of refreshing from God. Already there have been many times when we have not been able to conduct classes because of His marvelous presence. Students coming from far and near have been filled and re-filled with the Holy Ghost right in the classroom.<sup>50</sup>

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<sup>49</sup>Maynard Oss, member of the Pioneer Class, 1937, Students' Magazine, March, 1935, quoted by Dr. H. H. Ness on his historical tape.

<sup>50</sup>H. H. Ness, "N. B. I. Progress," Students' Magazine, November, 1935, p. 3.



It was God's will to have the school, one did not doubt, but it seems that it was sometimes thought that His will was most apparent when there was no class. The students themselves found that this satisfied their purposes in coming to the Bible Institute.

We were absorbed as students with the kind of activity that was centered about things of a spiritual nature. For instance, Christian service, attending meetings, preparing to speak, preparing for meetings. It was our social life, the winning of souls.<sup>51</sup>

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. That was the whole extent of our lives. We didn't feel deprived, either.<sup>52</sup>

The students who ultimately found themselves engaged in full-time gospel ministry remember those inspiring times as being the high point of their lives. Those who did not enter the ministry and who found it necessary to add years of education to train for their occupations in life, view the non-academic procedures with mixed feelings.

#### Highlights of the Earliest Years

Fridays. "Friday was the crowning day of the week."<sup>53</sup>  
During the week students were scattered throughout the north

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<sup>51</sup>Charlotte Lloyd Davis, interview, August, 1965.

<sup>52</sup>Bessie M. Guy, interview, August, 1965.

<sup>53</sup>Students' Magazine, November, 1935, p. 9.

end of the city and seldom saw each other except at class time. They were caught up in the struggle of attending school, working for their board and room, or existing on a wage of ten cents an hour.

Fridays were different. Principal Ness required that students have Fridays off. The drudgery of the week was swallowed up in wonderful fellowship and the blessed inspiration of Christian service. Classes were dismissed at twelve o'clock instead of the usual one o'clock. The women of Hollywood Temple, under the direction of Miss Evelyn Johnson, who was studying dietetics at the University of Washington, provided a hot lunch or sandwiches. The long queue of students waiting their turn with soup-cup in hand, and in the time following, sitting in rows in the lower auditorium of the church, provided an opportunity for fellowship not possible when one had to rush off to his place of work, as on other days. It was a social pleasure, even though the men and women were segregated during the lunch hour, even as they were in classes and chapel.

After lunch, the students held services similar to the chapel services, which included songs, testimonies, special musical numbers and short messages. Then the students met in their missionary groups, representing various mission fields throughout the world. The groups were headed by students with leadership ability. The students studied the needs and problems of the field and then spent time in prayer for the missionaries and the needs of these fields.<sup>54</sup>

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<sup>54</sup>H. H. Ness, tape.

After the service and the missionary prayers, the students met in committees to plan the evening evangelistic services, to practice musical numbers, or spent it in free time. There was no place to go, for no one had money, but the freedom from daily tasks and the blessing of spiritual fellowship were more than enough.

Everyone, including the faculty members, took part in the Friday activities.

He [Brother Ness] 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 laugh with the students.<sup>55</sup>

Friday evenings were known as "Scatter Nights."<sup>56</sup> The students piled into the Hollywood Temple bus to go to some place of service. It might be a neighboring church, a rescue mission, a school for boys in trouble with the law, a street meeting, or a radio program. The first year the entire student body went as a group, but with the increasing enrollment it was necessary to use several buses and to send groups to several places. Pentecostal people were known for their music, and the young people of the churches learned to play musical instruments of every sort. Proficiency was not necessary; each played or sang from his heart "as unto the Lord." The bus would resound with young voices singing and playing

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<sup>55</sup>Bessie M. Guy, interview, August, 1965.

<sup>56</sup>Students' Magazine, November, 1935, p. 10.



loudly; the service would continue with praise, and on the return trip, again would be the fellowship of song and praise. Fridays refreshed the soul so that one could continue through the week.

Unity of student life. The times were hard, but the difficulties produced a notable unity. Men who gladly mowed lawns and washed windows for ten cents an hour understood the problems of those who could find no work. Twenty men in a single house could share their simple food without complaining for they knew they would have had nothing to eat if it had not been for the generosity of friends of the school.

What many friendships were made and fashioned into steel-like bonds under the heat and burden of such days. Men of like precious faith were knit together in the stark, naked necessities of life lived in such days of pressures.<sup>57</sup>

Most of the girls lived in homes, as maids. "The boys seemed to trust God when they couldn't get work. . . . Then it was considered spiritual to trust God, and they were satisfied to get along with what God provided."<sup>58</sup>

I think it was partly the influence of Brother Ness. If there were students that were sick, we all prayed together for those needs. I remember when Leonard Philp's overcoat was stolen, we all felt so bad. We couldn't do anything about it, but we really shared his disappointment. . . . We shared everybody's burden and rejoiced together. . . . We

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<sup>57</sup>P. S. Jones, in a letter written for the This Is Your Life program, honoring Dr. H. H. Ness at the Alumni Homecoming, November, 1964, now located in the college library.

<sup>58</sup>Bessie M. Guy, interview, August, 1965.

just knew God would help us. . . . 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 overcame everything. . . . The sacrifice and dedication were the usual case, rather than the uncommon practice. . . . They didn't gripe in those days. 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.<sup>59</sup>

I don't mean to be sacrilegious when I say this, but it was really fun, because our finances were so extremely limited, that it always seemed, in my case, anyway, that just when the extremity would present itself, the Lord would undertake. . . . It is impossible to say what we meant to each other. Maybe it was because of depression times. We carried each other's burdens. It isn't possible to express the spirit of the school.<sup>60</sup>

It was not only the students who shared. The matron and the faculty members sought to meet the needs.

In those days I received twenty dollars a month, but my husband was working so I could get along without it. Most of the time it was all given back to needy students. Sometimes they didn't have shoes, or even a second pair of stockings.<sup>61</sup>

Rules and regulations. The rules and regulations are remembered as being an historical part of those early days. There was no written record of them, but the students had no doubts about them. "The directive was given from the platform

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<sup>59</sup>Charlotte Lloyd Davis and Bessie M. Guy, in an interview with the writer, August, 1965.

<sup>60</sup>Edithorah Owens Glew, in an interview with the writer, July, 1965.

<sup>61</sup>Mrs. Helen Giles, for thirteen years, at various times, school nurse, matron and teacher, in a personal interview with the writer, August, 1965.

and you remembered it."<sup>62</sup> The dynamic personality of Principal Ness, known as Law, left no questions.

\* There were regulations about social activities of the sexes.

There was no socializing of men and women students together; . . . I specifically remember Brother Ness exhorting and warning couples that they were not supposed to stand around together in the halls.<sup>63</sup>

"We weren't supposed to talk to them unless we had business."<sup>64</sup>

It was possible to have dates, and many did, but to do so, one had to get permission from the Principal or the Dean. To "go steady" was no light undertaking. First of all, the parents of both parties had to write a letter of permission which was kept in the principal's files.<sup>65</sup> Then there was always the matter of God's will.

Many of them did marry. It seemed, though, like marriage was a sort of bonus feature, a mountain-top experience after a well-fought battle with the will. "What is God's will?" was the main issue, and those marriages brought wonderful teams for the ministry.<sup>66</sup>

You could not even walk a girl home from church without permission, although you could see her safely home if you had been out on an assignment with the group in the bus. Some of

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<sup>62</sup>Bessie M. Guy, op. cit.

<sup>63</sup>Ibid.

<sup>64</sup>Charlotte Lloyd Davis, op. cit.

<sup>65</sup>A packet of these can still be found in the Registrar's files, with notations on the cover as to whether the couple became engaged, married, or broke up.

<sup>66</sup>Bessie M. Guy, op. cit.



those who broke this regulation were so pursued with the burden of guilt that they experienced the added pain of confession; others found their conscience not so tender.

There were regulations concerning appearance. The first year, the girls wore smocks over their dresses during the week and uniforms on Fridays. The smocks were hot, heavy blue cotton, full-length full sleeve, like a clerk might wear in a store. "The purpose of these was to guarantee proper sleeve-length and modesty."<sup>67</sup> The second year, nothing changed except the material in the smock, which was then navy blue crepe. For many years navy blue silk crepe uniforms, with stiff white collars and cuffs were worn on Fridays. Through the years there were some changes in the style of this uniform, but it was compulsory wear at any appearance representing the college. The men wore dark suits and white shirts on Fridays and for public appearances. "We were always proud of our student body, both in their dress and performance."<sup>68</sup>

"We could not wear anything red."<sup>69</sup> "One girl came with no toes in her graduation shoes and Brother Ness made her go to a shop where they put them in again; . . . of course no one could wear a low neck."<sup>70</sup>

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<sup>67</sup>Charlotte Lloyd Davis, op. cit.

<sup>68</sup>H. H. Ness, tape.

<sup>69</sup>Doris Asgren Hollar, class of 1938, in a personal interview by telephone with the writer, November, 1965.

<sup>70</sup>Bessie M. Guy, op. cit.

Proper hair arrangement was an important part of the appearance of girls. Charlotte Lloyd was fifteen years old when she enrolled.

I came and I had my hair waved down to the nape of my neck and short curls hanging. I had been here about three days and Sister Christensen came and said I would have to put that hair up.<sup>71</sup>

Not everyone was happy with the regulations concerning dress and social activities, but in general, in the very earliest years, everyone complied with them. The pain of conscience, confession, disapproval of the others and/or correction was too much not to do otherwise. The most common approved non-religious social outlet was bicycling around Green Lake.

Upon entering, the student signed a card that said he would comply with the rules, yet the Student Council members were needed to remind students of infractions. On Monday mornings a detailed account of all activities, both spiritual and personal, was submitted for the previous week. It included such things as when you went to bed, whether you were away from your residence on a given day, whether you had had a date, and if so, with whom, whether you went to church, and where you attended, and what Christian service had been performed. It was detailed to the point that one reported how many tracts he had distributed. There must have been much book work, for there were excuses to be obtained for sickness,

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<sup>71</sup>Charlotte Lloyd Davis, op. cit.

for work, for make-up tests. Most of these were granted by the Dean, but certain of them could be obtained only from the Principal.

Friendship of the members of Hollywood Temple. This was an aspect of the first years that is frequently mentioned. The church and the school were so interwoven that the school did not have a separate identity until the church moved into its new quarters in 1951. On Sundays, students who did not come from local churches could obtain permission to attend other churches, but, for the most part, they made Hollywood Temple their home. All the classes were in the church building; the one day of recreation was for the most part spent right there; the women of the church prepared and served the Friday meals. The first year, especially, the church families invited the young people to their homes for Sunday afternoons. The church people attended the services of the Bible School students. The pastor of the church was the principal of the school; the custodian of the church was also the school custodian. It was hard to know where one began and the other left off. Through all the years that the church and school shared the same building, and later, when the church moved across the street, the church people showed many kindnesses to the institute and to the students.

Sale of the College Yearbook. Beginning the third year, the sale of yearbooks became an important yearly event,



which continued until the early 1950's. For many years each class adopted a name, such as Pioneers, Conquerors, Life Savers, Torchbearers, Builders, Messengers, et cetera. The yearbooks, until 1948, bore the name of the graduating class. The third year the enrollment was 230, with a graduating class of forty. That year they sold 1200 yearbooks at one dollar each. Their loyalty was at stake if they did not sell as many as possible. It became a yearly event to compete for class and individual recognition in amount of sales, and on occasion students became ill and nervous from their strenuous efforts. In 1942, a student body of 271 sold 3,000 yearbooks.<sup>72</sup>

The downtown parade. On a cold February 7, 1936, the students of the Bible Institute, in cooperation with the noon-day services of the Christian Business Men's Committee, paraded through downtown Seattle. The band led the way, playing "There's Power in the Blood," and behind them, in the bitter cold, marched the entire student body, carrying their Bibles.<sup>73</sup> The booming of the bass drum could be heard for several blocks. It attracted the attention of a young man about to end his life.

As he viewed the enthusiastic group of young people, he realized that they had the happiness he longed to possess. Following the parade to its

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<sup>72</sup>H. H. Ness, in a report to the District Council in session, Minutes of the Twenty-fourth Annual Meeting, 1942, p. 31.

<sup>73</sup>H. H. Ness, tape.

destination, he attended the service, and at the close he gave his heart to the Lord. . . . Now he has joined our ranks as a student of N. B. I.<sup>74</sup>

There were other times when the student body appeared as a single group to help with the downtown noon-time services.

N. B. I. Students' Magazine. One of the "learn by doing" activities was the publishing of the N. B. I. Students' Magazine. The first year of its three-year life it was mimeographed, but the last two years it was a printed publication. It appeared about every two months, and to give maximum distribution of experience, the editorship and staff changed with each publication. The magazine sold on an issue basis, not as a yearly subscription. Receipts of the school list an income from its sale, but no price is given for the magazine. As with the yearbook later, it served as a means of public relations and had distribution among the local assemblies. It seems to have been replaced by the yearbook as a contact in public relations.

The Student Council. The Student Council was appointed, not elected, on a basis of competence and spiritual maturity.

The student body has been divided into twelve groups, six of men students and six of lady students. One council member is placed in charge of each group. They cooperate with the Principal and Dean in seeing that the rules and regulations of the school are observed and in instructing the students in such matters as their personal appearance. Each month

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<sup>74</sup>Pioneer, College Yearbook, 1937, p. 46.

the Student Council meets with the faculty to talk over conditions and problems presented by the student body and to receive advice as to the action to be taken in each case. . . . Members of the Council also act in the capacity of "Big Brothers" and "Big Sisters" to their group of students. Thus each student has the privilege of going to them for advice.<sup>75</sup>

It was intended that the responsibility should be a part of leadership training. The Pioneer Yearbook added this comment: "This responsible position demands wisdom and tact, for the duties of a group leader often prove difficult and puzzling."<sup>76</sup>

Closing of the school year. This has a place in the history of the institute only because it had such a prominent place in the hearts of the students. The closing days of each school year were greatly anticipated. They included the whole student body, with emphasis on the graduating group. The month of May was clearly not a month for study. For several years the Juniors<sup>77</sup> honored the Seniors at a gathering at which they presented them with graduation pins.

These pins beautifully carry out the thought of pioneering for Christ. Upon them are embossed four things that are marks of a true Christian's life and hope: a Cross, a Bible, the Star of David, and the hope and reward of all true pioneers--a Crown.<sup>78</sup>

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<sup>75</sup>Students' Magazine, December, 1936, p. 5.

<sup>76</sup>Pioneer, op. cit., p. 40.

<sup>77</sup>There was no Sophomore class, since the curriculum was for only three years.

<sup>78</sup>Students' Magazine, June, 1937, p. 8.



There was a banquet, a Senior outing, a school outing. The customary Baccalaureate service opened graduation week. During the week came Class Day, beginning with a communion service in the morning and culminating with Class Night.<sup>79</sup> This in no way corresponded to the hilarity of high school class nights. It was a religious service, with representative speakers and music from all three classes. These speakers were selected by the faculty and each presented a short sermon. The Class Night tradition has continued to the present, except that the classes now choose their speakers.

During the first two years, when there had been no graduation, it had become the custom to present the students with promotion certificates. This custom continued through the Ness administration, even after there were graduations; these certificates were presented at the Class Night service.

The unity of the school was emphasized at all the closing activities, for all students were required to be present, and they marched as a body to their assigned places. Wearing their dark uniforms, carrying their Bibles, sitting as a group, they testified that the school was one in heart and purpose.

Graduation exercises were held in the Roosevelt High School auditorium until 1950. They were so widely attended that the church auditorium was inadequate. Faculty, student

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<sup>79</sup>Loc. cit.

body and graduates marched in a body and all sat on the platform. The welcome, the farewell, and two graduation addresses were given by students; there were no visiting speakers.

There were to be no flaws in this crowning service. It was almost a drama.<sup>80</sup> Every student must be in step as he marched; each must know his proper place. There were years when much of three mornings were spent marching, with classes dismissed, polishing this performance. Some old grads still lament the passing of its pageantry.

Just before the close of the school year, Principal Ness and Dean Beatty met with the graduating students to form the Alumni Association.<sup>81</sup>

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<sup>80</sup>Students' Magazine, June, 1937, p. 11. A casual observer identified as H. E. R., gave the following report in part:

"At eight o'clock the orchestra began playing, "Neath the Banner of the Cross." . . . The audience took on an air of expectancy. Down the two center aisles, marching in single file, came the student body. . . . There was poise and deliberateness in the way they walked that could be found only in a group with a common but supremely worthwhile goal. They all looked steadily ahead and their countenances showed serenity of soul. On they marched--it was like a reel--the Senior Class came last. The Senior girls were distinguished by their graduation dresses rather than the regular navy blue uniforms. . . . I wondered for a moment if I was looking upon a large painting. . . . In perfect formation every student was in his place. . . . The time passed so quickly. There were no boring speeches. . . . It still seemed as though I had been in an art gallery and viewed a painting in which the Master Artist had had a hand. There was beauty in its simplicity--the beauty of Holiness. There was rest in its orderliness and quietness. There was unity in its expression of Faith in a Heavenly Father and in Jesus Christ His Son."

<sup>81</sup>H. H. Ness, tape.





DR. HENRY H. NESS  
FOUNDER, PRINCIPAL AND PRESIDENT, 1934-1949



The personality of Principal Ness. The last of the highlights of those early years is the personality and leadership of Principal Ness. The school bore his stamp.

He had a very dynamic personality, and he was inclined not to take credit to himself for his accomplishments or for the success of the school. He tried to share it with others. . . . He was very influential along the line of leadership. . . . He inspired in others the desire to perform. It was not coercion. . . . He was a strong disciplinarian in the school. Brother Beatty would be the one who would help the students react to it. And he was enthusiastic and he stood for his students; though they had been disciplined, he stood up for them.<sup>82</sup>

Those who speak of the strong school spirit in those early years attribute it to the person of Principal Ness. Mrs. Gray summed up the feeling of those who attended at that time:

There was a real anticipation of going to the school activities--the graduations and all. . . . He had such an enthusiasm, it was contagious. He was outstanding; even the church was different when he was away. . . . I think that he was just wholly inspired to the extent that he inspired others. He was keen and quick and he was sensitive, and it was a real vision he had. . . . When he was visiting with us, it was talk of the school, and talk of the Bible, and talk of the work of God, and talk of God's people. It wasn't just a profession; it was a real calling, a life work. His life was so involved, and yet he carried on his pastoral duties so that the people were satisfied.<sup>83</sup>

He seemed to be able to inspire the students to try anything. "I think that was part of the schooling, to observe

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<sup>82</sup>The Reverend Frank Gray, former superintendent of the Northwest District, and Mrs. Gray, in a personal interview with the writer, July, 1965.

<sup>83</sup>Mrs. Frank Gray, ibid.

how bold and daring Brother Ness was.<sup>84</sup>

I certainly recall that Brother Ness placed a great deal of emphasis upon sacrifice, pioneering. He was forever giving his experiences, which were good . . . which would prove to you that you were expected to be a pioneer. And a great number of churches were started. . . . He loved souls and he 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 he felt called to the whole city, the community, the area, not just one church.<sup>85</sup>

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.<sup>86</sup>

He saw to it that the students had variety despite their lack of money. He took them as a group to visit the legislature in session in Olympia, to visit sight-seeing places in Seattle, and on a boat trip.

