

HISTORY OF  
TERRACE PENTECOSTAL  
ASSEMBLY  
1939 to 1985

By David French

## History of Terrace Pentecostal Assembly

Before we begin to look at the growth and life of the church in the past fifty years, it may be important to take a short look at the history of the community it has served.

(1.) As early as 1901 there were telegraphers and linesmen working along the Skeena River for the Dominion Government Telegraph. By 1906, there were settlers in what is now New Remo, Kitsumkalum, Kalum Lake, and Lakelse Lake. By 1912, Terrace was a place name on the map. When the railway was completed in 1914 a great number of men with their families arrived to settle in the area.

But until the Second World War the population of Terrace remained at about five hundred people.

(2.) The Methodists had missionaries in the area by 1878. The first church in the area was built by the Anglicans in 1911.

(3.) The Methodists were the next to build. A church building was constructed in 1913. The Roman Catholics did not build in the Terrace area until 1916.

Although it's not recognized in some local histories, the Pentecostal Assembly was the fourth church congregation formed in the area.

(4.) The formation of the Terrace Pentecostal Assembly began sometime before the spring of 1935. There were three or four key families involved. It all



**Some of the early and founding members of the church. Mrs. Oliver, Mrs. Molitor, Mrs. Little & Mrs. Glass.**

began with informal meetings in people's homes, with a few interested families. Plans began for the formation of a congregation and church. At the urging of such people as Mrs. Glass and Mrs. Pohle and others, an evangelist came to Terrace.

His name was Reverend J.E. Barnes. He was also the district superintendent at the time. The minutes of the 1935 district conference state a week of meetings were held by Barnes and during that time 17 people gave their lives to Christ. The meetings were held in the Orange Hall. About six to ten weeks later the congregation was actually formed.

Some of the original church families were the Glass, Coles, Olsens, Newhousers, Olivers, Pholes, Warners, and Berty Macdonald.

The first pastors of the church were Brother and Sister John Linney. He, his wife and family came to Terrace in May of 1935.



**Reverend & Mrs.  
John Linney**

The first meetings of the congregation were held in the Orange hall. The pastor lived in the upstairs portion of the building and the meetings were held on the lower floor.

The Church was actually a candy store located across the street from the

Orange Hall. The congregation bought the building and moved it across the street, then renovated it. As a young girl, Dot Siebens remembers about 20 to 25 people attending Sunday services regularly. The candy shop church was used until 1941 when the next church was built.

The first baptismal service in the congregation's history was held in the summer of 1935. At least five people were lowered into the waters of Lakelse Lake;

amongst those who were baptized at the service were Helen Gibbs and Grace Warner.

The first marriage in the new congregation was that of Fred Gibbs and his wife Helen. That was in September of 1935. Although the ceremony was not held in the church it was the first one performed by the new pastor.

Of course, with this area being so beautiful, and the resources for recreation plentiful, one of the common church activities was the Sunday School picnic. During the summer the men would often drive families out to the lake. Baseball, races and picnics were favorite entertainment. There is little doubt fishing was included in some of the activities. It seems the sport has remained a past time of many. One of the other favorite activities of the time was Christmas caroling. Mr. Pohle would often let the young people use his truck to tour the town singing and sharing the joy of the cheery season.

Many remember, Brother Linney was known for his strong good voice when it came to both singing and preaching. The Linneys were described as dear people who really had very little. The little bit that was given in the Sunday offering plate was not enough to keep the family going. Church members would often give them any extra food and produce they might have had. Vice Versa, the pastor was known for helping out and encouraging people in their need. The Linneys were



**Some of the first congregation. Back row: Noreen Oliver, Margaret Little, Mr. & Mrs. Fred Gibbs, Dorothy Siebens, Clarence Warner. Front Row - Mr. & Mrs. Pohle, Gracie Little, Rev. John Linney, Mrs. Little, Mrs. Glass, Phyllis Little.**

known for their very simple living and their strong impact on the lives of the congregation members.

The Linneys stayed in Terrace until 1937. Between pastors, the church in Prince Rupert helped out with speakers for a couple of months until Brother Roland arrived. He was from the Vancouver area and stayed on with the Terrace Assembly about one year.



**Second pastor.  
Brother & Sister  
Rowland and  
family.**

The next pastors of the Terrace Pentecostal Assembly were Brother and Sister William Allan. They came to the area in September of 1938. At that time, a church ledger shows the name of the Assembly was the Full Gospel Tabernacle.