#### Summary of the Character of the School

Although they were normal, fun-loving, lively young people, their serious approach to life, their minimal contacts with each other because of the absence of campus facilities, and the necessity to work to stay in school, obviated most of the antics commonly associated with college youth.

One fact stands out by its absence. In the records, in the testimony of the students who attended those first years,

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<sup>84</sup>Edithorah Owens Glew, op. cit.

<sup>85</sup>Bessie M. Guy, op. cit.

<sup>86</sup>Charlotte Lloyd Davis, op. cit.



in the comments of the instructors and students in the N. B. I. Students' Magazine, and in the activities of the time, nothing much appears about the academic life. It was a side issue. They had come where men were teachers, but because to them those men represented God, and not books, they felt they were being taught by the Holy Spirit and "needed no man to teach you."<sup>87</sup> But there was learning. They did learn to pray; they did learn to love the Word of God, and they did learn how to love and serve Him. It was what they had come to learn.

#### Growth and Change

\* Growth and Change in housing. It was obvious by the second year that something would need to be done to house the students. Hollywood Temple purchased some property adjacent to the school with an old house on it. The second year this was used to house twenty young men. To make room for their proposed expansion, in October of 1936, the church donated the house to the institute and it was moved across the street next to two other houses that had been purchased to provide dormitories for the young women.<sup>88</sup> During the Ness administration, four houses were purchased at various times to be used as dormitories, and they were making payments on a fifth.<sup>89</sup>

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<sup>87</sup>Holy Bible, King James Version, I John 2:27.

<sup>88</sup>Students' Magazine, December, 1936, p. 7.

<sup>89</sup>H. H. Ness, tape.



The houses were run on a cooperative basis. "On the whole, the individual expense has been quite small, averaging about twelve dollars a month."<sup>90</sup> The houses were furnished by donations of this and that from friends of the students and members of the church. Even these makeshift arrangements brought expressions of praise. God was in their lives, so everything was full of God.

As you will probably realize, food is the biggest problem in a dormitory, especially when twenty hungry men get their feet under the table, but the Lord, who is abundantly able to supply all our needs, has been graciously helping us along this line.

. . . . .  
We know the Lord has had His hand on the dormitory ever since we were able to secure the house. We can truthfully say, "Hitherto has the Lord been with us."<sup>91</sup>

Friends not associated with the church helped, too. The Madison Park Fuel Company sent a load of coal.<sup>92</sup> Food came from the churches round about. "The response has been most generous and there is a shout in the camp whenever a shipment has arrived."<sup>93</sup>

The church itself had been growing and the quarters had become too small for the congregation and the expanding Sunday School. The presence of about one hundred and fifty students

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<sup>90</sup>"Housing Accommodations," Catalog of the Northwest Bible Institute, 1938-39, no pagination. (Hereafter called Catalog.)

<sup>91</sup>Paul Gray, "Dormitory," Students' Magazine, November, 1935, p. 8.

<sup>92</sup>Loc. cit.

<sup>93</sup>Loc. cit.

in the congregation did not make the congestion less. During the third winter, the church Board decided to enlarge the church toward the west, adding offices and Sunday School rooms, enlarging the main auditorium, the prayer room, and adding a second prayer room which doubled as a nursery on Sunday morning and a classroom during the week.

During that winter we sat with our coats on and sometimes with blankets over our knees while they were remodeling the building. I remember that sometimes we sang "Jingle Bells" because we looked just like a group going sleigh-riding.<sup>94</sup>

We admire the students and the faculty who day by day competed with the incessant noise of hammers and the raucous buzz of saws during this reconstruction.<sup>95</sup>

\* Growth and change in enrollment. The Bible Institute grew very rapidly the first three years, from an enrollment of forty-eight<sup>96</sup> by the end of the first year to 232 registered for the third year.<sup>97</sup>\* The denomination provided no other sorts of educational institutions for its youth than the Bible institutes, for the philosophy of the denomination was that every Christian ought to be a soulwinner and that that was his primary responsibility. At that time they took no interest or

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<sup>94</sup>Bessie M. Guy, op. cit.

<sup>95</sup>From a typewritten document in the files of the college, written in the spring of 1940. No author or exact date given.

<sup>96</sup>This is the figure on the Registrar's books. It is one less than that mentioned by Dr. Ness on his tape of the history of the institute.

<sup>97</sup>See Appendix A.

responsibility in meeting other educational needs of their youth, so that if one wanted to attend an undergraduate institution of his own denomination, he must perforce attend a Bible institute.

The rate of enrollment slowed down noticeably after the third year, and in the following six years the enrollment increased over that third year by only forty-two students in any one year. Some of this slowing down may have been due to the war years. The Institute was not as hardly affected by the war as would have been some ministerial training centers, because at that time there was a place in the ministry for young women as well as young men. From the beginning, the women had outnumbered the men at a ratio of about two to one. That ratio was not changed until after the war when the veterans attended, and it has never returned. Not many of the young women sought ordination, but it was a common practice to give them Christian Workers' Papers or a license to preach, and two or three would go into a pioneer situation, begin a church and when it had grown sufficiently to support a pastor and his family, it would be turned over to the leadership of a man.

\* The peak enrollment of the Ness administration was reached with the Harvester class of 1948, with 376 enrolled. \*  
At the end of the war, many returning service-men took advantage of the Congressional bill to provide education for



veterans. That year 123 of the 376 students were veterans.<sup>98</sup>

Changes in regard to the governing body. There were some changes in the District that affected the school. When the institute was opened, the Northwest District was comprised of four states. In 1939, western Montana joined with eastern Montana, which had been part of the old North Central District, to form a separate Montana District Council of the Assemblies of God. Because of the multiplication of its churches, in that same year the state of Oregon formed its own District, and in 1942, Southern Idaho District also separated. The school, which had actually belonged to one District, had in effect been a regional school. Now it was the responsibility of a much smaller district, comprised only of the state of Washington and northern Idaho, still called the Northwest District.

The officials of the smaller Northwest District were still the governing body of the school, but they worked primarily through Principal Ness. None of them had any background as educators. "Brother Ness laid out everything and the Presbyters approved it."<sup>99</sup>

Growth and change in regard to curriculum. The passing

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<sup>98</sup>Amos D. Millard, "Accreditation," an unpublished manuscript prepared for use in this history, 1965, p. 4, now located in the Northwest College library.

<sup>99</sup>The Reverend Frank Gray, op. cit.

of the years, the philosophy of the denomination toward general education and the changes in regard to the membership of the student body brought changes in the curriculum. Many persons enrolled who had experienced no "call" and who did not have the singleness of purpose that characterized the first two years. It had become "the thing to do" to attend Bible School. Yet the entire curriculum and purpose of the institute was for the preparing of Christian workers. In later years this fact produced some bitterness on the part of those who had attended.

The situation was well expressed in a typewritten report in the Registrar's files. The report is lengthy so that only the gist of it is summarized below.

With one exception, all the Bible institutes opened their doors to any age without reference to educational background, so that persons who had not completed grammar school were in the same classes with those who had finished high school or college. Forty-three per cent of the first-year classes were people without specific interest in the ministry, yet were being trained in techniques that could only make critics of them. They were spending three of the best years of their lives and their money without being equipped to serve in the secular world and without enhancing their chances for employment. Twenty-nine per cent were under nineteen and were too young to appreciate the seriousness of theological training. Thirty-six per cent of the first-year classes had not finished high school and needed to complete that education before coming to the institute, because their presence kept the work on a high school level.<sup>100</sup>

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<sup>100</sup>"An Appraisal of Our General Educational Problems," a typewritten report. No date or author is given, but statements in the report indicate that it was probably written in the last half of the 1940's, located in the Registrar's files.



Many among the constituency were uninformed of the nature of education in general. A school was a school. If one went to school, it should provide education that would be applicable anywhere. They failed to recognize that it was the stated purpose of the Institute to be a professional institution for the training of ministers and workers for Christian service. When it became necessary to prolong the years of education in preparation for other occupations, they did not remember that they had of their free-will chosen to attend an institution with such a specialized purpose, and they became resentful that the Institute had not prepared them for secular occupations. The denomination also bore some responsibility for this situation, for the church members put considerable pressure on its youth to attend Bible School and frowned on those who chose to attend secular institutions.

There was also resentment because the credits of the Institute were not transferable to other institutions which they later attended. It is not difficult to see why they were not. The academic work of that era was not collegiate; moreover, the subject matter was almost entirely religious and bore no relationship to the course now being pursued.

During the war years money became more plentiful; many of the young people had found employment, and interest began to turn from Bible Institute training to other courses of study. The institute curriculum offered no financial future and it had no curriculum other than training for Christian



service. The war years had also taken their toll in spiritual interest in the local churches from which the students came, so there was less interest in education of primarily a spiritual nature. The parents were less demanding in this regard, too. In earlier years, nearly all the churches had challenged all their youth to enter some form of full-time Christian service, although many of them had found themselves misfits in so doing. Now it began to place a great deal of emphasis on the service of a Christian laity, and the reproach of not going to Bible School lessened.

Early in the history of the institute, its Constitution and By-laws had provided for variety in the curriculum.

(a) The Curriculum of the Institute shall be arranged so as to include both day and night students. It shall include a three year course of study that will efficiently train for the ministry at home or abroad.

(b) Special courses of study especially adapted for Sunday School workers, or those who do not expect to devote all of their time to the ministry shall also be prepared.

(c) Special training in Music, Nursing, or other special lines that may add efficiency to Gospel workers may be offered.<sup>101</sup>

And it added:

Because of the great need for Christian Schools for our young people, the Institute shall endeavor as God provides the finances and the teachers, to offer to the public a High School course of study.<sup>102</sup>

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<sup>101</sup>Constitution and By-laws of Northwest Bible Institute, Curriculum, mimeographed copy, n.d., no pagination, to be found in the Registrar's files.

<sup>102</sup>No effort was ever made to establish a high school.

that will surround our Young People with the proper Christian influence, and shield them from the ungodly teaching of evolution and atheism that is current in our public schools of today.<sup>103</sup>

It is evident from the wording of the above that the curriculum of the Bible Institute was intended for professional training.

The first two years, in addition to the day classes, there were also night classes on Wednesday, Friday and Saturday.<sup>104</sup> These classes were conducted by faculty members, but had no other connection with the institute. From fifty to seventy attended, chiefly members of Hollywood Temple.<sup>105</sup> There was no credit for the studies. Some years later the night school was tried again.

A second effort at implementing the program laid out by the Constitution came in 1943-44 with the "Friday Classes."

This year two new faculty members were added to the staff, namely Mrs. Beryl Busby, teaching Child and Youth Evangelism, and Rev. John L. Clement, teaching Practical Principles Relative to Missionary Work and Language Study. These classes were conducted only on Fridays and were attended by a large number of special students in addition to the regular student body.<sup>106</sup>

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<sup>103</sup>Constitution and By-laws, Academic Courses, op. cit.

<sup>104</sup>Clipping from the Post Intelligencer, Seattle, Washington, September 29, 1934, located in the files of the Registrar.

<sup>105</sup>C. E. Butterfield, one of the night school teachers, in an interview with the writer, December, 1965.

<sup>106</sup>H. H. Ness, in a report to the District Council in session, Minutes of the Twenty-sixth Annual Meeting, 1944.

Twenty-five special students enrolled in those classes the first year, but only six in 1944-45. The missionaries who taught them returned to their respective fields, and since the content was particularly related to those who taught them, the program faded out. The student Yearbook of that year lists those special students as members of the student body. "We had to wear uniforms, too, even though we just came on Fridays."<sup>107</sup>

Until 1947 the curriculum remained basically the same. What changes there were depended chiefly on the teaching personnel available. Mrs. Helen Giles, a graduate in science at the University of Washington and a registered nurse, joined the faculty the third year; Hygienics, and, later, Tropical Diseases were added. The latter was particularly for those interested in missions. This system produced some problems, because the course of study tended to linger after the qualified teacher was no longer with the school, and an unqualified person would unwillingly struggle with the course until such time as changes were made.

Growth and change in academic emphasis. The change from a church service or rally atmosphere to that of an educational institution was very slow, but continuing. One of the forces producing change was the adding of faculty members who were educated. In 1939 the Reverend Eugene V. Bronson joined

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<sup>107</sup>Doris Asgren Hollar, op. cit.



the staff. He had been a former Methodist minister, an army chaplain in World War I, and, while he had no degree, he had had a number of years of advanced schooling. The Reverend Allan Ellis came in 1944. He, too, carried no degree but his school experiences in institutions of advanced learning and as a school teacher in Canada, gave him some background as an educator. In 1944, an honorary D. D. degree was conferred on Principal Ness by the Los Angeles Baptist Theological Seminary.

The two who had the greatest impact on the academic life of that time were the Reverend Richard E. Bishop, a graduate of Taylor University, who later received a Master's degree from the University of Washington, and Miss Estelle Crittenden, with a B. A. degree and five years' experience in public school teaching. These two were the most influential in properly structuring courses on academic levels, giving the catalog a more collegiate form, and also in strengthening educational procedures in the classroom.<sup>108</sup>

There were other forces at work. The Accrediting Association of Bible Institutes and Bible Colleges,<sup>109</sup> an affiliate of the National Association of Evangelicals, had come into being.

There were no commonly accepted standards and there was little professional association among its [Bible School movement as a whole] educators. Few

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<sup>108</sup>A. D. Millard, op. cit., p. 4.

<sup>109</sup>Now the Accrediting Association of Bible Colleges.

of the schools were recognized by state boards of education and other accrediting agencies. Meanwhile schools were steadily moving in the direction of collegiate institutions by lengthening their programs and offering more general education. The need for an accrediting agency to serve in this neglected field became increasingly apparent, and so with the counsel of John Dale Russell and other educators, the Accrediting Association of Bible Institutes and Bible Colleges was organized in October, 1947.<sup>110</sup>

The Assemblies of God, as a national organization, had a strong relationship with the National Association of Evangelicals, and its educational department realized that the standing of the institutes under its jurisdiction was in jeopardy in regard to the veterans' educational program. The Reverend Ralph M. Riggs, then National Secretary for the Education Department, urged all the Bible institutes of the Assemblies of God to seriously consider applying to that Association for accreditation.<sup>111</sup>

We are in the throes of a most vital transition in our educational work. . . . Oh, may our wonderful Head give us something of the abundance of his wisdom in this most vital matter.<sup>112</sup>

The institute had been duly recognized by the Selective Service System as an institution for the training of ministers, granting men who attended a 4-D classification.<sup>113</sup> At the

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<sup>110</sup>Dr. S. A. Witmer, Manual of the Accrediting Association of Bible Institutes and Bible Colleges, quoted by A. D. Millard in his presentation of accreditation.

<sup>111</sup>Ralph M. Riggs, letter to Dr. H. H. Ness, February 1, 1948, located in the files of the Registrar.

<sup>112</sup>Ralph M. Riggs, letter to Dr. H. H. Ness, August 10, 1945, located in the files of the Registrar.

<sup>113</sup>Catalog, 1944-45, p. 11.

close of the war it had also been approved by the Government for the program under the "G. I. Bill of Rights," which entitled those who had received an honorable discharge to study at the expense of the Government.<sup>114</sup> The heavy enrollment of veterans caused some difficulty in regard to conforming to governmental regulations. Veterans training in an unaccredited institution were forced to do so on a "clock hour" basis rather than a credit hour basis. To meet Veterans Administration requirements for full-time monetary allotments, those veterans had to "sign in" for "study halls"<sup>115</sup> and other registered sessions, in addition to their actual class attendance, for a total of twenty-five clock hours per week.<sup>116</sup> This was an inconvenience for both the veterans and those administering the program in the institution.

The influx of veterans also brought into sharper focus the problem of negotiability of credit from one institution to another. "There was some pressure to upgrade the institution so that students could gain recognition of their work upon transfer."<sup>117</sup> Those maturer men were also accustomed to the more advanced educational methods of the Armed Forces and not

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<sup>114</sup>Dr. H. H. Ness, in a report to the District Council in session, Minutes of the Twenty-seventh Annual Meeting, 1945, p. 29.

<sup>115</sup>These "study halls" were not in an assigned auditorium under supervision, nor in groups, but the student gave an account in writing of his presence in school.

<sup>116</sup>A. D. Millard, op. cit., p. 1.

<sup>117</sup>Loc. cit.



all were satisfied with the high school level of work of the institute.

Change to a four-year program. The sophistication of the academic program began to make its appearance in 1946-47. Prior to that time the school year had been one continuing term, but in that year it was defined in terms of semesters.

\* The first major step toward changing the program was the adding of a fourth year to the curriculum, beginning the fall quarter, 1947.\* It was to be added "for those who desire it," but the three-year diploma program was to be continued.<sup>118</sup> The degree announced in the catalog was to be a B.Th., but when the degree was conferred in the spring of 1948, it was a Bachelor of Arts in Religious Education. The substitution was made because the National Education Department of the Assemblies of God disapproved of the giving of a B.Th. for a four-year program when two other schools of the denomination were requiring five years for the same degree.<sup>119</sup>

This double plan meant that any student entering the degree program would graduate twice in two consecutive years, for at first everyone was considered a part of the three-year program until it was completed, at which time he would determine whether or not he desired the fourth year. The Education

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<sup>118</sup> Minutes of the Twenty-ninth Annual Meeting, 1947,  
p. 90.

<sup>119</sup> Ralph M. Riggs, letter to Dr. H. H. Ness, July 17, 1947, located in the files of the Registrar.

Department of the General Council stipulated in its Standard for Assembly of God Bible Schools that those schools that required at least 120 semester hours of accredited college work might confer degrees.<sup>120</sup> Fourteen students graduated with a Bachelor of Arts in Religious Education in 1948. Some of them were former graduates who had returned for the added year of study.

The subjects added were only an expansion of offerings, in number but not necessarily in advanced content. The new subjects were not at first distributed throughout the curriculum, but were given a 400 number and put into the fourth year. The effect was that in that year, fourth-year students studied a Survey of Zoology course and lower division United States History. This situation began to be corrected in the 1949-50 school year. Most of the subjects added in 1947 were of a religious nature.

There still were no electives. From the beginning, the classroom pattern had been a "Freshman classroom," a "Junior classroom" and a "Senior classroom." The classes studied a uniform curriculum, without electives; all stayed in their respective classrooms except for a "recess" break in midmorning. This pattern continued with the adding of a fourth year.

In the catalog of 1947-48, for the first time, a

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<sup>120</sup>"Classification of Schools," Standard for Assemblies of God Bible Schools, a mimeographed document in the files of the Registrar, n.d., p. 1.

grading system was included. Also for the first time, a grade point average was associated with graduating, for it was now necessary to earn a C to graduate from the seminary course. There were no grade requirements for the diploma course other than passing. It was strictly required that all four-year students be high school graduates and over eighteen years of age.<sup>121</sup>

The adding of the fourth year also changed the catalog. For the first time it listed the academic background of the instructors, including their ministerial experience, and listed with their names the subjects taught. Of the thirteen instructors, including the part-time music instructors, three had undergraduate degrees and one a graduate degree.

Change of name. The addition of the fourth year was accompanied by a change in the name of the school to Northwest Bible Institute and Seminary. There is no record in the Minutes of the Presbytery or in the Minutes of the Annual Meeting of any action endorsing this change of name or indicating reasons for the change, or who was responsible for it. It must have been approved officially, for the ensuing minutes of the presbyters' meetings use the new name.

It has been suggested by some connected with the institute at that time that the change may have grown out of the

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<sup>121</sup>Dr. H. H. Ness, in a report to the District Council in session, Minutes of the Twenty-ninth Annual Meeting, 1947, p. 34.



experience of the war years. Because the denomination had never required seminary training for its ministers, they had a difficult time in obtaining appointments for their proper proportion of chaplains. The governmental regulations required that its chaplains have seminary training or its equivalent. In reality, the Bible Institute offered many subjects taught in seminaries, but did not require an undergraduate degree before doing so. By adding the word Seminary to the name of the institute, it would care for possible future problems. This seems a likely motive, for it was in the catalog of 1947, the year the name was changed, that for the first time the words "or chaplains" appears in the statement of purpose of the institution.

Northwest Bible Institute and Seminary offers a three-year Bible institute course and a four-year seminary course. . . . This advanced training in theology is designed to cover a more exhaustive field which will prove greatly beneficial to those contemplating entering the full-time ministry as pastors, evangelists, teachers, or chaplains.<sup>122</sup>

Changes due to the desire for accreditation. The fact that the constituency began to want the credits to be transferable indicated a change in philosophy within the churches. Whereas in former years secular education had been frowned upon, now it was thought by many to be necessary. There was added pressure upon the school to make progress in becoming

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<sup>122</sup>Catalog, 1947-48, p. 7.

accredited. What many did not realize was that the application would be for accreditation as a Bible College and not as a liberal arts college or a professional school of any other sort.

It was evident that if they were to seek accreditation that something would have to be done about the library. The Education Department of the Assemblies of God had set one thousand books as a minimum,<sup>123</sup> but the Accrediting Association considered the minimum to be five thousand. Up to this time the "library" had consisted of a locked bookcase in the foyer of the lower auditorium, and to obtain a book one had to go to the main office to get a key. There was the set of Matthew Henry Commentaries that the first graduating class had given to the school, a number of fiction books, for the school library and the Sunday School library were not separate, and some few others. Now, in an effort to meet the standards, a plea was sent out to have books donated. As a result, many of the books received were those that other people didn't want, and in later years these had to be culled. For the time being, the chief criterion was that it be in hand so that it could be counted.

In 1946-47, the institute had spent one hundred dollars on books; in 1947-48 this increased greatly, so that nearly

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<sup>123</sup>Ralph M. Riggs, letter to the Reverend Frank Gray, Chairman of the Board, May 10, 1946, (carbon copy), located in the files of the Registrar.

\$800.00 was spent. It was the first year in the twelve-year history of the school that the library affected the finances of the institute. The report to the Accrediting Association in February, 1949, gave the total number of books as 500.<sup>124</sup> One hundred and ninety of those had been acquired between 1945 and 1948.<sup>125</sup> This included everything, even the small paperback colportage-type books.

A student, Miss Marian Kirsch, was employed to catalog the books, using a simplified form of the Dewey Decimal system. A small inside room, with no windows, about twenty-five by twenty feet, was set apart for the library. Space was a problem because the church and school still occupied the same quarters. But it was a start.

Perhaps even more significant in the development of the school and the library was that in that year there were instructors whose method of teaching required student use of the library.

Because of the desire for accreditation, there was also added attention to physical education. In the earliest years "physical education" had been irregular times of calisthenics performed in the street adjacent to the church. Now some use was made of the gymnasium of John Marshall Junior High School

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<sup>124</sup>Report to the Accrediting Association of Bible Institutes and Bible Colleges, Schedule N., February 28, 1949.

<sup>125</sup>Op. cit., Schedule N., February, 1948.



a few blocks away, for basketball and other activities. This was not under faculty supervision. Most of all recreation was informal. Students made use of the Green Lake playfield and for many years the annual spring picnic in lower Woodland Park was a tradition. It was anticipated with eagerness for the students for the most part were still scattered in homes and apartments and had no real campus life. It was one of the few times when all could be together for fun and relaxation. It was difficult to inaugurate a sports program because of the campus situation and the work commitments of the students.

The improvements toward accreditation brought an increase in costs. Even though the teachers taught for salaries much lower than those received by even beginning public school teachers, their increased pay meant added expense. No longer could the school depend chiefly on surrounding pastors to teach a subject or two in addition to their pastoral duties. So the year 1947 brought the first increase in tuition, from \$65.00 for the year, to \$75.00. It was the first increase of many.

The institute knew from experience what it was to operate within the income from tuition. The report made to the Accrediting Association in 1948 was eloquent: "Attach a copy of the budget for the latest fiscal year." Answer: "None." "What was the amount of debts owed by the school the last three years?" And once again the institute was able to

reply, "None."<sup>126</sup> Each year Dr. Ness had been able to report to the District brethren that the school was solvent. It was to be the last report in which this was true.

Application for accreditation was made in February, 1948. Following the application, a two-member team was sent by the Association to examine the institute. At the summer meeting of the District Council, Dr. Ness reported on that examination:

At the conclusion of the survey, the committee stated that it would recommend to the Accrediting Association that N. B. I. be fully accredited on a collegiate level.<sup>127</sup>

The repercussions from that report were many and painful. There was no knowledge of the weary road to accreditation. Ignorance of the processes of accreditation caused the ministers and others who heard the report to misconstrue it to say that the institute had been accredited. It was not. Apparently the recommendation was not in writing, for there is no extant record of it, so it is possible that it was no more than an ambiguous, generalized farewell remark prior to full appraisal of all that the report would contain. The truth was that when the full evaluation was finally made, it was most unfavorable. They did include in their report to the institute

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<sup>126</sup>Report to the Accrediting Association of Bible Institutes and Colleges, Schedule Q, 1948, p. 2.

<sup>127</sup>Dr. H. H. Ness, Report to the District Council in session, Minutes of the Thirtieth Annual Meeting, 1949, p. 37.

an outline of what would need to be done to achieve accreditation.<sup>128</sup>

Word got around that the institute was now accredited. Not realizing that there was no such thing as a partial accreditation, the term "fully accredited" was bandied about. Students who came with that understanding and who tried later to transfer their credits, felt that the institute had deliberately misrepresented its position, and there were hard feelings. There had to be frequent explanations that accreditation was not yet an accomplished fact.

To add to the general misunderstanding, there was no real comprehension of what accreditation would mean when it did come. Most of the constituency did not realize that there were many accrediting agencies and that accreditation was significant only in relation to the validity of that agency and its purpose. To them "accreditation" meant that the credits would be good anywhere and for any course of study. There was the feeling that upon accreditation, credits from earlier years would become acceptable retroactively. The institute was not infrequently charged with falsification. These misunderstandings continued throughout the long struggle until accreditation became a reality.

In that same year a second statement was issued which was misunderstood by both the administration of the school and

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<sup>128</sup>C. E. Butterfield, tape.



its constituency. As some graduates sought to continue their education for secular training, it was natural that they should turn to a near-by school, especially one that had a religious orientation. For this reason, some of them sought to have their credits accepted by Seattle Pacific College. The institute sought for some sort of dependable recognition by its sister institution. In the 1947-48 catalog appeared the following statement from a memorandum by Seattle Pacific College:

In so far as courses taken at Northwest Bible Institute are judged equivalent to courses offered in regular liberal arts colleges, in increasing numbers these courses are being accepted for transfer. While each student's record is considered on its individual merits, such colleges as Seattle Pacific are looking upon graduates with increasing favor.<sup>129</sup>

It was a very conservative and non-committal statement, but it was seized upon by the institute. The memorandum was given further publicity in a report by Dr. Ness to the District Council in that same year.<sup>130</sup>

From the reaction of the constituency, it seems that they read "in so far as" to mean "inasmuch as," and optimistically understood that the memorandum was inclusive of all credits. It was not, as they soon learned to their regret, and again the institute was judged as misrepresenting the facts.

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<sup>129</sup>Catalog, 1947-48, p. 7.

<sup>130</sup>Dr. H. H. Ness, Report to the District Council in session, Minutes of the Thirtieth Annual Meeting, 1948, pp. 337-338.

Perhaps through ignorance, they did.

Evidently the meaning of accreditation was not accurately understood within the institute as it was not without. One letter to a prospective student under date of October 25, 1948, reads in part: "N. B. I. is an accredited school, that is, it is accredited by the General Council of the Assemblies of God and by the Accrediting Association of Bible Institutes and Bible Colleges. Seattle Pacific College recognizes our credits.<sup>131</sup>

None of it was true. The General Council of the Assemblies of God is not an accrediting agency; they had only endorsed the school as one of their institutions. The institute had only applied for, not received, accreditation, and certainly there was no commitment by Seattle Pacific College.

The situation was not all negative. Students who transferred to other educational institutions, for the most part did excellent work, and brought good repute to the Bible Institute. With the increasing number of non-Bible subjects in the curriculum, it was possible to secure an increasing amount of transfer credit. It was of some help when the institute went on a letter grading system. Little wonder that the other colleges had had difficulty in evaluating the transcript when three-year averages of "98" and "99" appeared, as some did. Until 1947, the institute used a numerical grading system and it was a common practice to give study questions beforehand for its examinations.

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<sup>131</sup>A. D. Millard, op. cit., p. 3.

Various changes from 1947-1949. In the summer of 1948, the District Presbytery, feeling that the work of the institute had grown to the point that it needed the whole of his attention, appointed Dr. Ness as full-time administrator, and at the same time they changed his title from that of Principal to that of President.<sup>132</sup>

The 1948-49 school year brought additional academic changes. The new offerings were still Bible-related, but were more advanced in nature and were oriented toward the secular. They included such courses as Pastoral Psychiatry, Biblical Archeology, Psychology of the Christian Religion, and Philosophy of the Christian Religion. Also, for the first time, modern languages were offered.

The school calendar changed from a semester system<sup>133</sup> to a quarter system, to correspond more closely with the school year of the University of Washington and other colleges in the area.

Of some concern to the institute, and certainly to the Accrediting Association, was the student-faculty ratio of one to sixty-eight.<sup>134</sup>

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<sup>132</sup>Official Minutes of the Presbytery of the Northwest District Council of the Assemblies of God (hereafter called Official Minutes of the Presbytery), June 8, 1948.

<sup>133</sup>The semester system was used only one year.

<sup>134</sup>R. W. Bishop, "Academic Standards Raised at N. B. C.," Northwest District Messenger, May, 1950, p. 4.



Second change of name. The name Seminary was dropped at the end of the 1948-49 school year, at the insistence of the Accrediting Association.<sup>135</sup> It was felt that the word "seminary" applied only to a graduate school. In the following summer, after considerable debate in the Presbytery, it was decided by the District Council in convention, June, 1949, to change the name to Northwest Bible College, "inasmuch as the school has been operating on a college level for the previous two years."<sup>136</sup> The institute was caught between the accrediting association and the constituency. "There were those who interpreted the new name as a symbol of change in emphasis from spiritual values to academic values."<sup>137</sup> There is nothing that the college and the constituency have guarded more zealously throughout the entire history of the college than the preservation of the spiritual life of the school.

Aspects of the institute which did not change. Certain aspects of the school did not change. The strong missionary emphasis continued, and the institute had an outstanding record in sending missionaries to the home and foreign fields. Those who came to the institute with the intent of entering the ministry found the school trained them for their calling, and many strong churches were founded and pastored by the

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<sup>135</sup>A. D. Millard, op.cit., p. 3.

<sup>136</sup>Meaning that it had been a four-year school.

<sup>137</sup>A. D. Millard, loc. cit.

graduates of those years. Despite the unrest from the process of gaining accreditation, the school was still fulfilling its primary purpose of sending many young people into the ministry and to the mission fields.

In 1934-35 the students participated in four regular radio broadcasts. One was the Full Gospel Fellowship Hour, broadcast daily over KIRO. Students participated nearly every evening.<sup>136</sup> Following this, they had helped with the weekly radio program of Hollywood Temple, over KJR.<sup>137</sup> On November 17, 1939, the institute began its own daily student radio broadcast over KJR, "The most powerful radio station in the Pacific Northwest."<sup>138</sup> This program continued throughout the Ness administration.

Although the amount of time given to prayer lessened in the following years, prayer was always encouraged and opportunity was given for prayer. There were four class hours and one chapel hour in each morning<sup>139</sup> so that one-fifth of the time was given to devotion. Throughout the history of the college, fifty minutes of every day has been set aside for a chapel service. And, importantly, the school still maintained

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<sup>136</sup>Pioneer, op. cit.

<sup>137</sup>Students' Magazine, November, 1935, p. 11.

<sup>138</sup>Torchbearers, College Yearbook, 1940.

<sup>139</sup>There were no afternoon classes because of the student work schedules.

its conviction that a study of the Bible itself was more worthwhile than a study about the Bible.

#### End of the Ness Administration

New problems were appearing. In 1948-49, because of the additions to the faculty, the improved salary scales, building up of the library, and the upgrading of the program in general, the institute was for the first time faced with a financial deficit.<sup>140</sup> It amounted to over \$4,000.00, even though tuition for the year had been raised to \$105.00.

There was disquiet in the institute the fall quarter of 1948. In November, Dean C. C. Beatty had been relieved of his services, possibly in an effort to help lessen some of the financial pressures, but more probably, it has been suggested, because of the incipient upgrading of the academic program and the hoped-for accreditation, for it was well known that this good brother was not an academician. Those who recall the time are not agreed in regard to the reasons. However, he was so highly esteemed by the students, and he himself was so disturbed at the action, that there was considerable unrest.<sup>141</sup> There was also discontent on the part of the presbyters and students because Dr. Ness was so involved with his many activities that he was no longer taking all of his responsibilities

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<sup>140</sup>C. E. Butterfield, tape.

<sup>141</sup>Ibid.



at the school. Frequently his classes were missed and there would be as much as a week or two that he did not come to the institute. Although he was no longer pastor of Hollywood Temple, he was a presbyter of the Northwest District, president of Northwest Bible Institute, an instructor at the institute, and for five years he had been chaplain at the King County jail. He also traveled widely in the United States, ministering at camp meetings and in churches, and he had made two preaching tours in Europe. Moreover, he was increasingly involved in political matters. The presbyters had hoped that when he was made full-time president, in 1948, that he would have more time for the school, but it had not proved to be so.

It was at this time, also, that the Reverend Frank Gray, superintendent of the Northwest District, became seriously ill, and a committee was appointed to take care of his duties. The Reverend Charles E. Butterfield, a District presbyter and pastor of Bethany Temple in Everett, Washington, had been asked to act as chairman of that committee. The District Presbytery at that time was still the Board of Directors of the Bible Institute, and as chairman of the above-mentioned committee, Pastor Butterfield was temporarily Chairman of the Board.

On January 13, 1949, Governor Arthur B. Langlie appointed Dr. Ness as Chairman of the State Board of Prison Terms and Paroles.<sup>142</sup>

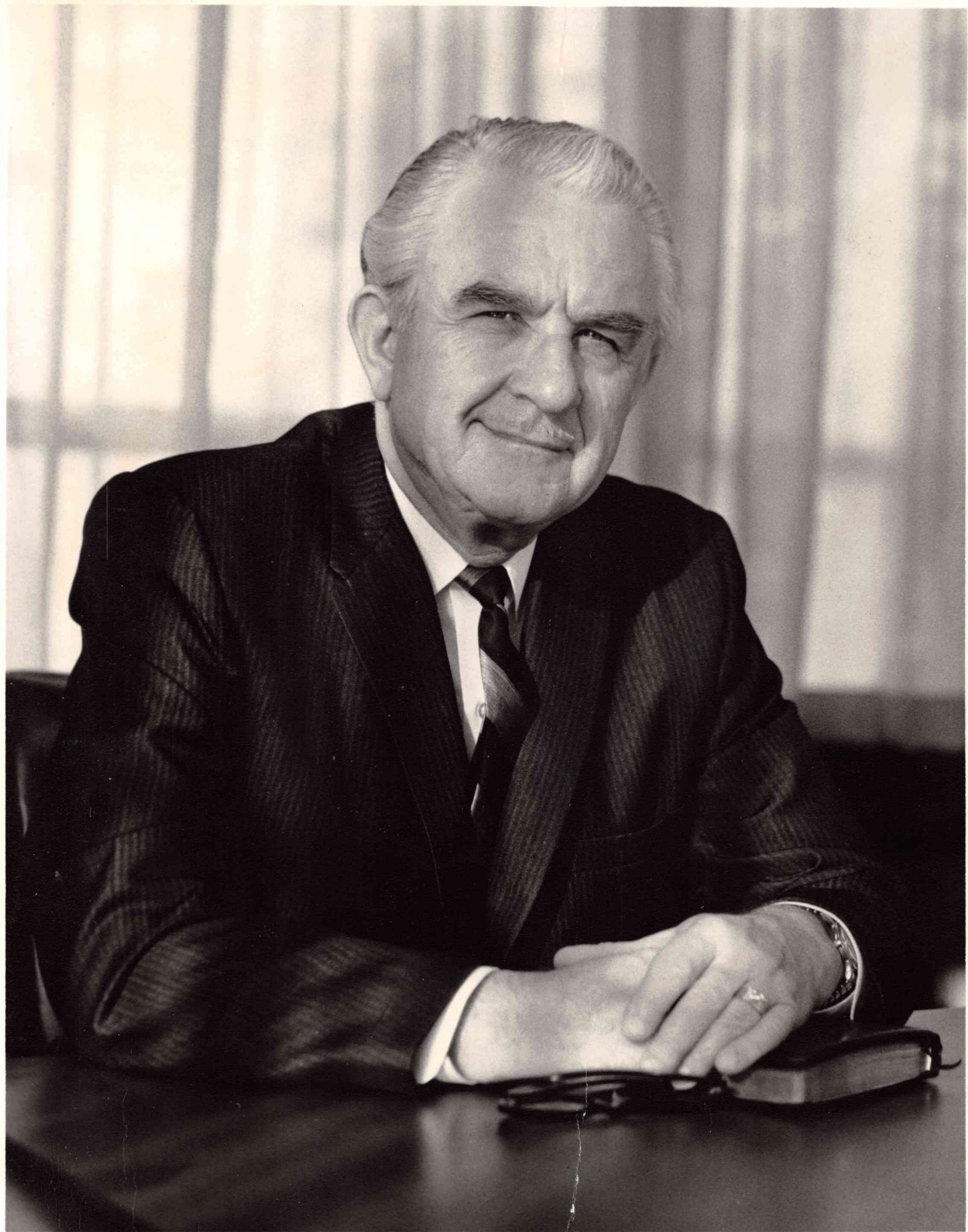
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<sup>142</sup>Seattle Times, January 13, 1949, p. 1.

On the evening of January 13, Pastor Butterfield was working in his office when the telephone rang. It was Dr. Ness, who told him of his appointment that day, and said that because of his new duties with the Parole Board, he was going to resign from the presidency of the Bible Institute, effective immediately. "I won't be down there tomorrow," he said; "you had better come down and take over."<sup>143</sup>

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<sup>143</sup>C. E. Butterfield, tape.