There is an indication in this picture as to the name of the church after that, the sign reads Sharon Pentecostal Tabernacle. There are no pictures previous to this one, which show the name of the church. But Clarence Warner confirms that for a time that was the church's name. It seems to have changed by about 1945 or 1946 to Terrace Pentecostal Assembly.

Many pastors in the early days of the church had to work outside the assembly to earn a living. Depression times were terribly hard. Brother Linney worked in the sawmills to make ends meet and feed his family. Despite the hardship of the late 30's, congregation members remember a definite feeling of being one big family. It wasn't until the Second World War that things started to pick up financially for the church and its families.

As far as spiritual growth, during the first five years of the assembly, Helen Gibbs remembers how the Lord brought to himself a core church body. Of those who are still members of the church, they remember a very close fellowship with each other. During that time, the population of the congregation was very stable, a few families came, and a few went.



**Girls Sunday school class in front of church – at the time (1943) named Sharon Pentecostal Tabernacle.**

Dot Siebens remembers talk of the older congregation members that there was a real stir of the Lord during the first years. Many had never heard of Heaven or Hell. It was all new to them. As a result, people were moved to action. She remembers townspeople being drawn by the messages and the singing I the church services. Those who were part of the congregation were very committed to living the way of the Lord.

When pastor Allan left in the spring of 1940 the next pastor to come to Terrace was Brother Drury. He was single at the time of his arrival, but in the fall of 1940, he married a girl from the lower mainland. Her name was Lauren Schneider.

By this time, the congregation had grown a bit too big for the facilities available, so plans were started to remedy the space problems.

Construction of the new church began in the fall of 1941. It was located where Al's Shoes now occupies the 4600 block of Lakelse Avenue.

Soon after construction of the church, Terrace experienced probably its greatest growth. As Nadine Asante writes in her book, “The History of Terrace”, “Within a few months in the year 1942, about three thousand soldiers and three thousand construction workers dropped into the somnolent little town of Terrace with its population of around 400. A tent city sprang up almost immediately.”

The buildings on the Skeena View site are just some of over 140 buildings and barracks constructed during the military stay in terrace. The church grew with the large influx of soldiers and workers to a regular attendance of about 50 to 60 people. The proportion of young people in the church began to increase particularly because of large number of young soldiers in the area.

About this time an Evangelist came to Terrace. His name was Brother Nunes. He held a number of meetings in the fall of 1941. Although the meetings did not result in a great harvest of souls; Helen Gibbs remembers, “It caused all to draw closer to the Lord and his Word”.

Pastor Drury was a man noted for his hard work and dedication to the task set before him. During his time, a parsonage was also built directly behind the church where the Shan-Yan restaurant is now located. The manse was well known for its carved wooden bathtub. The original parsonage can still be found in Terrace. It’s located on Graham Avenue. George McCullough bought it and moved it there.

Brother Drury left Terrace in 1943 and went on to a pastorate in the lower mainland.

The next pastors of the church were Brother and Sister Graham. Vic and Florence, with their two little boys, Gordon and George, guided the congregation for the next four years.

During the war, the church's programs grew to include Bible Studies. At times, the Sunday School program reached 100 students.

Times were also tough for the Grahams when they came to Terrace. The pastor was forced to work in a hardware store to pay the family bills. Pastor Graham was noted for his gift with young people. He started the first of the young people's groups in the church. He would often use his faithful old ford, whether it was a model A or T its not known, but its name was Fanny. He used it to take the young people on outings to swim, hike or to picnic.

Dot Siebens remembers respect grew for Pastor Graham when he chastised several members of the girl's choir for going to movies. He told them if they continued, they could not remain in the choir. Although several girls quit, the standard was maintained. It was also noted the war years weren't an easy time for the pastor. With several thousand young troops in town and a congregation full of young girls he was kept on his toes. The minister's wife also gave many girls a good common-sense counseling on proper code of conduct.

The younger people of the congregation at that rime remember having wonderful teen years. As one remembers it was good clean Christian fun to the limit, largely because of the good leadership and guidance we had. Dot Siebens



**Pastor Graham and his family: Florence, George & Gordie.**

adds it wasn't only the pastors who facilitated this. Many church members would open their homes for young people's meetings. The good spiritual fellowship was instrumental in winning many kids to the Lord and helping others to deepen their faith.