THE REVEREND CHARLES E. BUTTERFIELD  
PRESIDENT, 1949-1966



## CHAPTER IV

### ADMINISTRATION OF C. E. BUTTERFIELD:

#### SEATTLE CAMPUS

##### New Administration Takes Over

Need for action. Action was imperative. The morning of January 14, Pastor Butterfield was at the institute in time to take the radio program which preceded the opening of the school day. He taught Dr. Ness's classes. It was necessary to get acquainted with the situation as quickly as possible. Although he had been connected with the school from its planning days, and had taught a few years in the beginning, and as a presbyter had served on the Board of Directors, yet the actual operation of the institute had always been in the hands of Dr. Ness. The District had not assumed much real responsibility for the management of the school. Dr. Ness was an able man and it had been easy to let him direct its affairs.

The District Presbytery was called to convene in special session on January 25, 1949. Dr. Ness submitted his resignation in writing, dated January 25, 1949, and it was received by the presbyters on that day.<sup>144</sup> At two o'clock

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<sup>144</sup>Official Minutes of the Presbytery, January 25, 1949.

that afternoon the presbyters met and formally accepted the resignation.<sup>145</sup>

It was a busy day. In the evening the presbyters called together the faculty of the Bible Institute.

The entire presbytery of the Northwest District was present and the faculty of the Northwest Bible Institute met with us. A general discussion for the welfare of the school took place.<sup>146</sup>

The Official Minutes also show that following the meeting with the faculty, the presbyters met with the Student Council. "The Student Council . . . expressed their sentiments and that of the Student Body as they saw it."<sup>147</sup>

That same day a committee had been appointed to draw up a skeleton form of a reorganization of Northwest Bible Institute. This Bible School Executive Committee was composed of six members as follows: The District Superintendent, the President of the Bible Institute, two presbyters from the west side of the District and two presbyters from the east side. They also decided to appoint an Advisory Committee for the institute, to be composed of the district superintendents of the Washington, Oregon, Southern Idaho, and Montana Districts.<sup>148</sup>

The Presbytery met again on January 27, 1949. In the light of the gravity of the situation, despite being convalescent, Brother Frank Gray was again acting as superintendent.

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<sup>145</sup>Ibid., p. 54.

<sup>146</sup>Loc. cit.

<sup>147</sup>Ibid., p. 55.

<sup>148</sup>Ibid., p. 54.

He was appointed to "meet with the student body and faculty and to convey to them any information that it is advisable for them to know."<sup>149</sup>

The presbyters also voted to appoint Pastor Butterfield as temporary president until the Annual Convention in June, 1949, and they voted to contact certain well-known men of the denomination who had had experience in school administration, so as to "ascertain whether or not they would accept the position of principal<sup>150</sup> of Northwest Bible Institute."<sup>151</sup>

Superintendent Gray had appointed, to serve on the Bible School Executive Committee with himself and Pastor Butterfield, the acting president of the school, Pastors D. H. Fee<sup>152</sup>, E. R. Scratch, J. O. McGahey and W. H. Boyles.<sup>153</sup> The newly appointed Executive Committee was given certain definite responsibilities: they were to review the curriculum and recommend any changes, examine and make recommendations in regard to school personnel, prepare employment contracts,<sup>154</sup> and

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<sup>149</sup>Ibid., January 27, 1949, p. 56.

<sup>150</sup>They seemed, momentarily, to have forgotten that the previous year they had changed the title of the administrative officer to President.

<sup>151</sup>Loc. cit.

<sup>152</sup>Now a professor at the college.

<sup>153</sup>Loc. cit.

<sup>154</sup>Prior to this time, no faculty member or member of the administration had had a contract.



pass on all applications for prospective students.<sup>155</sup>

This committee moved swiftly. At a meeting on February 15, they recommended "that the curriculum be departmentalized into four departments, namely: Christian Education, theological, musical and missionary [sic] ."156

At this same meeting the Presbytery also unanimously voted that C. E. Butterfield be appointed as president of Northwest Bible Institute and Seminary.<sup>157</sup> He refused the appointment at that time and desired that they continue the search for someone else. During the following months he continued as pastor of Bethany Temple in Everett, and every day drove to the school to "take hold of the situation as best I could."<sup>158</sup>

It was a difficult time. There had been intense loyalty to Dr. Ness as a person, on the part of many. When he left the school without prior notice, rumors flew and the atmosphere was troubled. There was now no Brother Beatty to reassure them.

There was a great restlessness in the student body since their leader had left and the Dean was dismissed, and there were some problems that were quite serious and many of the students dropped out of school before the school year was over.<sup>159</sup>

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<sup>155</sup>Loc. cit.

<sup>156</sup>Official Minutes of the Presbytery, February 16, 1949, p. 58.

<sup>157</sup>Loc. cit.

<sup>158</sup>C. E. Butterfield, tape.

<sup>159</sup>Ibid.

The personalities of those two men had so dominated the scene, although there were other instructors, some of long standing, that it seemed to some students that the foundations of the institute were removed.

Appointment of new president. The search for a different successor proved fruitless. At the June meeting of the presbyters at the District Council, Pastor Butterfield was once again asked to assume the presidency permanently, and this time he accepted.

We had no success in finding a man although we did our best, and since I had been on the job for several months, the brethren asked me if I would be willing to take the school over. I thought about it and prayed about it over some time, and finally there came into my heart a real conviction from God that this was what the Lord wanted me to do.

I was most aware of my incapacibilities and my inadequacies for my position in an educational institution, since I had had no theological background myself and had not a college degree. But about all I did possess, I think, was a real burden for this work and a real desire to see it go ahead. So I finally consented that I would take the school. . . . It appeared that I was going to have a real problem of reconstruction although I had no experience and little help from within the school or without to do it. I did find tremendous help in the Lord and assurance from Him that He would be with me.<sup>160</sup>

At this same meeting, E. V. Bronson was appointed to take C. C. Beatty's place as Dean, and the latter was named Dean Emeritus of Northwest Bible College.<sup>161</sup>

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<sup>160</sup>Ibid.

<sup>161</sup>Official Minutes of the Presbytery, June 8, 1949,  
p. 60.

C. E. Butterfield had been pastor of Bethany Temple for nineteen years, and he had pioneered churches before that. His long experience with people and his knowledge of God stood him in good stead, but it was the certainty that he was in the will of God and that God would be with him that gave him courage for the great problems ahead.

Immediate problems of the new president. People marvel that the college was begun in depression time. The situation was even more difficult at this juncture. By now the constituency was accustomed to having a school without having to pay for it. Even though there was some clamor for accreditation, there was little concept that it would cost anything. Every academic change that would involve a secular subject, required by the Accrediting Association, would mean resistance, lest the spiritual life suffer. Moreover, the action taken at the same District Council which appointed the new president, to change the name to Northwest Bible College, caused some to lose faith in the college for the time being, for they feared that if it became a "college" it would abandon its spiritual objectives.

Application had already been made for accreditation. This would mean immediate and drastic expansion of the library, both in regard to the number of books and proper study facilities. There would have to be a properly trained librarian. The program would necessitate educated teachers and this, in turn, would demand income for proper salaries. Up to this time



rental had been minimal because the church and school shared the building and maintenance could also be shared. Calvary Temple was about to initiate a building program for a magnificent structure across the street. It was the original intent to connect the two buildings with a tunnel under the street so that both facilities could be used by both groups. In any case, there would be a rental increase. A commitment to Calvary Temple had been made in November, 1949, that when they vacated the old building that the school would sign a ten-year lease. Although some felt this was too long, it was finally agreed to do so.<sup>162</sup> There would also have to be equipment to replace that which belonged to Calvary Temple.

All this, and, apart from increased income from the increased tuition, there was no more money than there had been when the school opened in 1934. The total assets of the college were four old houses, used as dormitories, in such condition that special permission had to be granted by the housing authorities to continue to use them, and even they were mortgaged.

Encouragement through spiritual assurance. The above statement is not altogether true. The real asset of the college was God. The story of the school cannot be told without becoming aware of this. Without God's assurance, President Butterfield would never have shouldered the load that

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<sup>162</sup>Official Minutes of the Presbytery, November 14, 1949.

was involved; without God, the incredible problems could not have been solved. The continuing history will bear this out. As in the beginning of the school, there was a man who knew God to the point of daring to obey Him in the face of great odds, and who could be wise and patient in the gainsaying of the constituency.

In 1949 Brother Ness had made application to have the Northwest Bible Institute and Seminary accredited by the newly-formed accrediting association of Bible colleges. His application was rejected and we were informed that our school was a sub-par school. . . . I, having had little experience in school work, was faced with the tremendous problem of adjusting myself to this educational business and trying to upgrade the school. . . . We had few teachers who had degrees; we had practically no library. The accrediting association was making great, great demands of us that we upgrade the school. . . . It was all work.<sup>163</sup>

#### Academic Development: 1950 - 1955

Departmentalization. The academic program was the first to experience change. As has been noted, by a month after the change of administration, the presbytery had voted to inaugurate a curriculum with four areas of specialization: Theology, Christian Education, Missions, and Music. Those changes were first implemented in the catalog of 1949-50. The curriculum of each of the areas was presented separately, but a study of the four show that they were basically the same, with a few variations for each of the four areas.

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<sup>163</sup>C. E. Butterfield, tape.

Although for a number of years those four areas were to be called "majors," in reality they were minors, because the accrediting association required that all the schools associated with it should require forty-five hours of Bible and theology, and that in itself constituted a major. This core of Bible and theology remains the heart of the four-year curriculum. The change, however, did mean that for the first time there was a possibility of electives. Even within the Bible major there would be areas of choice. The first few years of the new system such choice was extremely limited, but it was an important step forward.

The decision to provide areas of specialization brought classroom adjustments. The school had operated under a system of small auditoriums, with one for each class. Now, with classes moving and more than three or four groups meeting at one time, more rooms were needed. Because they shared the building, there were not many to be had. Church needs had also expanded because the pastor and president were no longer the same person. The school needed expanded space for a library, also, so the room situation was aggravated.

Double use was made of many rooms. Dean Bronson shared his small office with three instructors, but fortunately they were part-time teachers. The others had only a drawer in the files in the main office, and they sat wherever no one else happened to be at the moment, or found a place in the little library. Only the Dean of Women, Mrs. Mollie J. Perks, had an



office to herself. The library tables had folding legs and these were lowered and put on chairs on week-ends, so that Sunday School classes could be held there. The main office served double and triple duty. There was no reception area, but a long counter, where business could be transacted by students or visitors. In that office the Registrar, the secretaries and the bookkeeper had their desks. Everyone had to share in whatever business was going on in the room. The office equipment was also shared by the church secretary.

In the new program the antiquated "recess" came to an end and in its place was the customary interval between classes.

With the changed curriculum, entrance requirements were raised. Now not more than ten per cent of the student body could enter without high school education, and they had to pass a General Education examination.

Evening school. The first year of the Butterfield administration there was an effort to re-establish the evening school. A brochure of the evening classes announced the opening date as October 17, 1949. There were to be three quarters roughly corresponding to the quarters of the day classes. The purpose was two-fold:

(1) To provide a systematic course of instruction in the Word of God and related subjects for those who wish to supplement their knowledge of the Bible and who would otherwise be unable to secure such a course of instruction as a full-time day student.

(2) To assist those who desire to prepare them-

selves for Christian service as pastors, evangelists, missionaries or Sunday School teachers.<sup>164</sup>

The instructors of the evening school were those of the day school. This time there was a direct connection with the curriculum of the college. Three subjects were to be taught, continuing throughout the year. One credit per quarter would be granted, since the school met only one night each week; by the end of the year the student could have earned three quarter-hours in each subject. Three subjects were taught: Principles of Teaching for Christian Teachers, Old Testament Pentateuch, and New Testament Gospels. It was intended that the work would be of such quality, including use of the library, that the credit would be transferable into the regular program of the college. There were no requirements for admission other than "a vital experience of salvation and be of good Christian character. Those who have not received the baptism with the Holy Spirit will be encouraged to do so."<sup>165</sup> The evening school was not a success and did not continue after that one year.

Special certificates. In 1950-51, the college affiliated with the Evangelical Teacher Training Association. Graduates who qualified were granted its certificate, which

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<sup>164</sup>Brochure, Northwest Bible College Extension Department Evening School, 1949-50.

<sup>165</sup>Ibid.

gave them recognition as qualified church school teachers in an association recognized in evangelical circles around the world. Beginning in 1959, those who qualified, usually those who minored in Christian Education, were also awarded the Master Workers Training Diploma, the highest teacher training award of the national Teacher Training program of the Assemblies of God.

Reaction to curriculum changes. Uneasiness increased as the subjects of General Psychology, Philosophy and Literature were added to the curriculum. Did not the Bible say, "Beware lest any man spoil you through philosophy"?<sup>166</sup> The literature courses that were added had sentiments that were not God-honoring. One not only had to read them, but had to spend time studying them when he might better be occupied with reading his Bible. The students were confused. They encountered distrust of the new activities in their home churches; they felt they had to be on the defensive in the classroom, lest their souls be corrupted by the courses that had been thrust upon them. The sudden change of administration had come at the very time the upgrading of the curriculum had brought in new instructors who were strangers. They did not know whether to trust these instructors who represented

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<sup>166</sup>Holy Bible, King James Version, Colossians 2:8a.



those doubtful procedures.<sup>167</sup>

From their previous experiences with the institute, they expected every class to be primarily spiritual. If it could not be clothed with a religious atmosphere, it did not belong. Students would become distressed with some class discussion or something they had read in a text, and would go to the president with their objections. On a number of occasions they took their complaints directly to the District Superintendent. A few forfeited their graduation because they refused to expose themselves to these subjects they thought to be spiritually dangerous. They were honest in their objections and were willing to pay the price of their convictions. As the years went by and those who had been accustomed to the Bible Institute standards were graduated, little by little the agitation and anxiety subsided.

Part of the problem in this transition period was due to the fact that some of the District officials and many of the ministers of the churches were opposed to the change. After the change in directorship, and after those instructors opposed to secular subjects withdrew, the problem lessened.

Qualifications of instructors. Almost immediately, President Butterfield sought to raise the qualifications of

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<sup>167</sup>As an example, much opprobrium was heaped against S. L. Despain, for he was asked to teach all the feared subjects. During any one year he taught English Composition, Literature, General Psychology, Survey of Sociology and Philosophy.

the instructors. Those without degrees were asked to begin an in-service training, and in the years that followed, gradually degrees were earned. For the expanded program, other instructors were hired who already had earned degrees. If these were undergraduate degrees, they were asked to continue their academic programs until they had earned a graduate degree. Because so many had previously been pastors who had had to hurry away for other duties, it had become the practice for the teachers to leave immediately at the end of the class sessions. Now it was required that the full-time teachers remain on duty in the afternoons so that they would be available for consultation and help for the students.

Counseling of students. In earlier years, students who needed counseling consulted with the Student Council or with the Dean or Principal. Beginning in 1953, under the leadership of Dean David L. Aasen, the faculty shared in this responsibility. All members of the student body were assigned to instructors, usually according to their field of academic specialization. Counselors were required to contact their counselees at stipulated intervals twice each quarter.

The program was a step forward, but it had its limitations. It was the counselors who took the initiative in contacting the students. When two or three teachers shared an office, those not engaged in counseling found their office hours interrupted by having to move elsewhere temporarily to allow privacy in counseling. Too, the instructors were not

trained counselors, so that non-academic counseling was restricted. Although it was intended that all areas of counseling be included, its principal contributions were to strengthen relationships between students and faculty, to help the student in academic planning, and to assist in case of academic difficulties.

Library improvement. Fifteen hundred books had been added to the library in 1948-49; the first year of the Butterfield administration, 3,000 more were added and nearly \$1500.00 was spent for books.<sup>168</sup> Miss Marian Kirsch was hired to be the first full-time librarian.

The constantly growing library of Northwest Bible College will be increased by the fall of the current academic year to over 5,000 volumes. . . . Also, a number of carefully selected periodicals are received regularly. . . . In addition, there is access to the Green Lake Branch of the Seattle Public Library, the University of Washington Library, and the Seattle Public Library.<sup>169</sup>

The little library had experienced several expansions. A doorway into an adjacent small room had added space and a window. After Calvary Temple moved out in April, 1951, the former prayer room became the library, adding much space and many windows. Miss Phyllis Crane, and later Miss Anne Brill, worked hard on the classification of the books. It was a more

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<sup>168</sup>Report to the Accrediting Association, Schedule N, 1949, (carbon copy), located in the files of the Registrar.

<sup>169</sup>Catalog, 1949-50, p. 11.



demanding task than many realized, for they not only had to classify the incoming books, but had to re-do those which had had only simple cataloguing, and had to handle the circulation as well. After 1953 some desk help was added.

Dean David L. Aasen joined the faculty in 1953, and was responsible for an important boost to the building of the library, for he knew a variety of ways to obtain books of college caliber. The goal had been 8,000 volumes by the fall of 1954.

On September 1, 1953, the library contained 5,755 volumes. During the 1953-54 school term and the summer, 2,415 were added, bringing the total to 8,170. . . . Books were donated by the Christ's Ambassadors of the Northwest and Montana Districts, the Seattle Public Library, the University of Washington library, and ministers' libraries. Several substantial cash gifts were also received.<sup>170</sup>

Drives were made to encourage gifts to the library. The Christ's Ambassadors<sup>171</sup> were presented with lists from which to choose books needed in the library, which they then purchased as gifts. The Women's Missionary Council<sup>172</sup> groups were encouraged to do likewise. Individuals of the churches made donations or bought books from the lists.

The college had been accredited by this time, but the

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<sup>170</sup>Northwest Bible College Bulletin, July-August, 1954, p. 2, located in the files of the Registrar.

<sup>171</sup>The national youth group of the Assemblies of God.

<sup>172</sup>The national women's organization of the Assemblies of God.

drive never ceased. The catalog for 1956-57 noted 11,000 volumes in the library and nearly fifty selected periodicals.<sup>173</sup> Not all were yet catalogued, but it was a long way from the locked bookcase.

#### Enrollment and Governing Bodies: 1950 - 1955

Problems in regard to recruitment. Recruitment was a problem. There was no public relations department, nor anyone in particular responsible to promote the college. The problems and uneasiness at the time of the change of administration had caused a drop in enrollment from 346 in 1948-49 to only 243 in 1949-50, and it was to drop to a low of only 183 in 1951-52.<sup>174</sup>

Student recruitment was a problem, also, because many of our ministers did not feel that education was necessary for a Christian, particularly higher education. I am sure that many of our pastors through the years have preached against higher education and have felt that education was not really necessary--that if one was saved and had the Baptism of the Holy Spirit that the Lord would teach us everything, and that schooling was almost an evil. People had been told that most all of these religious movements that had backslidden and gotten away from God or had become liberal, that the source of these problems was the schools and the colleges.<sup>175</sup>

The president himself undertook to recruit when he visited churches; the school was publicized in the District

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<sup>173</sup>Catalog, 1956-57.

<sup>174</sup>Registrar's records of enrollment.

<sup>175</sup>C. E. Butterfield, tape.

Messenger,<sup>176</sup> and in the following years, public relations representatives were employed to promote the college.

Changes in regard to the governing body. In June, 1950, the presbyters had decided to recommend to the District Council the establishment of a regional Bible college, including the districts of Montana, Idaho, Washington and Oregon. On June 20 in that year a meeting was held with the district superintendents of the above Districts and the plan was presented, with the following details, in part:

To create a directorate for the school composed of three members from these districts. These men would be chosen by their respective districts. They would form the plans and policies of the school and could appoint a smaller committee living in the vicinity of the college to act in an executive capacity. They would assume the full moral and financial responsibility for the operation and progress of the college.<sup>177</sup>

The District Council passed a resolution to explore the possibilities of such a regional school, and invitations were extended to the neighboring districts to participate in enlarging the college into a regional school. Those districts did not immediately accept the plan, but several steps were taken in anticipation of the proposed regional college.

On July 18, 1952, the college was incorporated in the State of Washington. In this action the Northwest District was to be a co-owner of the college, in conjunction with other districts which might join. The properties of the college were

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<sup>176</sup>Official organ of the Northwest District Council.

<sup>177</sup>Official Minutes of the Presbytery, June 21, 1950.



transferred from the name of the Northwest District to the name of Northwest Bible College.

By 1952, Montana District of the Assemblies of God had joined. For some reason, the proposed merger caused uneasiness among the brethren. At the District Council in 1952, Superintendent McLaughlin had to reassure them:

Because of this anticipated merger of our School into a Regional School, there has been some little unrest among the brethren in wondering just what our status really is. Our District has so far supported the school. To date no support of any kind has come from outside our District for the school.<sup>178</sup>

It seemed that every inch of progress would have to be fought for, and in a private religious school, the backing of the constituency was of utmost importance.

Southern Idaho District became a part of the regional arrangement in 1957, but the Oregon District did not accept the invitation.

There was an important change in the Directorship. Until this time the Board of Directors had always been composed only of ministers. In 1953, the Board was reorganized, to be composed of three representatives from each of the participating districts, one representative of the Alumni Association, four appointed members from the laity, and the president of the college.<sup>179</sup>

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<sup>178</sup>D. H. McLaughlin, Report to the District Council, Minutes of the Thirty-fourth Annual Meeting, 1952, p. 51.

<sup>179</sup>C. E. Butterfield, Report to the District Council, Minutes of the Thirty-fifth Annual Meeting, 1953, p. 44.

## Efforts Toward Financial Stability: 1950 - 1955

Existing financial situation. The academic development and the finances of the college were the two major problems. There was no budget of any sort and no dependable income other than tuitions. In the three years from 1949-1952, the enrollment was cut nearly in half.<sup>180</sup> The total assets of the college, including the four old houses was only \$40,000.00<sup>181</sup> The president was to be reminded many times in the months and years ahead, of the promise that had been made, that the school would never be the financial responsibility of the District. Very shortly after taking office his assets were reduced, for one of the old houses was sold and another was torn down. There had to be a prolonged re-education of the people, first in informing them of the high cost of education, and second, in making them aware of their responsibility in this regard.

The problem of operating the school on a high level with the funds presently available to us is a difficult one. May we share this problem with you by stating that it cost twenty thousand dollars more per year to operate than tuition allows us at the current enrollment. This year we received approximately eleven thousand dollars from allocations, gifts, etc. This is nine thousand dollars short of our need. Brethren, please pray for us.<sup>182</sup>

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<sup>180</sup>See Appendix A.

<sup>181</sup>C. E. Butterfield, tape.

<sup>182</sup>C. E. Butterfield, Report to the District Council in session, Minutes of the Thirty-fifth Annual Meeting, p. 35.

Efforts to secure support of alumni. In the spring of 1949, the Alumni Association made its initial effort at supporting the college financially. No demands had been made of them before because the institute was expected to support itself. In addition, because the primary purpose of the school was the producing of Christian workers, few of them were in occupations that made them financially able to give substantial amounts. A notice was sent to the alumni through the association's news bulletin, stating that at the annual meeting in June, there would be a proposal for the formation of an N. B. I. Development Fund.<sup>183</sup> Not much came of the proposal, but it was a sign of change, for it meant that others were beginning to realize some responsibility for the operation of the college. Many of the alumni were opposed to the academic changes and were reluctant to support them.

Living Endowment Fellowship. In the summer of 1956, President Butterfield announced to the District Convention that the Directors had authorized a plan for revenue to be called the Living Endowment Fellowship. The college had no endowments of any sort, but the idea behind the plan was that instead of giving large sums to the college for investment, if each would give what would amount to the interest on that sum, the college would, in effect, have the benefit as much as it it actually

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<sup>183</sup>N. B. I. Alumni News, April-May-June, 1941, a printed leaflet located in the files of the Registrar, p. 1.



had the larger sum for investment. The goal was 2500 units of ten dollars each. The plan was that this "interest" of ten dollars would be subscribed annually, guaranteeing the college an annual income of \$25,000.00 from this source. The Reverend Norman Gardner, an alumnus of the college, was employed to sell these memberships. The plan was not received with enthusiasm. The first few years showed only about three hundred memberships, but the plan continued to grow until at the present time there are nearly thirteen hundred memberships.<sup>184</sup>

Emphasis on student financial responsibility. The college also began to tighten its financial relationships with the students. Too many had been indifferent to their obligations to the college and there were thousands of dollars in outstanding bills. The regulation was made that no student could be graduated owing money to the college.<sup>185</sup>

Other plans for income. The second year of the Butterfield administration brought another important financial development. The Northwest District took a number of definite steps toward assuming financial responsibility for the college. In the District Council, 1951, the motion was adopted that ten

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<sup>184</sup>Records of the Business Office, December, 1965.

<sup>185</sup>Tuition had been raised, but board and room were still available to a limited number of students in the dormitories at \$35.00 for women and \$40.00 for men, per month. As late as 1954, the board and room were no higher than \$40.00 and \$45.00.

per cent of the Administration Funds of the District be appropriated for the operational costs of Northwest Bible College.<sup>186</sup> The churches were also encouraged by the District to give to the institution. In 1953, a "Dollar Day" plan was launched, with the intent that each member of each church in the district should give one dollar per year to the college. This plan was unsuccessful.

In the next years, the District approved other plans, so that by the summer of 1955, President Butterfield could report that the college was receiving monies from several sources:

The operation of the college is financed by receipts from tuition, ten per cent of the administrative fund of the Northwest District Council, the one per cent plan of the churches of the Northwest District Council and the five per cent plan of the Montana District.<sup>187</sup>

The idea of the one per cent plan was that the churches would contribute one per cent of their total income exclusive of the Sunday School offerings. The plan worked only partially. In the above report, President Butterfield mentioned that at that time they had received about one-fourth of the estimated one per cent of the total income from the churches.<sup>188</sup>

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<sup>186</sup>Resolution No. 13, Minutes of the Thirty-third Annual Meeting, 1951, pp. 78-79.

<sup>187</sup>C. E. Butterfield, Report to the District Council in session, Minutes of the Thirty-seventh Annual Meeting, 1955, p. 65.

<sup>188</sup>Loc. cit.

Efforts to improve interest of the constituency. President Butterfield spent much time on the field explaining the new program and raising funds for the college. It was not easy to arouse the interest of people in giving when they were not fully persuaded that an education that included secular subjects was a good thing.

It was a paradox of the times that some who wanted their children to receive an education that would prepare them to make a living, did not want them exposed to the non-Biblical subjects. It was also a paradox that some were willing, without complaint about secular subjects, to send their children to colleges of other denominations or to state-supported schools, yet at the same time charged their own school with a lessening of spiritual interest. Some who complained about lack of equipment and facilities still were not willing to help their own institution to improve its academic program and facilities.

Dependency on God. Despite these great efforts to make the college financially stable, it would never have been possible without one other source. There were times when there was no money at all with which to meet bills or to pay the salaries of the teachers. Yet not once did the teachers go without their pay, and not once were they even asked to wait, for God had promised that He too would assume responsibility.

Those days following 1949, in which we were trying to make progress, and in which it was costing us money to do so, were trying days financially. But



we felt so sure that God was in this school that we laid our financial problems continually before the Lord, and God met us from year to year in a most wonderful way. Some of the most wonderful experiences of my life have been the answers to prayer which came about through the problems that confronted the school. On many occasions we were out of money and had no funds even to pay the faculty their salaries or to meet the bills of the school. But we took these things to God in prayer. When we had nothing in sight, no one to turn to, no sympathetic denomination to carry our burdens and to appreciate our needs, God came to our rescue times without number, and we would receive money in some very unusual way. I learned in these years to trust God for finances, and I have found out that this God that we sing about is the One Who never fails; truly, in actual experience, He does not fail.<sup>189</sup>

Few people knew the financial burdens that the president was carrying. He did not complain and he did not burden his faculty and staff with anxieties. The stories that could be told about the provision of God for the needs of the college are beyond fiction.<sup>190</sup>

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<sup>189</sup>C. E. Butterfield, tape.

<sup>190</sup>On the tape, C. E. Butterfield recounted the following incident which is an illustration of those wonderful provisions of God:

We had a financial need of about \$1,000.00 to meet some obligations, and I had been praying and had not seemed to get an answer. I had pushed some of my second-class mail to one side of my desk, or at least mail that didn't look very promising from day to day, and avidly opened letters that looked like they might have some funds for the school, but to no avail.

Finally one day, in desperation, I was going through the mail that I had allowed to accumulate to one side and I found a small envelope addressed to me at the Northwest Bible College, written in pencil, written very faintly--I could hardly make out the address--and there was no return address on the envelope. But it was a thick envelope.

When I first had noticed it on my desk, I supposed it

At the same time that the college was struggling to establish itself financially, the emphasis on missionary giving was not diminished. In 1950-51, the students gave more than \$2,500.00 to missions. In 1951-52, the 184 students gave more than \$3,000.00, and in 1955-56, \$5,200.00. It was, and is, the philosophy of the college that the blessing of God is increased, not lessened, by generosity in regard to His work around the world.

#### Changes in Housing: 1950 - 1955

In April, 1951, the new Calvary Temple was completed, and for the first time in its history, the college had its quarters to itself.

It was suddenly decided by the friends of Calvary Temple that they would like to be in their new edifice for Easter service. The lines of communication failed, and the college was unaware that they were taking their belongings for the Sunday School that day. Easter Monday was not to be forgotten. There

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was some dear old lady that was interested in sending out tracts, since I had received many bundles of tracts that looked just like this package. Not only that, but the envelope had been frayed to the point that it looked like it was just about ready to fall apart because what was inside was heavier than the envelope could bear.

And so I nonchalantly tore open this envelope, and I almost fell off my seat when I saw that in this frayed envelope, addressed in pencil, with no return, was a handful of bills that amounted to \$1,000.00. It was just the amount of money that we needed to meet our need.

I learned a lesson that day that has been helpful to me ever since: that there are many blessings that come to us which are not in fancy packages.



was no piano or organ, no song books, no tables or chairs in the library, and some missing blackboards. Office equipment, pulpits which had been used for teaching desks, and other items were gone. There was a good deal of scurrying around that morning. About two weeks later, with the same problems in communication, Monday morning revealed no pews. They had been sold to some neighboring churches and moved out in time for the Sunday service. The men students gathered desk-chairs from here and there, and the chapel service was finally held.<sup>191</sup>

At last there was more space. The small Sunday School rooms became offices for instructors. It was an improvement, even though two and three still had to share an office. The library was moved to the old prayer room and later was further expanded to include the former nursery-prayer-classroom. The old library became a bookstore, and later it was even possible to put in some ping-pong tables in one end of the lower auditorium to provide some much-needed recreation in the afternoon hours. Little by little more chairs were acquired; piano, a Wurlitzer electric organ, oak library tables and chairs were gradually purchased by the alumni organization and by the Associated Student Body. Calvary Temple opened its doors in the new building, permitting use of classroom space.

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<sup>191</sup>The N. B. C. Courier, April, 1951, carried this plea: "Perhaps there are some who would be glad to make donations to purchase pianos, chairs, tables, carpets, desks, office equipment, pulpits, drapes, janitors' supplies and a multitude of other items which are immediately needed to furnish our college."



Those were indeed days of "make-do." There had to be a laboratory for Survey of Physiology, but there was neither space nor money. Miss Doris Johnson, instructor, used her ingenuity, appropriated a low table and put it in the old kitchen, made trips herself down to the abattoir for needed parts of animals, and had a makeshift laboratory. The little rooms now used for faculty offices had been planned for use for only an hour on Sundays, so they had neither ventilation nor heat. The office doors had to be left open for comfort, and the instructors shared in the conversations in the halls, the pat-pat of the ping-pong balls, and the often unmusical piano practicing in the auditoriums and adjacent rooms. But things were better. It was much more like a school not to have to convert into a church every week-end.

#### Goals Accomplished and Projected: 1950 - 1955

It was not enough to have the building. President Butterfield believed that God intended that the college should have a future.

New campus projected. In January, 1952, Ralph M. Riggs, national secretary for the Education Department of the General Council, visited the college. He met with the faculty, and part of the discussion concerned the need for a campus. He challenged the faculty to an act of faith, and a token offering was received, which totaled \$112.41, the start of the

N. B. C. Campus Fund.<sup>192</sup> There was much interest in the proposal, but no money to implement it, so there was little progress.

In the spring of 1955, there was a startling report. The projected route for a proposed freeway through Seattle would come down through the city and right across the property of the church and school. Rumors continued to come, sketches appeared in the newspapers corroborating the rumors, and finally the college received notification that the property would be condemned for a new freeway.<sup>193</sup> The future of the college would demand a different campus, whether or no.

Several times in the development of the college, it may be noted that not only was God involved with funds and facilities, but with personnel. One such time was in the selection of a Business Manager when it was necessary to secure and develop a new campus. In June, 1955, the Reverend Herbert W. Crowder became the Field Representative, and he was a year later to become the Business Manager. He had been a successful businessman for many years before entering the ministry, and he was to be most valuable to the college during the years of planning and building the new campus.

I came to the college through a strange but wonderful experience, in 1955. In April, I was pastoring in Colfax, Washington, and I'd been praying, not that I was interested in leaving, but I had felt

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<sup>192</sup>Northwest Bible College Courier, January, 1952.

<sup>193</sup>C. E. Butterfield, tape.

impressed to pray: "Open a door that I have nothing to do with, Lord, and I will go into it." It wasn't over a week before I received a call from Brother Butterfield. . . . This was the farthest thing from my mind. . . . I had never dreamed of being associated with one of our colleges, yet here was the opportunity. So after a time of prayer and waiting before the Lord to really find His will . . . I felt the sense of God's direction, and accepted.<sup>194</sup>

The District Superintendent, Dwight McLaughlin, appointed a Campus Planning Commission which was given the responsibility of locating a suitable campus site.<sup>195</sup>

Accreditation achieved. In the spring of 1948, application had been made for accreditation with the Accrediting Association of Bible Institutes and Bible Colleges; the fall catalog of 1950-51 had stated that the college had been provisionally accredited, but at long last accreditation had become a reality.

On October 16, 1952, the college was accredited by the Accrediting Association of Bible Institutes and Bible Colleges and was listed by the United States Department of Education as a school of higher learning. This recognition came as a result of four years of progress and improvement.<sup>196</sup>

#### Progress from 1956 - 1959

The last four years on the old campus were primarily

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<sup>194</sup>H. W. Crowder, Business Manager, on a tape prepared especially to give the history of the obtaining and development of the Houghton Campus, now located in the college library.

<sup>195</sup>Ibid.

<sup>196</sup>C. E. Butterfield, Report to the District Council in session, Minutes of the Thirty-fifth Annual Meeting, 1953, p. 43.



concerned with the creating of the Junior College, the obtaining of a new campus site, and the problems of financing the new campus.

The Junior College. The catalog of 1955-56 gave the first presentation of the Junior College. There were two reasons for creating this division:

We developed the Junior College program for two reasons. The first was that many students who attended Northwest College and who had taken the professional subjects for the ministry, did not go into the ministry. They suffered psychologically somewhat because they were trained for a certain profession and yet they felt afterward that God had not called them into the ministry. We felt that it might be well for us to offer a program to young people who were not sure about their calling, and this program would contain the general training that they would receive in a liberal arts college.

Secondly, we felt that since most of our students were right out of high school, that if they could have two years of liberal arts subjects, that if they did feel the call of God on their hearts to go into the ministry that when they reached the upper division they would be two years older and they would have had their educational foundation which would help them in their Bible studies.<sup>197</sup>

The Christian young people who would participate in the two years of the Junior College would have the benefit of the strong spiritual atmosphere of the campus, and yet would have two years to apply to further training elsewhere should they desire to continue. They would be able to have Christian fellowship in those first years away from home, they would have Christian instructors, and the opportunities for prayer

and Christian service would help to establish them in their faith in those important years.

This Junior College program . . . has proven to be a very effective way of presenting the educational program of Northwest College. . . . Many of the young people do not feel the call of God upon their hearts to go into the ministry, and yet they want to attend a school that is Pentecostal, and that has professors who are believers and Spirit-filled men and women as instructors.<sup>198</sup>

There were two programs in the Junior College. Plan One was for general education, or a pre-professional program. Plan Two combined general education and religion. The second program was considered terminal, a program for those who wanted two years of training for effective service in the local church. In this program, in addition to the general education subjects and the Bible courses, they could choose to specialize either in Christian Education courses or in Music.<sup>199</sup>

One of the more immediate effects of the Junior College program was the phasing-out of the three-year diploma program. The four-year program had been in effect long enough that the three-year program was now a secondary curriculum, primarily for those who either were not able to maintain the grade-point average required for graduation from the four-year curriculum, or for those who were interested in being lay workers in the church. Plan Two of the Junior College was a possible substitute for the latter. The three-year program had become an

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<sup>198</sup>Ibid.

<sup>199</sup>"Objectives of the Junior College," Catalog, 1956-57.



awkward part of the curriculae. Effective with the 1958-59 school year, the diploma program was discontinued except for those already matriculated in it.<sup>200</sup>

Change of name. Once again, in 1956, the name of the college was officially changed, this time to Northwest Bible College and Junior College.

The name changes denote to the public significant character changes. They are saying to the public that the school is operating on a different level.<sup>201</sup>

Graduate division. In 1958-59, a short-lived program was introduced. It offered a Master of Arts in Theology. Those enrolled were in the continuing program until the degree had been earned, but it never again appeared in the catalog.

The course of study . . . is designed to provide specialized training for mature students who have previously graduated from a standard liberal arts or Bible college and who desire to prepare themselves more thoroughly for Christian leadership as pastors, missionaries, evangelists, and Bible college instructors. In addition to lecture and conference courses and seminars on the graduate level, opportunity is also given for independent research.<sup>202</sup>

It offered four major fields of concentration: Biblical Literature, Theology, Preaching, Bible and Church History. Three students were graduated from this program.

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<sup>200</sup>Catalog, 1956-57, p. 24.

<sup>201</sup>A. D. Millard, in a personal interview with the writer.

<sup>202</sup>Catalog, 1958-59, p. 59.