One other person who helped out with the young people during the time of the war was Daddy Nash. He was a single man who was very involved in the Christian work not only in Terrace, but also in other towns. Gregg Siebens met him just after the first church service he attended at Terrace Pentecostal. Brother Graham preached a strong salvation message that Sunday, something Gregg had never heard before. He met Daddy Nash a day or two later downtown. He remembers the man challenging him about the Lord and receiving salvation. Every time Gregg saw Daddy Nash, he was lovingly challenged to accept the Lord. Mr. Nash would often have the young people over to his shack for their meetings. They would have services, sing choruses and share. The hot chocolate flowed freely, but it was a bit different. Daddy Nash apparently didn't have many pots or pans, so the hot chocolate was made in the porridge pot. It was not uncommon to have a few pieces of oatmeal floating in the hot drink.

Mrs. Glass was another faithful loving pillar who shared her home with people. One person remembers her as an excellent example for young people and all to follow. Another person who opened her home in a similar manner was Mrs. Pohle. Some of the early congregation members remember it was people like this who were out to win people to the Lord that made the difference in many lives.

Adding to that, Pastor Graham was a strong bible teacher, who would often hold a Wednesday night bible study. He would conduct it like class at a Bible School.

One person describes his methods as very thorough and deep. During the Grahams time, a number of baptismal services were held. At that time, the church used Thornhill Creek where it joins the Skeena River. Pastor Graham was also known for his violin playing. His wife was often remembered for what was known as the rat she wore in her hair. (A rat is defined as a sausage-like bun hairstyle pinned up at the crown of the head). She was also known as a very dignified woman.

Apparently in the early days of the church the pastors were a little more of the hell fire and brimstone type than they are these days. The message was usually pretty clear; repent of your sins and be saved, for you do not know what tomorrow will bring.

After the war ended in 1945. The church's attendance and general program size dropped considerably with the leaving of many troops and workers from the area.

During the Grahams ministry another evangelistic tent meeting crusade was held in Terrace about 1946. The tent was set up in what is now the Co-op parking lot. The meetings lasted about one week. George Haughton and a pastor Lasalle conducted the gathering. To quote one congregation member, "It was a real rip-snorting' old time evangelistic tent meeting." People remember it for the all day singing and hell fire preaching and prayer. The meetings began fairly early every morning and went non-stop well into the night. One church member, Elsie Froese, remembers Christians would often take their lunch breaks, coffee breaks and any other spare time attend the tent meetings. She adds several of the young people at that time sold themselves out totally to the Lord. Shortly after that, many of them went to Bible School in North Battleford, Saskatchewan. Cliff Best arrived some time years after the

meeting was held. He says it was common to hear the town's people talking about the event five years after the fact.

One other church event that was a little more regular than tent meetings were rallies. By this time there was a Pentecostal church in Smithers; combined with the Prince Rupert congregation the rallies were held in one of the three communities, usually on the holiday weekends such as Labor Day, Thanksgiving, and Easter.

Another activity for some members at that time was to have services with the people in Kitselas. To get across the river a ferry had to be taken at Copper City. Pastor Graham and the young people would often make the trip to have services with the First Nations people there. Work bees were another favorite activity of the young people during that period. Elsie Froese tells of a land-clearing bee for the Cregos. They owned a piece of property where McEwan GM is now located. They spent a good part of the day clearing brush and trees. During the evening they would build a bon-fire with the day's work they had piled up. They would then roast wieners and sing choruses around the fire.

During the war, the young people also had what was called a Victory Garden. The patch of ground was located out on Queensway Avenue. Church people would go out and tend this garden, which was used to supply vegetables for the soldiers. People would often spend a good part of a day out at the garden. That would be followed up by a time of fellowship.

One of the favorite activities of some of the young men was to go over to Don Hull's place. He owned what was known as the HUB; sort of a five and dime store, located on Lakelse Avenue. Cliff Best remembers being

there almost every Saturday night. They would have contests to see who could drink the most bottles of pop at one time. They also ate “Baked Alaskan” and all kinds of other desserts.

The young people would also go out to Fred Gibb’s cabin on Lakelse Lake for their fun.

A once a year event for young people and adults was Clarence Warner’s Thornhill Mountain hike. The group would hike up the mountain and spend the rest of the day swimming in the small lakes on top.



**Many of the congregation (Spring 1946).**

**Mr. Graham, Ralph Turner, Tootsie Graff, Ella Brooks, Mrs. Glass, Wilfred Graff, Mrs. Graham, Mrs. McClean, Gamet Jackson, Joe Green, Dolly Hull, Dorothy Mason, Harley Jackson, Mrs. Crego, Granpa Crego, Ilene Linberg, Fred Gibbs, Claudia Dalyss, Mr. Nash, Mr. Pohle, Dickie Graff, Elsie Crego, Dorothy Crego, Raymond Brackenberg, Francie Linberg, Jerry Spense Myles Hartwig, Mildred Mason, Judy McClean, June Warner, George Graham, Carl Philip, Mary Little, Mildred Grego, Grace Molitor, Don Linberg.**

A side note: one of the favorite snack foods for such outings was called a fruit roll-up. It was basically a pancake with fruit rolled up inside of it.