Delta Epsilon Chi. In 1958, the college became a member of Delta Epsilon Chi, the Honor Society of the Accrediting Association of Bible Colleges. This is a society recognizing Christian character, leadership ability and scholarship. Membership is restricted to not more than seven per cent of the graduating class, and may also include as honorary members, alumni members who have been graduated at least ten years and who have manifested outstanding intellectual achievement and Christian character. All nominations are made by the faculty of the college.<sup>203</sup>

Progress Toward New Campus: 1956 - 1959

New campus site obtained. It was exhilarating to know that there would be a new campus. But where? And how? To build a campus would be very different from building a church, because a college grows and expands. There would need to be money and room for the present, and money and room for growth. It would be hard to imagine a more unlikely situation for beginning to build a campus.

The college has faced many financial crises, but the worst was before us. . . . The college didn't have two dimes to rub together to be called a building fund. There wasn't any money in the treasury; there was hardly enough to pay the bills, let alone to start a college campus or to buy the land.<sup>204</sup>

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<sup>203</sup>Clair M. Hitz, Secretary-Treasurer of Delta Epsilon Chi, letter to Northwest College, March 2, 1964, to be found in the files of the Registrar.

<sup>204</sup>H. W. Crowder, tape.

The Campus Planning Commission looked at many sites, most of them raw acreages which would have to be developed. They looked at property in Vancouver, Spokane, Yakima, Tacoma and many other places, but land was from four to five thousand dollars an acre.<sup>205</sup> They were unsuccessful. The situation was urgent, for the Highway Commission had a schedule for the freeway, and there was a time limit to staying in the church building.

In this extremity God moved, in a series of happenings, to provide the new campus. It was impossible to get any sort of land without some down-payment, and the first of this series was the provision of funds for such a down-payment. The college had an option on the church building it was occupying, but did not own it. There was some consideration of taking up the option of \$75,000.00 in the hope that the appraisal of the Highway Commission would be enough more to give some gain. This action did not meet with the approval of the Board of Calvary Temple, because they also needed the profit of the sale to help meet the cost of their new building. In the end, the college and the church split the difference above the option; the appraisal was higher than either had hoped, and the college had \$50,000.00 with which to look for a site.

\* Finally there came to the attention of President Butterfield a piece of property in Houghton, near Kirkland, east of

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<sup>205</sup>Ibid.

Lake Washington.\* It had been used by the Government in war-time as a housing project for the workers of the Lake Washington Shipyards. There were about thirty-five acres in the plot, and the streets, sidewalks, light poles, and sewers were already in. The houses had been removed from the concrete slabs and the grounds had grown up in Scotch broom and blackberry bushes, for it had been vacant about ten years.

I would like to say to the glory of God, that when I discovered that this property was here, I made it a matter of definite prayer that God would give it to us. One night while I was over here . . . and it was dark and rainy . . . I knelt on one of the old concrete slabs that had been used as a foundation for one of the houses . . . and I asked God for this property. I saw great possibility in this beautiful site overlooking Lake Washington. The Lord spoke to my heart and told me that He would give it to us, which made me very happy, of course.<sup>206</sup>

It was reassuring, but the road ahead was not easy. It was a valuable piece of property, with a view of Lake Washington from all of its three levels. There was one old one-storey building left on the property, which had been a day-school nursery, but it was too dilapidated to be used as it was.

Because President Butterfield bore much of the brunt of the process of securing the property, it is appropriate that he should recount its acquisition. The following is his story, in part:

There came some very dark days. The property had to pass from the Department of Public Housing into the Department of General Services. This department of the Government has a different philosophy than the other department, and they were

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<sup>206</sup> C. E. Butterfield, tape.



insistent that we prove to them that we could not buy a similar piece of property in the area, for they will not permit property to be given away if property can be purchased for the same amount of market value. And after their investigators came out and looked the property over and looked for another site, they found some pieces of property that we could buy for the approximate market value of this piece of property. So they notified the Washington office, and our application for the property was turned down, and we got a letter from Washington stating that they had to reject our application and that the matter was closed.

This, of course, was a great blow to me, after God had told me He would give us the property. But there was a secret in this, which I later discovered and that is that God meant exactly what He said, that HE was going to give us the property. Now we had discovered that the Government wasn't going to give it to us. I have the letter of record in my file today, rejecting our application.

Now when I found out that this was their answer, I was quite disturbed, of course, and felt quite despondent over the matter, and I began to pray, and the Lord reminded me of what He had told me that night, kneeling on the slab. The Lord had said, "I will give it to you." He made it clear to me that we had been looking to the Government to give it to us, and the Government had finally rejected us, and turned down our application, but the Lord said again, "I will give it to you."

So, the Lord spoke to my heart and told me to go back to Washington, D. C., which I did. There I met with some of the heads of the Department of General Services, and very fortunately, and by the direction of God, I had opportunity to talk to the three top men in this department of our government. After talking to them for an hour or two, they finally told me that there were some things that they wanted me to do, to go back here and have some engineering work done, and to write them a letter. After I did what these men told me to do, and I'm sure they were moved upon by God to tell me what they did, I sent the work that I had done back to them.

In the fall of 1958, we received a letter from the Government in which they told us they would

look favorably upon our application and that we were going to receive a deed for the property. This was the hand of God. This was what God meant in the beginning when He told me, "I will give it to you."<sup>207</sup>

Twenty-three acres were given to the college and an additional twelve acres were purchased for \$30,000.00, giving the college a full thirty-five acres.

The college now had thirty-five acres of land, eighty or more concrete slabs, many beautiful trees, much Scotch broom, many blackberry tangles, and a run-down building. But it was thirty-five view acres, thirty-five acres with major improvements, thirty-five acres of possibilities. It was an unbelievable contrast to two old houses. Moreover, it was located in one of the most rapidly growing areas of Greater Seattle. It was the gift of God.

Financing the Houghton campus and current expenses. The Highway Commission notified the college that the building would have to be vacated by 1959. That gave one year to raise enough money to build, for every building would have to be new.

The restrictive deed granted by the Government had three provisos:

One, that we should use it for twenty years-- which we planned to do, if the Lord should tarry that long; that was not a hard provision. The second was that within five years we would have half a million dollars' worth of buildings. This was a bit harder, but yet we felt that this was possible.

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<sup>207</sup>Ibid.



The third restriction was that within thirty days we would have \$100,000.00 in the bank with which to start to build. This was harder yet. But, thanks be to God, none of this was too hard for the Lord.<sup>208</sup>

The Reverend R. J. Carlson, superintendent of the Northwest District, spent most of that month traveling throughout the District, raising the \$100,000.00. Some churches loaned their building funds if they were not planning to build within a year or two, individuals gave what they could, from one to ten thousand dollars. And by the time it was necessary to have it, the bank was able to send a certified telegram stating that the money was on deposit.

Additional substantial amounts would be needed. There were church pledges, alumni pledges, Student Council pledges, and promises of labor for the new campus.

One of the methods employed to raise money was the Franklin Life Insured Savings Plan. Under this plan, the subscriber loaned the college \$1,000.00, payment to be distributed over five years, and received in return a twenty-year endowment insurance policy. This gave the college the use of the money for twenty years. The plan brought about \$100,000.00.<sup>209</sup> Some short-term loans were also made, and by these several means the building fund grew.

In the excitement of the campus planning, even before the actual acquisition of the land, there was a tendency for

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<sup>208</sup>H. W. Crowder, tape.

<sup>209</sup>H. W. Crowder, in an interview with the writer.



donors in the constituency to overlook the needs of the current expenses. The District brethren found it necessary to remind them of these continuing expenses.<sup>210</sup> In this regard, also, the District adopted a new financial policy.

(a) The Northwest District Council shall give its whole-hearted support to the raising of \$25,000.00 annually for the Northwest Bible College, this amount to include the fifteen per cent of the ministerial tithe and the remainder to be raised by requesting each church to contribute through the District office one per cent of its total income, exclusive of Sunday School funds, for the support of the Northwest Bible College.

(b) The ministers of the District shall be expected to support the Living Endowment Plan of the Northwest Bible College and the pastors and churches shall cooperate with the Plan by making opportunity for the presentation of the Plan to their congregations.<sup>211</sup>

The two mentioned plans had already been in operation, but there had been no previous commitment to a definite amount. The second part was, in reality, an encouragement, not a mandate, for the local congregations were sovereign.

By 1958, tuition had been raised to ninety dollars per quarter. In the ten year period from 1947-1957, the tuition had been raised from \$75.00 to \$270.00 annually, exclusive of fees.

In his report to the annual meeting, Superintendent

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<sup>210</sup>Burton Pierce, Secretary for the Northwest Bible College Committee, Report to the District Council in session, Minutes of the Fortieth Annual Meeting, 1958, p. 58.

<sup>211</sup>Superintendent Dwight McLaughlin, Report to the District Council in session, Minutes of the Thirty-ninth Annual Meeting, 1957, p. 39.

McLaughlin graphically reported: "We are inching forward on our operation budget for the school."<sup>212</sup>

The Dickey gift. The provision of the primary funds that made possible the building of the Houghton campus was a miracle of God. He had begun to work in behalf of the college in this respect in the summer of 1956, two years before the granting of the Houghton property, but the culmination of the story came three years later, at the time that it was mandatory that funds be available. Because President Butterfield was the one most involved with the story of this gift of God, it is again appropriate that he should tell the story. The first part took place in 1956.

In the summer of 1956, I was praying one day about finances to meet our payroll and expenses during the summer months when we had no tuition funds coming in. As I was praying, there came before me the name and face of a woman that I had known some years before, but had not seen for a number of years. She came before me so vividly, and I felt impressed to write to her and tell her about our needs. But since I hadn't seen her for a number of years, and I did not know whether she had money or not, I put it away from me.

But in the days that followed, and I was continuing to pray for our needs, this woman came to me again, and even the third time. Since she had not been on my mind and I had not thought of her for years, I thought it rather strange. And I felt, well, maybe God is in this, so I'm going to find out where she lives and write her a letter. I felt that the Lord brought her to me in direct relationship to this need that the school was having.

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<sup>212</sup>Superintendent Dwight McLaughlin, Report to the District Council in session, Minutes of the Thirty-ninth Annual Meeting, 1957, p. 39.



So I found out where she was living, and I wrote her a letter. She was living in southern California. I told her about the needs of the school and I told her particularly about this new location of the school we had found, and that someday we were going to have some buildings, and since she had helped build a church in this area, I thought she might be interested in knowing that our school would be in the area where she formerly lived and perhaps someday she might be interested in helping put up a chapel on our campus.

Some days later I got a letter from her, and she was very curt and abrupt. She stated that she was not at all in sympathy with . . . the Northwest District, . . . and her letter was certainly antagonistic, to say the least. So I put away the letter and felt perhaps I had had some kind of mistaken notion, that this was not God at all that was speaking to me.

It was not long after that that I got another letter from this woman, and in it was a check for \$6,000.00, and also a note, asking me not to give this money to . . . the District, but just to use it for the school. So I called her on the telephone to thank her for the money. Since I had also indicated in my letter to her that we needed help to build in the future on our campus, I wanted to ask her to see if she would be willing to have us use the money for our then present need.<sup>213</sup> She said, "Come on down and see me." So I took a plane and went down . . . and had a talk with her. . . . She told me I could use this \$6,000.00 for anything or any need that the school would have right now.

The mystery of all this was that while I was there she began to question me about the school, about the government of the school, about the men who were on the Board, about what we were doing, about our attitude toward missionary work, about our attitude toward the Pentecostal testimony. She just gave me a thorough interview about the school. I did not know that this woman had any money to any great amount because when she sent the \$6,000.00, in the note she said, "We have scraped the barrel to

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<sup>213</sup>H. W. Crowder, on his tape concerning the history of the Houghton campus said, "There was a dire financial strait at that time, which amounted to about \$6,000.00 for bills and salaries."



send you this money." So I felt really bad about taking the money at first, because I took her literally, that she had just . . . given us all the money she had.

But sometime later, after the woman had passed away, I discovered through her will, that the day after I went to see her, she went to her lawyer and had her will changed and made the Northwest College the residual heir of her estate. This was based on the questions she had asked me and the performance of the school, and also that she believed . . . that I would be an honest leader of the school. Of course she made no mention to me of this at any time.<sup>214</sup>

This had happened in 1956, shortly after the word had come of the impending freeway. The years went on, with the regular activities of the school, the strengthening of the curriculum, the building of the Junior College program, the expansion of the library, the missionary outreach of the students and their ministries in the neighboring churches.

In 1958 the Houghton campus had been granted, and in the following year the second stage of the story came about.

In 1959, . . . during the summer of the year we had to move, she passed away . . . and her lawyer called me and asked if I would meet the plane and conduct her funeral service. While he was asking me to do these things, he said, "I think you might be interested in knowing that Mrs. Dickey<sup>215</sup> has made the Northwest College the residual heir in her estate." . . . I said, "Well, do you have any idea how much that will be?" He said, "Well, it will be about \$450,000.00." I could hardly believe my ears and I asked him to repeat.

I was almost dazed by this, because we had had such a tremendous need, and I had never seen money

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<sup>214</sup>C. E. Butterfield, tape.

<sup>215</sup>Mrs. Wanda Dickey and her sister founded the Assembly of God church in Bellevue, Washington. At first they held meetings in their home on Hunts' Point, and afterward financed the first building for the Assemblies of God in Bellevue.

come into the work of God in that amount. I could hardly comprehend it. So after I was through talking to him, I told my wife about it and we rejoiced in the Lord and in His goodness. I paced the floor back and forth, thanking God, but at the same time I had a little doubt in my mind if it was true. So I couldn't stand my doubts any more, so I called this man again, in California, and said, "Is it actually \$450,000.00 that you think the school will receive from the estate?" And he said, "Yes, that's about it. So then I felt assured and was ready to make the announcement to my good brethren who had prayed so faithfully and earnestly together with me. We knew then that we were on the way for the building program of the school.

It took two or three years for all of the estate to be settled, although portions of it came in from time to time, and out of these portions that came in, we were able to start our building plan.<sup>216</sup> Most of the buildings on the campus were built with these funds. I might say that after all of the estate was settled, it was between \$600,000.00 and \$700,000.00 that accrued to the college.<sup>217</sup>

As a result of receiving this money which the Lord so graciously gave to us, I have never ceased to thank God that His Spirit is so wonderful in whispering these things to our hearts when we pray. If I had ignored this, this one little thought that passed by my mind, we would not have received all this help. God, in His wonderful way of leading and directing, knew that this woman loved the Lord and

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<sup>216</sup>The timing of these portions was also in relation to the timing of the needs. When \$75,000.00 fell due for repayment of short-term loans, 1100 shares of stock which had at first been categorically pronounced worthless by the broker, proved to be valuable, so that they were sold for a bit more than \$78,000.00, caring for both principal and interest and leaving a small amount for continuing. This incident is related by H. W. Crowder on his taped account.

<sup>217</sup>The bulk of the property was a quarter block in downtown Seattle at Fifth and Spring. The property was finally sold at the highest price per square foot that has ever been paid for property in the history of the city of Seattle. (See the H. W. Crowder tape.)



she would be open to help us. He led us to this woman who lived over fifteen hundred miles from the school. The Lord knows where everything is at the right time, and we so greatly appreciate God and His blessing to us.<sup>218</sup>

Personnel for development of Houghton campus. God worked not only in regard to money and grounds, but also once again in regard to personnel. In 1957, before the Houghton property was granted, H. J. Secrist, a member of the Assembly of God in Olympia, Washington, and a man who had for many years been a construction superintendent for a firm in Olympia, felt impressed that God wanted him to help in the construction of the proposed campus. However, no one had approached him about the matter. He had already made his commitment to God in this regard when the Campus Planning Commission contacted him. They were surprised at his immediate acceptance until he told them of his experience with God. Recognizing that when the property became available that the time would be short for meeting the deadline for vacating the old location, he left his employment in Olympia, moved to the vicinity of the new campus, built a home, and took temporary odd jobs of construction work for a year, until such time that God would provide the new property. His faith was an inspiration to all, especially to those who doubted that the property would ever be granted. His faith was honored, for in the following year the twenty-five acres were granted. As construction foreman he worked for no more than

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<sup>218</sup>C. E. Butterfield, tape.



regular carpenter's wages, put in long hours at night, planning for the following day, worked week-ends, and "when we needed \$1,000.00 to retain the architectural firm, his gift of the entire amount made it possible to proceed."<sup>219</sup>

Ground-breaking and initial activities.\* On October 5, 1958, there was a ground-breaking ceremony on the new campus and work began immediately.\* That winter the one building on the property was renovated, to become the Student Union Building. The students had already raised \$5,000.00 for a lounge in a hoped-for student union building, so they were anticipating the fact that theirs would be the first building on the new campus.

Work was also begun on four one-storey buildings which would comprise the main educational unit of the college. In the spring there were two work days for the students, washing windows in the renovated building, hacking out Scotch broom, and in general cleaning and renovating the grounds. It was an exciting time.

The timing of these happenings, and the evidence of the hand of God in providing grounds, funds and personnel for the challenging venture that lay ahead, gave much courage to President Butterfield, the District brethren, the Board of Directors, the faculty, and all who would take responsibility in this expansion.

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<sup>219</sup>H. W. Crowder, tape.





HOUGHTON CAMPUS SCENES





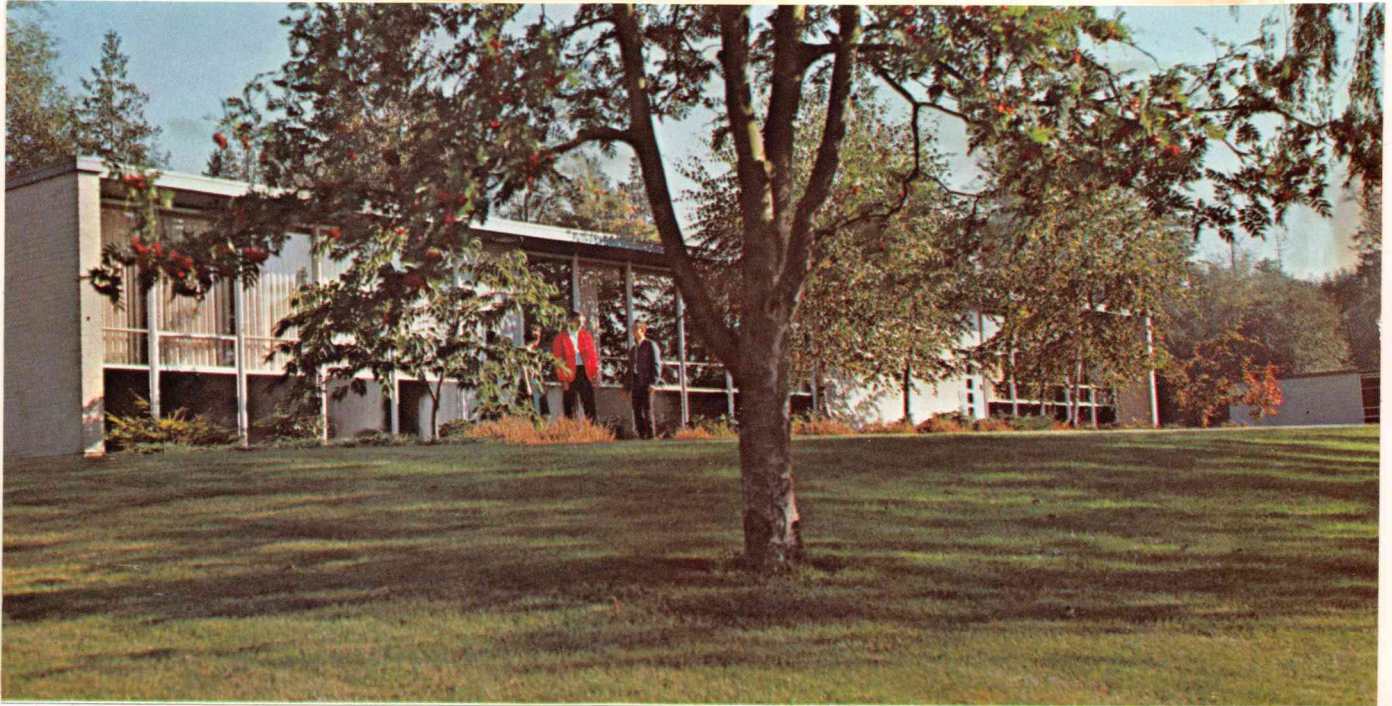


MOLLY J. PERKS  
RESIDENCE HALL



C. C. BEATTY  
RESIDENCE HALL



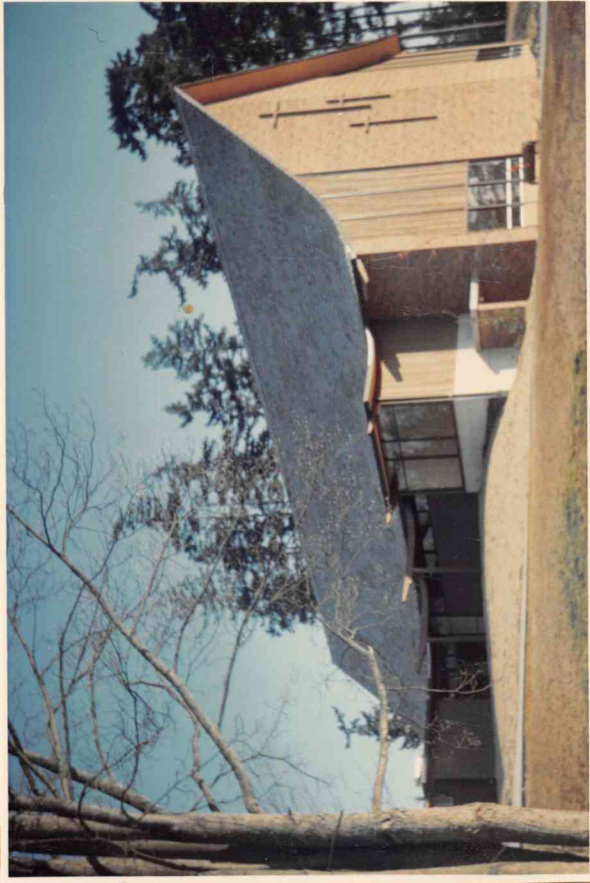


FACULTY OFFICE BUILDING



ADMINISTRATION BUILDING





COLLEGE CHAPEL



NORTHWEST PAVILION

## CHAPTER V

### C. E. BUTTERFIELD ADMINISTRATION:

#### HOUGHTON CAMPUS

1959 - 1966

The move was certain to renew many of the doubts and fears of the constituency who were accustomed to interpreting spiritual standing on the basis of "no changes." In the summer of 1959, when the move was to be made, President Butterfield sought to allay the fears of pastors and delegates at the annual District Council:

In many ways, a new era will begin with our new campus program. There will be changes in many directions to meet the demands of a changing world for the gospel of Jesus Christ. There will be some things which will not change. We are determined to preserve our original purposes and objectives; to keep our school an institution to train our young people for the gospel ministry that the commission of Jesus Christ might be fulfilled to preach the gospel to every creature; we will also persevere to maintain the distinctive Pentecostal atmosphere and doctrinal truths of the Assemblies of God, which we believe are fundamental to the successful promotion of the work of God throughout the earth. We trust that the Spirit of God will allay all of the fears which are common and often associated in making a new move for God, and that instead of fears, the hearts of our people will be united together in common trust and confidence that we together are marching on with God in the quest of revival and a renaissance of Pentecostal power.<sup>220</sup>

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<sup>220</sup>C. E. Butterfield, Report to the District Council in session, Minutes of the Forty-first Annual Meeting, 1959, p. 102.



At the District Council in 1960, he again reassured them:

It has been a gratifying experience to the older members of our district to witness the continual Pentecostal touch of God upon our Bible college, and to know that both the doctrine and the atmosphere of the Spirit-filled life is being maintained and taught on the campus of our College.<sup>221</sup>

#### Establishment on New Campus

First year. After commencement in June, 1959, the old building had to be promptly vacated, for the freeway construction demanded almost immediate demolition of the building. During the summer months, the four new buildings were constructed on the Houghton campus. By the month of August it was possible to begin putting on the finishing touches. It required "all hands," so during the end of August and the first part of September, the faculty members washed windows, washed the old tablet-arm chairs, and in the process, with putty knives scraped off twenty-five years' accumulation of wads of gum. The opening of school was postponed until the end of September to allow time for all to be made ready.

By registration day, September 28, 1959, four buildings on the upper level of the campus were ready for use, in addition to the renovated Student Union Building. One housed faculty office and, temporarily, the library. A second served

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<sup>221</sup>C. E. Butterfield, Report to the District Council in session, Minutes of the Forty-second Annual Meeting, 1960, p. 104.

as an administration building, a third as a classroom building and the fourth was to be a temporary chapel, to be later converted into a second classroom building.

The sidewalks curved through mud. There was as yet no landscaping nor grass, but it was so much better than the previous situation that it was easy to wait for those improvements.

Each member of the faculty and administration had his private office. For the first time there was space for a secretarial pool, reception area for guests and students, and an ample workroom and storage space.

Housing for the students was a primary concern. For many years housing had been provided by families in the vicinity of Calvary Temple. The residents of the Houghton-Kirkland area were not acquainted with the college, but it would be necessary for the first year to house all students off campus. Housing was made more difficult by the fact that the college was not located on a bus route and all transportation would require automobiles if near-by housing could not be found. Miss Bessie Guy, Dean of Women and officer in charge of housing, called, interviewed, and advertised for housing during the summer months and the community responded with good-will, so that housing was found for all the students.

During that winter and the following summer, a women's residence hall, housing eighty-eight women, was constructed. It was named the Molly J. Perks Residence Hall, honoring Mrs.

Molly J. Perks, who with her husband had been pastor of Hollywood Temple before the coming of H. H. Ness, and had been a pastor and evangelist in the District for many years, and had also been Dean of Women at the college from 1949-1958.

Continued expansion of the building program. In the two following years four buildings were added. In 1961-62, the C. C. Beatty Residence Hall, housing one hundred men, the college cafeteria and the home for the college president were also constructed. In 1963-63 the Northwest Pavilion, the college gymnasium, was erected, and at its dedication President Butterfield was able to say, to the glory of God, that the building was debt-free.

During those years of building much credit was due to the sacrificial labors of H. J. Secrist and to the able management of H. W. Crowder. Through the work of the latter, many building supplies and much equipment were secured through the Washington State Surplus Properties. The leading of God was seen in directing those men to those whose generosity provided materials at unbelievable prices.<sup>222</sup>

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<sup>222</sup>The equipping of the cafeteria is an example of this. The total cost of a stainless steel gas oven, two steam tables, steam kettles, a large G. E. refrigerator, a stainless steel baker's table, meat racks for the cold room, and a stainless steel mixer was only \$247.00. The stories of thousands of feet of electrical wiring, underground cables, transit level, radial saw, tons of nails, building paper, plumbing, beds, mattresses, and many other items is too long to be told here. The obtaining of these items, accompanied by remarkable timing, is recounted on the tape by H. W. Crowder, to be found in the college library.



By the 1965-66 school year, the enrollment had expanded so that a new wing for the Molly J. Perks Residence Hall was begun in March, 1966.

The chapel, considered the heart of the campus, was completed in December, 1965. It is a beautiful building on the highest point of the campus, situated among tall pine trees. A small stream runs nearby, and the chapel is reached by a footbridge across the stream.

Present value of campus. The chapel is not only a symbol of the deepest purpose of the college, but is also a constant reminder of the goodness of God in bringing the college from the meager assets of the two termite-ridden frame houses in the spring of 1958, to a thirty-five acre wooded campus overlooking Lake Washington, with assets of \$1,750,000.00. All those connected with the college consider it a miracle campus, and it is acknowledged by the denomination to be the most beautiful campus of the nine colleges of the Assemblies of God. The appraised value of the land is \$269,000.00 and the buildings have been appraised at \$1,500,000.00, exclusive of the recently completed chapel.<sup>223</sup>

#### Academic Changes and Progress

Because the curriculum gives cause for existence, the college continued to strengthen its academic program concurrent

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<sup>223</sup>H. W. Crowder, Business Manager, in an interview with the writer, January, 1966.

with its building expansion.

Immediate Bible College changes. The first curriculum change was made with the move to the new campus. The Master's Degree program had been discontinued the previous year, and in its place was instituted the Bachelor of Theology five-year program.

It is a five-year program composed of two years of Junior College work and three years of theological and Bible study. Within the framework of this program it is the objective of the College to give the student a theological training ending on a more graduated level than can be achieved solely within the limits of four years.<sup>224</sup>

In many denominations, their ministers enroll in a three-year seminary course upon completion of a four-year liberal arts undergraduate program. The Assemblies of God has never made education a prerequisite for its ministers, and while in recent years there has been increasing interest in establishing its own seminary, to the present it has none. Until such time as the denomination would establish a seminary, it would serve to improve the training of its ministers to expand their theological and pastoral training to three years above the liberal arts base. The fifth year made possible a second year of Biblical Greek, an introductory course in Hebrew, added courses in Philosophy, Church History, Bible and Theology.

Since the first full year of the Butterfield administration, four minors had been offered in the Bible College

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<sup>224</sup>Catalog, 1959-60, p. 33.

division. In 1959, a fifth minor was added, a Pre-Seminary course. This course was not so much a matter of adding subject matter as of selection and arrangement of available courses.

While a large proportion of those who graduate from the College enter the ministry immediately after graduation, some desire to continue their Theological education. In order to prepare these students for seminary work, . . . the objectives are to lay a broad foundation in liberal arts and cultural studies; to give the student an adequate foundation in English, the humanities, the physical, biological and social sciences; and to furnish the student with a basis in biblical language in order to equip him for the study of the Bible and Theology.<sup>225</sup>

The program emphasized, in addition to its Bible and Theology courses, philosophy, New Testament Greek and added courses in literature. It was discontinued in 1962.

Junior College division. In the fall of 1960, John W. Lackey joined the administration and faculty as Dean of Education. From that time the Junior College program was strengthened in a number of ways.

The denomination had but one liberal arts college, then but recently established, in Springfield, Missouri. Its other Bible Colleges that offered training for teachers were in California and Texas, and were too far distant to meet the needs of the youth of the Northwest. There was need to provide training for those who hoped to enter public education or other professions.

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<sup>225</sup>Catalog, 1959-60, p. 31.



The Junior College Plan One, which had existed since 1955, was a pre-liberal arts program. Now the old Plan One was changed to two programs: one, a pre-liberal arts curriculum and the other pre-education. The college did not seek to offer all the specialized courses for professional training of teachers, but it did seek to provide a maximum of lower division transfer credit. Those in the pre-liberal arts program took fifteen quarter hours of religion, while those in pre-education enrolled in twelve. Two basic courses in education were added for the latter program.

The former Plan Two now offered an Associate in Arts Degree in Religion. This was the most flexible program of the college, providing the equivalent of a year of liberal arts courses and a year of Bible courses and specialization in Christian Education and/or Music.

This program is designed for those desiring two years of basic training in Bible and general education for effective service in the local church. This is a terminal type program where it is not anticipated that the student will transfer to a senior liberal arts college.<sup>226</sup>

The following year, 1962-63, the Junior College curriculum was expanded to include a pre-Music course. There is also a pre-Science curriculum with emphasis on selection of courses in science and mathematics, and a pre-Nursing one-year course. These six programs constitute the offerings of the Junior College division. A seventh, of Business courses had been under

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<sup>226</sup>Catalog, 1961-63, p. 35.

consideration for a number of years, and in January, 1966, the Board of Directors approved this added program, to be implemented the fall of 1966.

Improved facilities. The most controversial area in seeking transfer of credit had been that of the natural sciences. The college now sought to provide adequate laboratory resources for its science courses and to increase its science offerings. Survey courses in Botany and Zoology had been taught, and in 1964, Chemistry was added. Part of the lower floor of Perks Hall had been equipped as a temporary laboratory, but it was too small. With the completion of the new chapel, added space became available and a little more than half of one of the classroom buildings was converted into properly fitted laboratories.

The requirements for courses in physical education had been minimal the first four years on the new campus, but with the construction of Northwest Pavilion, it was possible to make suitable requirements in this area. Course offerings in English were expanded and several courses in Mathematics were added.

Fifth name. The expansion of offerings and the added emphasis on the Junior College brought about another official change of name for the college.

The name change was precipitated by the fact that our educational role was misunderstood. The broadened curriculum was not only in Bible, but in fields other than Bible. The public relations people were

facing the fact that on the field there was no image of the school as anything other than a Bible school.<sup>227</sup>

The constituency needed to better understand the particular contributions and opportunities of the Junior College program, and it was felt that the existing name somewhat obscured its purposes. The college did not want the image of the school to lose its religious emphasis, both because it would not be representative of the total program and because of the impact such a change would have on the constituency.

After much deliberation, it was decided that because the word "Northwest" had so long been associated with the school, that it should not only be retained, but that it should be so included that it would be the identifying part of the name. The religious aspect was to be preserved by an identification with the denomination. In the spring of 1962, the name was officially changed to Northwest College of the Assemblies of God. In actual practice the name remained the same, for except in legal matters and in the catalog, the "and Junior College" of the previous name had not been used. It continued to be known familiarly as Northwest College.

There was a reaction in the constituency, however, and once again this was reflected in a drop in enrollment the following fall. There was uneasiness at the omission of the word "Bible", lest the basic character of the college would be

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<sup>227</sup>A. D. Millard, in an interview with the writer, August, 1965.



changed. The drop was not as pronounced as it had been upon adding the Junior College to the name, and the recovery was immediate. It was not widely recognized in the constituency that despite the increased emphasis on the Junior College, that the college offered many more hours in theology, Bible, and Bible-related subjects than at any time in its history, even than in its warmly-remembered heyday of of spiritual emphasis. However, it continued to be necessary to keep the constituency apprised that the purposes of the college were the same.

Though the educational curriculum has been expanded, the Bible emphasis has never been neglected. In fact, the college has never offered more Bible and Bible-related subjects than it does at the present time. In the classroom and chapel the students are challenged continually to the commitment of their lives to the service of God.<sup>228</sup>

Later Bible College changes. Beginning in the fall of 1964, the Bachelor of Science degree was offered, with two programs of study: a Pastoral course and a Christian-Education-Music course.<sup>229</sup> This non-language degree gave increased emphasis on methodology. The plan to include a Business course would make possible two courses in connection with Christian Education: a combination of either Music or Business courses with the basic Christian Education core curriculum.

The denomination puts emphasis on lay participation in

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<sup>228</sup>Report of the Northwest College of the Assemblies of God Committee to the District Council, Minutes of the Forty-sixth Annual Meeting, 1964, p. 64.

<sup>229</sup>Catalog, 1964-66, pp. 20-21.

church activities, and it was thought that the practical aspects of the Bachelor of Science program in Christian Education or the Associate Arts program in Religion would contribute to those who did not intend to engage in full-time Christian service as well as those who intended to become full-time church workers.

Changes in faculty and staff. The increased academic programs and the changing attitudes of the constituency toward education brought an accompanying need for additional instructors and administrators who were properly qualified for an institution which planned to seek regional accreditation. A Master's Degree would be the minimal requirement for new instructors, and those who had been with the college for many years had either already earned their graduate degrees or were about to do so.

The sudden expansion of enrollment in 1965-66 made added faculty members imperative. The problem was compounded because of the nature of the institution. It would be necessary not only to find persons academically qualified, but those who would meet the spiritual qualifications of the college. It was the determined purpose not to lose this distinctive characteristic. Furthermore, although the attitude of the constituency had markedly changed from its earlier resistance to higher education, there still was not a strong sense of financial responsibility toward a private institution. This meant that such qualified persons would have to have the

dedication of a pastor or a missionary, for they would have to be willing to accept a salary much below that customarily earned by college teachers in public institutions or in endowed colleges. It would be particularly difficult because the negative attitude toward higher education had been widespread in the earlier years and there was no large group of mature, experienced educated teachers from which to augment the faculty. All of the colleges of the denomination were experiencing expansion simultaneously, so the matter was doubly difficult. The problems would seem insurmountable, but the philosophy of the college is that God is always equal to the occasion, so this was to be their point of dependence in this regard.

With the imminent change of administration, to take effect July 1, 1966, the Board of Directors, in February, 1966, selected as successor to C. E. Butterfield, the Reverend Duane V. Hurst. President-elect Hurst would be the first president of the college with graduate training, having earned his Master's Degree in Education, with emphasis on college administration, at Drury College, Springfield, Missouri.

Changes in library facilities. The expanded curriculum offerings and the constantly increasing student body demanded concurrent growth of library facilities. The library, which had at first been housed in half of the faculty office building, had been moved to occupy half of the Student Union Building, doubling its space. Upon completion of the new chapel it was moved to the lower floor of the chapel, which had been



built with this in mind and had been made fire-proof. The chapel stands on a hillside, so that the entrance to the library is on ground level, with a view of Lake Washington. This move again more than doubled the previous floor space, providing 5,800 square feet, excluding some storage space.

By February, 1966, there were 18,400 accessioned books, with at least 1,500 more on hand to be catalogued. The library staff included, in addition to P. W. Ahlstrom, librarian, with a Master's Degree in librarianship from the University of Denver, a full-time assistant librarian and five part-time workers. In the 1964-65 school year, the library for the first time reached its goal of 3,000 books to be acquired and catalogued per year.

Of importance to the academic progress of the college is the fact that Northwest College has the largest circulation of books per student of any of the colleges of the Assemblies of God.

#### Financial Changes and Progress

Scholarships and student assistance. Before moving to the Houghton campus, the college had had certain limited programs of assistance to students. Beginning in the fall of 1957, tuition discounts had been granted. Dependent children of missionaries, wives whose husbands were full-time students, and ministers currently pastoring churches were granted a fifty per cent discount on tuition charges. Dependent children

of recognized clergymen in the Assemblies of God were granted a twenty-five per cent discount provided that there was need and that the tuition was being paid by the parents. Missionaries on furlough were permitted to attend the college tuition-free.<sup>230</sup>

That same year, the Fred F. Dull Loan Fund became available. This fund was provided by F. F. Dull, a Seattle businessman, to make small loans to students in cases of financial emergency. The fund is administered by the college.<sup>231</sup>

The college continued to expand its scholarship and student assistance programs. In 1961-62, it became a participating institution in the National Defense Loan Fund Program, by which loans were made available to qualifying students on a long-range post-graduation repayment schedule, at low interest rates.<sup>232</sup>

In that same year, the Lucille Garrison Memorial Student Revolving Loan Fund was established by Mrs. Hallie Garrison of Childress, Texas, in memory of her daughter, Lucille Garrison. It is loaned to students on short-term notes at a low rate of interest.<sup>233</sup>

The following year a number of service scholarships were

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<sup>230</sup>Catalog, 1957-58, p. 18.