From information given Brother and Sister Graham left Terrace in late June of 1948.

The next pastors of the church were Brother and Sister Shindel. They came in July of 1948.

In the first few years of his ministry there were a number of evangelists who came to Terrace. A Shantyman missionary was also based in the

area. His name was Mr. Carter. The work of these people added to the congregation and the decision was made to build another church.

The assembly building was located on Lazelle Avenue. Part of the land for the new church was donated by one of the long-time church families, the Oliver's. The permit to build the church was purchased on July 22, 1952,

The work started in late July or early August. Fred Gibbs was hired to work on the building, as was Cliff Best's father. They worked on the structure during the day. In the evening other congregation members would help out with construction.

Before the new church was finished, the old one on Lakelse avenues was sold. In the meantime, the Odd Fellows Hall was rented for Sunday services.

Cliff Best remembers construction of the Lazelle Avenue church was an exciting time for the young people. Everyone would help out with construction.

The congregation moved into the new sanctuary on or about the Thanksgiving weekend of that year.

The first couple to be married in the new church were Elsie (Molitor) and Wally Froese. Trudy and Cliff Best were the next couple to be married in the church.

Pastor Shindel was a quiet man, and he was known for his caring visitation ministry. Some families did not keep in constant touch and sometimes they would not come to church. Pastor Shindel would make a point of visiting these folk and making sure someone followed up on the weekend by picking these families up for Sunday Services.

Cliff Best says Pastor Shindel was the type of man, who, if he thought you were off track in any way, he would come and talk to you very quietly.

The forerunner to what is now W/M. or Women's Ministries was formed in the 1950's. At that time, it was called W.M.C. or Women Moved with Compassion. It was a fellowship in which women knitted, made quilts, and helped out families in a and out of the church. At one point, it was divided into a young and older women's section. They met about once a month either in the church basement or in someone's home.

With the permission of Pastor Shindel, Wally Froese started the first Sunday school bus route. That first route had roughly 18 to 20 kids. That

ministry began with a small van. It was common to see kids standing on the running boards, it was packed.

The first Sunday school bus was bought in 1961. It came from Kamloops and was used in Mr. Galardi's church before being brought to Terrace.

Brothers and Sister Lindberg replaced the Shindels in 1954. They stayed with the congregation from May of that year until 1957. The Lindbergs had a tremendous ministry with the young people and the Sunday school. Gregg Siebens remembers the children were enthused about their classes. Pastor Lindberg was also known as a very gentle man.

About this time the first pastor of the church came back into the area and was hired by well-known Terrace



**Young people going to Kitselas Canyon to have service. Gregg Siebens, Mr. & Mrs. Graham, Dot Siebens, Grace Molitor, Noreen Oliver, Anne Molitor.**

Resident William McRae to work at his mill in Usk. He began a Sunday school.

This letter is by two old friends of Reverend Linney, outlining his work in Usk in the middle 1950's.

*Reverend John Linney*

John Linney arrived in Usk in 1956. He arrived in his old car and was looking for a place to live while he tried to establish a Sunday school and other Church services in Usk.

A cabin was empty at the Adams Lumber Company Limited sawmill site on the highway to Usk, so Mr. Linney moved in.

When he wasn't busy with his church work, he would spend his time around the mill helping Dick Adams, mainly around the burner trying to get the sawdust and slabs to burn and would also do other chores around the mill.

In the evening he would visit with Mr., and Mrs. Adams, playing the piano and singing, one of his favorite hymns was "I've Got a Mansion Just over the Hilltop." Before evening coffee, he would always say Grace. "Asking God for a Blessing (on) the mill, the people, the timber, the weather, the road, and everything else that came to mind and finally the food. Some of the blessings ended up with cold coffee and giggle from the other guests.

Sunday School and services were held in the Usk School. We never attended, as we lived on the south side of the river and our children were too young for Sunday school.

Mr. Linney left in the fall of 1957. He used to write to the Adams after he moved to Bridesville. A year or two

ago, he was seen by Greta Dickson (Varner), formerly of Usk, in the Mission area.