<sup>231</sup>Loc. cit.

<sup>232</sup>Catalog, 1961-62, pp. 19-20.

<sup>233</sup>Loc. cit.

instituted. These services are usually in the form of summer field work by musical groups which travel in the interest of student recruitment. These scholarships may not be applied for, since persons other than the candidates are expected to make the initial move.<sup>234</sup>

The Women's Auxiliary of the college, comprised of the wives of faculty members, established a "pantry" for assistance to the families of married students. This pantry is kept supplied by the Auxiliary and by the Women's Missionary Councils of the Northwest District. It furnishes not only food, but certain small items of baby equipment for needy students.

Increased tuition and costs. The continuing financial demands for expanded facilities, maintenance of the thirty-five acre campus and buildings, and increased curriculum offerings relentlessly moved the cost of tuition upward. In 1965-1966, tuition was \$175 per quarter, and board and room were available at \$205.00 quarterly.

#### Promotional Development

Public relations representative. This office had been in existence intermittently since the beginning of the Butterfield administration, but it had never been given the strong emphasis it received in 1963 when B. P. Birkeland assumed that responsibility. With the assistance of other administrative

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<sup>234</sup>Catalog, 1962-63, p. 12.



officers and faculty personnel, much attention was given to recruitment. Its effectiveness could be seen by the marked increase in enrollment.<sup>235</sup>

Laymen's Council. In May, 1965, a Laymen's Council, with a Women's Auxiliary, was organized. For the first time in the history of the college, laymen were to play an important part. The denomination tends to emphasize leadership through its clergy rather than its laymen, so it was not unusual that up to this time the laity had had little involvement with the administration of the college, other than having representatives on the Board. The new council is heavily endowed with successful businessmen and competent educators. It includes Mr. Donald Skidmore, President, businessman from Yakima, Washington, Dr. J. Arthur Stewart, Principal of the Kent-Meridian High School, and Dr. Benjamin Gerla, high school counselor at Deer Park High School in Tacoma, Washington.

The Laymen's Council has two particular responsibilities. In one, it serves as an advisory council to the Board of Directors. It has study committees which make recommendations to them, and in its short history of one year it has already made valuable academic contributions. Its second function is that of a supporting organization which is also involved with promotion. Until the formation of this council the pastors were the principal links between the college and the constituency,

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<sup>235</sup>See Appendix A.

and there were times when the pastors stood between the congregation and the college instead of promoting it. In its role of support, in the first year of its existence the Council has raised, through pledges and offerings, approximately \$10,000.00 for the new chapel building, and the Women's Auxiliary has provided a new 16mm. motion picture projector.

Director of Development. In January, 1966, H. W. Crowder, who had been Business Manager since 1956, was given a new portfolio, that of Director of Development. In this capacity he has particular responsibility for long-range planning for the financial stability of the college. Under his leadership, a program of annuities and other long-range financial plans are being inaugurated.

Other progress in promotional development. The college has sought increasingly to make its alumni aware of the continuing progress of the college and to solicit their support. Until recent years the alumni members took little or no responsibility in regard to the college, and their connection was primarily that of memories. In recent years, through alumni banquets, literature, and alumni representatives in the several sections of the Districts, the college has sought to arouse the interest and support of its alumni members.

Until its move to the Houghton campus, the college was virtually unknown to anyone other than the members of the Assemblies of God churches. Efforts have been made in recent

years to make the college known both in the vicinity and in academic circles. The college has not sought to gain students from the vicinity because its entrance requirements are related to the standards of the denomination, which includes a profession of faith in Jesus Christ as one's personal Savior. It does not, however, restrict entrance to those of its own denomination, for anyone who meets the entrance requirements is accepted.<sup>236</sup>

Each spring quarter, College Day brings to the campus high school students, particularly graduating seniors, to acquaint them with the program, purposes and facilities of the college. Because they are usually brought by pastors and parents, the college also becomes better known in the local congregations.

The traveling concert choir, which makes an annual spring tour, has become a primary factor in promotion. Because of its strong emphasis on spiritual matters, the choir is able to keep fresh in the minds of the constituency the image of the college as a religious institution.

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<sup>235</sup>In the current year, 1965-66, eighteen denominations are represented in the student body. Approximately sixty of the 435 enrolled during the first two quarters are non-Assemblies of God students. This increase of students from other denominations is chiefly due to the increasing spread of the charismatic revival in the "old-line" churches. Most of these students are sympathetic to the Pentecostal testimony of the college.



## Distinctive Aspects of the College

Emphasis on individual commitment to spiritual life.

\* It continues to be the purpose of the college, not only to provide a Christian atmosphere, but to seek to involve each student individually. \* To this end, several avenues are provided.

There has always been a strong emphasis on prayer. In addition to the encouragement for individual private prayer daily, each dormitory provides a prayer-room, where a student may go at any time to pray. Because the denomination practices audible and often vigorous prayer, it is necessary to provide a place where others will not be bothered. In the Student Union Building is the Dormalee Bunn Prayer Chapel, its accouterments provided by the parents of Dormalee Bunn, a graduate of the college, who at the time of her death had been serving as the college bookkeeper. It is customary that each class, from Freshmen to Seniors, sets aside a special hour each week for prayer as a group. Most class sessions open either with a prayer or a chorus. Students are encouraged to "pray one for another" in times of illness or personal need.

Students are expected to select a "home church" and to be faithful in attendance, both at Sunday School and church services.

The college sets aside one week each quarter for a special spiritual emphasis. During this week each class session is shortened by ten minutes, and the added time is given to chapel. A special speaker is brought in each time, with

evangelism, deeper life, and missions being the three areas of emphasis each year. Class study loads are somewhat lightened to give the student time to attend and to pray, for a meeting is held each evening also, during that week. At these times students are given an opportunity to make an initial commitment to Christian service or to deepen a commitment already made. This is considered to be more important than ever because with the Junior College has come a change in the nature of the enrollment. No longer are all those who come interested first of all in spiritual values.

Foreign student emphasis. During the Ness administration, after one of his trips to Scandinavia, several missionaries from Norway had attended as special students for one year, with their wives auditing courses. He had also been instrumental in bringing two students from Italy, one of whom, Miss Yvonne Altura, became an instructor in languages in the college for several years.

President Butterfield also had great interest in furnishing opportunities for foreign students to train to become Christian workers in their home lands. He had made several trips to mission fields and had become aware of the great need for trained leadership.

In the spring of 1949, Henry Kerr, a businessman from Coos Bay, Oregon, came to the office of President Butterfield. He expressed an interest in investing in people, rather than in buildings or programs. He was especially interested in

establishing scholarships for foreign students who were without opportunity for training in their own countries.<sup>237</sup> Seventy-five to eighty per cent of the foreign students who have attended the college since that time have done so through the Kerr scholarships. During the history of the college, sixty-two men and women from twenty-five foreign countries have joined the student body.<sup>238</sup>

Strong missionary emphasis. The fact that the Northwest District of the Assemblies of God has furnished about one-tenth of the missionary personnel of the denomination from the United States, may be credited in large part to the emphasis given to missions in the college. In addition to missions courses, one-fifth of chapel time is given to missionary emphasis. For many years it was traditional in the college to have the students meet in missionary prayer bands for the field of their particular interest. The practice of prayer bands has recently been somewhat modified, but the same amount of chapel time is still given to missionary speakers and other forms of emphasis on missions.

One of the annual spiritual emphasis weeks is focused on missions. More than half of the student giving is for missionary enterprises. This amount usually varies from three

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<sup>237</sup>"The Kerr Story," Team Magazine, April, 1965.

<sup>238</sup>See Appendix B.



to five thousand dollars annually. Special missionary displays are arranged. There is an annual missionary banquet open to all students. President Butterfield for many years has visited mission fields in Latin America, Europe and the Far East, ministering to both missionaries and nationals, and his continuing interest has contributed to the missionary emphasis.

The college participates in a national program in missionary internship and also has its own internship program. In the former, one student, chosen by the Missionary Council from the several applicants, and supported by giving from the student body, is sent to a foreign mission field under the supervision of the General Council of the Assemblies of God. There he serves for one summer under a resident missionary. Those who go under the college-sponsored internship program serve on home-mission fields. These students are given a scholarship of fifty dollars a quarter for one year, to be applied on their tuition.

A Missionary Council, comprised of the officers of the individual missionary prayer bands, meets weekly to pray for the cause of missions, to plan for missionary activities on campus, and to disburse the funds given by the students.

All of this is reinforced by the continuing teaching of both the college and the denomination that every believer carries personal responsibility for making known the way of salvation through faith in Jesus Christ. It is also reinforced

by the presence on campus of the foreign students who are the products of missionary activity and who are preparing to return to their homelands as pastors and church workers.

Christian Service department. This department has a two-fold function. It renders service to local assemblies and it gives the participating students opportunity to develop their ministries. The department is directed by a student, under supervision of the Dean of Students. The student pastors are under direction of the instructor of the Field Work class, but the Christian service department assigns speakers for individual services, as requested by local pastors, musical groups to accompany the speakers, workers for children's church, Sunday School classes, and other avenues of Christian service.

Work program. Since its beginning, the college has been affected by the necessity that most of its students earn their own way. College classes begin at 7:20 A. M. in order that they may be terminated early in the afternoon. The fact that most of the students earn all or part of their expenses has caused some difficulty in finding students with sufficient time for such extracurricular activities as working on the Yearbook, the Karisma, and being part of the traveling choir.

Student life. In the beginning, "student life" was confined to the Friday activities described earlier. The residence halls and the facilities of the new campus strengthened student life through participation in sports, the fellowship of the

cafeteria and Snack Bar, and in campus student organizations.

Student life on a religious campus is not the same as student life on the campus of a public institution. The activities of the students are expected to correspond to the standards of the sponsoring organization. Within that framework, the college has sought to keep the rules at a minimum. Those who remember the earlier days when there was not much freedom even to converse with the opposite sex, find the present regulations rather relaxed. No longer are men and women "segregated" in chapel and classes, and many of the restrictions in regard to dress and hair have disappeared.

There are certain regulations that do remain. There is to be no smoking, drinking, or dancing, and the use of make-up is discouraged. There are no fraternal organizations on campus and whatever clubs are formed are focused on some special interest such as radio, languages or music. Students may not marry during the school year.

The student life activities of the college are those of banquets, picnics, sports, participation in student publications and musical groups. The college basketball team, the Eagles, competes with teams of other small church colleges, and for several years won the annual trophy. Students are busy, but most of their activities center about some form of Christian service. In addition to the Missionary Council mentioned earlier, there is the Associated Student Body, with its Student Council, comprised of elected executive officers and



the several class officers. This group plans for the general social life of the students, plans and executes projects for the improvement of the college, and its executive members serve on the Campus Council. The latter includes members of the college administration and serves as a liaison between the students and the administration.

Continuing purpose of the college. It has been evident throughout its history that a major contribution of the college is to challenge its youth to a Christian commitment, whether that commitment finds expression in what is known as a full-time ministry or as a dedicated believer in his own community. As the college seeks to maintain and improve its academic program, and as it seeks regional accreditation for its Junior College, it preserves its distinct Christian purpose as a denominational college. That purpose is expressed in the Alma Mater song:

Let light shine out in the great Northwest,  
Go tell the Savior's grace;  
From college halls to lands afar,  
Bring hope to ev'ry race.

His Word approved in the lives of men  
Who've trained at N. C.;  
The Spirit sought for pow'r and truth  
Till all His glory see.

Lord, bless Thy work at N.C.;  
We turn our hearts to Thee;  
Oh, thrust us out and lead us on  
To promised victory.

## Summary

The thirty-one years of Northwest College have been years of growth and change, reflecting changes in the nation and in its constituency. Born in the depths of the Great Depression, it has continued through years of struggle and war to the years of great prosperity in the nation. It has seen its constituency change from little or no interest in advanced education to a great demand, not only for religious education, but also for liberal arts and professional training other than the ministry. It has grown from rooms which it shared with a church and old, worn houses as dormitories, to a beautiful campus worth more than a million and a half dollars. It has progressed from academic standards of a high school level to that of an accredited college, ever seeking to continue to improve and expand its offerings.<sup>239</sup> Its library has grown from a set of Matthew Henry commentaries in a locked bookcase to more than eighteen thousand catalogued books, with an expected total of more than 22,000 accessioned volumes by the end of 1966.<sup>240</sup>

In all its change, it has, without change, insisted that the heart of its purpose was training men and women to

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<sup>239</sup>Fourteen programs will be offered in the fall of 1966.

<sup>240</sup>P. W. Ahlstrom, librarian, in an interview with the writer, March, 1966.

know and serve God in varying capacities, men and women who would maintain an unchanged faith in a living God and in Jesus Christ as their personal Savior.

In the beginning it owed its continuance to the faithfulness of men and women who were willing to consecrate themselves to work for little or no remuneration, and it continues to be served by a faculty and administration who in dedication to God accept remuneration much less than customarily received by college instructors. These men and women, aware that even within the churches of their own denomination has often come a deterioration of faith and practice, with singleness of purpose seek to stand as a bulwark against that deterioration and to provide future leaders who will with courage and boldness maintain "the faith which was once for all handed down to the saints."<sup>241</sup>

At the same time, recognizing their responsibility to the youth of their denomination, the college faculty and administration have sought to provide an academic program that will properly train its students for their life work, both for Christian ministries through the Bible college and for those beginning their education for other professions in the Junior College.

The college still has no endowment, no continuing source of income, no wealthy alumni to underwrite it. But as

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<sup>241</sup>Holy Bible, Amplified Version, Jude 3c.



those associated with it look back over the years and see, that with no money in hand such a campus has come into existence and that the daily needs have always been met, they are able to face with confidence a future that will make more, not fewer demands. The vision, courage and faith of its first administrators, Dr. Henry H. Ness and the Reverend Charles E. Butterfield, are a challenge to the continuing years of the college.

To those who have been associated with Northwest College through the years and to those who are now associated with it, the history of the college is both profound and simple:

THIS IS WHAT GOD HAS DONE.

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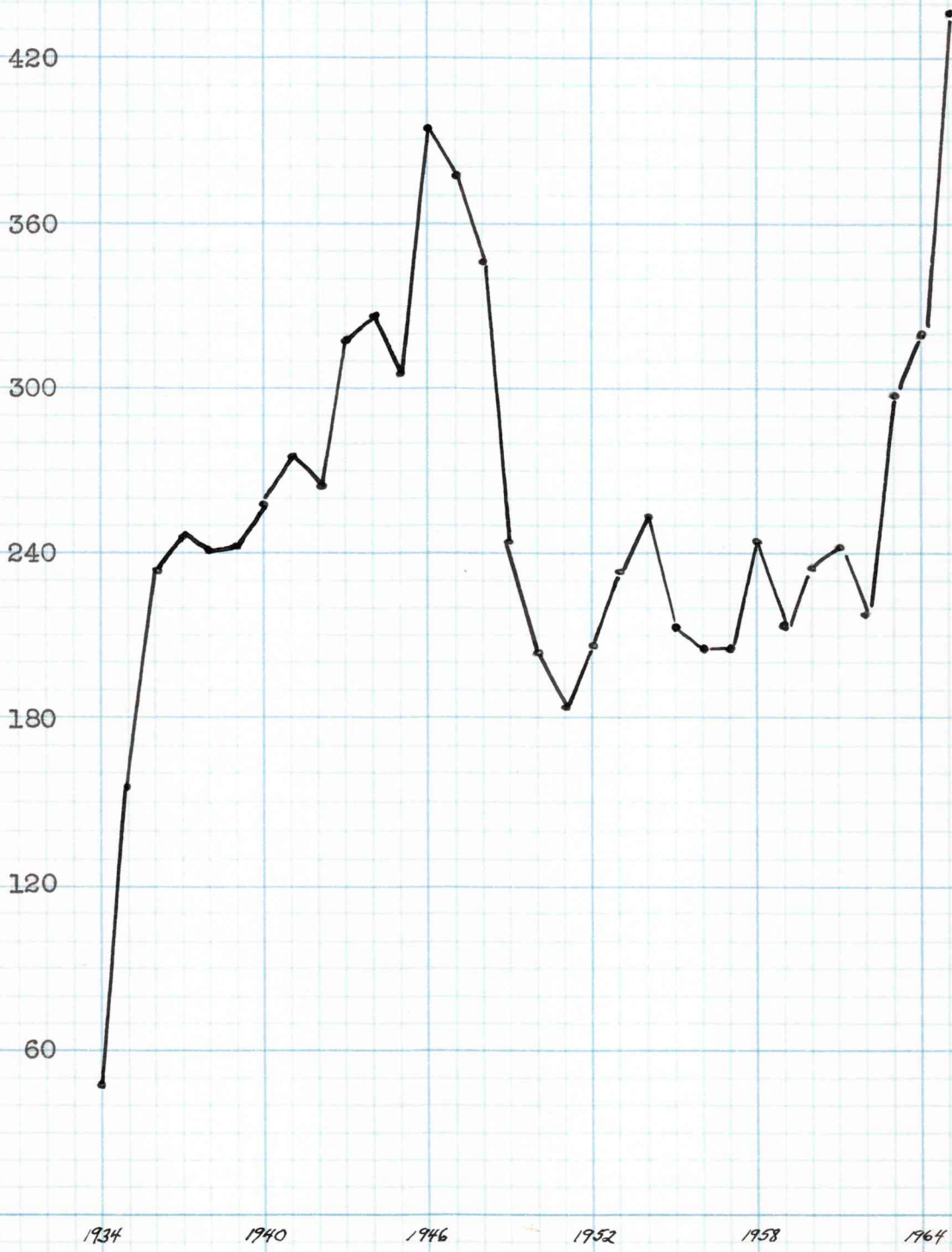
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APPENDIX A

ENROLLMENT AT NORTHWEST COLLEGE: 1934-1965



APPENDIX B

FOREIGN STUDENT ENROLLMENT: 1934-1966

Country	Men	Women	Graduated	Current
Bahamas	0	1	1	0
Burma	1	0	0	0
British Guiana	1	1	0	1
British Honduras	2	1	1	0
China	0	1	0	0
Cuba	1	1	1	0
Fiji Islands	0	2	1	1
Finland	1	0	0	0
France	2	0	0	2
Hong Kong	0	1	0	0
India	1	0	0	1
Indonesia	1	0	0	0
Italy	0	2	1	0
Jamaica	5	2	3	1
Japan	4	5	5	2
Korea	1	2	0	1
Malaya	2	0	1	1
Norway	6	4	0	0
Philippine Islands*	1	2	2	1
American Samoa	2	1	1	0
Spanish Honduras	0	1	1	0
Sweden	0	1	1	0
Trinidad	2	0	2	0
Turkey	0	1	0	0
Uruguay	0	1	0	0
Totals: 25	33	29	23	9

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\*This number does not include three Filipino men who had come to the United States for personal reasons, who after conversion came to the Bible Institute and then returned as gospel workers to their homeland.