September 1985  
Bill & Helene McRae

After Reverend Linney left the Usk area, the work continued. Wally Froese remembers many a Sunday going out to Usk with other congregation members and the kids to hold Sunday school or services in the afternoon, those conducting the Sunday school would often go knocking on doors to get the children out for meetings.

A Sunday school record book shows the work continued until at least 1961. It also shows the average attendance of the Sunday school between 1958 and 1961 ranged from about 23 students in the first couple of years down to 8 or 10 in the later part of the period.

The next pastors to come to Terrace were the Hunters. Brother and Sister Hunter had four boys and two girls. During his ministry, the Sunday Sermon was often punctuated with the subject of the Holy Spirit and His role in the believer's life.

The Church services were noted as being very boisterous with much singing and loud praises. His ministry was known as one of contrast to those of his predecessors.

After Pastor Hunter, came Pastor Dunn in 1961. He was remembered as an outgoing man, and for his ministry of encouragement and building up the morale of the church. He also opened up visitation ministries to the jail and the hospital. That ministry hadn't been done for some time. Dunn also liked choirs; he set up an inter-church choral group He also had radio and television broadcasts. Trudy

Best remembers doing her Sunday school class on live television. Pastor Dunn was known not only for his ministry with children but also with the adults. He also helped encourage inter-church relationships which were not as strong during Pastor Hunters time.



**Loading up for the picnic. May 24<sup>th</sup>, 1945.**

During this time, the churches of Terrace brought in an evangelist by the name of Barry Moore. The meetings were held in the old Civic Center, which has since burned

down. The meetings were said to have been consistently full

and many were saved, but most of those who were converted did not come to T.P.A. (Terrace Pentecostal Assembly).

Pastor Dunn was known as a very caring man and because of that many people came to the Lord. But he always put a disclaimer to his ministry that more people were won to the Lord by his wife's doughnuts than by all the sermons he had preached.

The next pastors of the church were Brother and Sister Dave Rathjen. They arrived in 1965. Brother Rathjen was known for his building ministry and work with young people. He was described by one person as a quiet dynamic little man who did things with the young people that no one had. The young people often held concerts and evangelistic street meetings to witness to their peers. They also went to a number of Christ's Ambassadors

conventions. Many of them entered talent contests. In general, he did much to encourage and lift up the young people.

By the time Pastor Rathjen came there had been some movement toward establishing a permanent camp. Summer camps for kids started in the 40's and were held in number of locations including Braun's Island, and the Lakelse Kinsmen camp. It wasn't until the Rathjens came that things began to happen on a permanent camp for the northwest Pentecostal churches

There had been considerable discussions about building the camp on a 10-acre piece of land offered by Mrs. Pohle near the family's old mill site five miles

north of Terrace towards Kalum Lake. She offered it to all the churches of Terrace if

they would work co-operatively on the project. In the end only two churches were actually interested; the Terrace Pentecostal Assembly and the Zion Baptist church, but after nearly two years of discussions the joint proposal for the camp fell through.

Pastor Rathjen began looking for a new piece of land on which to build. He ran across the land located near Williams Creek. He began to pray about it. A short time later he inquired of a real estate agent whether the land was for sale and what the price would be. The agent apparently quoted him a price of ten thousand dollars for the piece of



**The Sunday school picnic, May 24<sup>th</sup>, 1945. Bud Molitor, Wayne Hull, Clarence Warner, Noreen Oliver, and others.**

property. Pastor Rathjen replied, “Sorry, the church does not have that kind of money.” But he counter offered five thousand dollars. The real estate agent apparently stated the owner would not accept that price. Pastor Rathjen decided to inquire of the owner who lived in England. A short time later the response came back. The land was to be sold to the church for the offered price of five thousand dollars. The property was subdivided and part of it sold to pay for the principle cost of the land.



**Wally Froese and another member in front of Lakelse church during Pastor Schindel’s time.**

The men of the Terrace and Kitimat congregations worked steadily through 1966 and 1967 clearing the land at the camp and hauling the buildings from Kitimat. The buildings were bought for next to nothing. What is known as the cookhouse was purchased for five hundred dollars. The trick of the deal though was getting the large building from Kitimat to Terrace. The cookhouse had to be cut in sections with a chain saw and then trucked up highway 25 (now 37) across a number of bridges. Construction of the camp was regarded by many people as a very rewarding time. It took a great deal of labor by church members to set the facility up. People often felt a good deal of unity and closeness in the congregation during construction. The work of God was being done and everyone could see the

Cliff Best remembers, “It all just sort of came together.”

Even before the camp property was bought, the church was offered some of the buildings used by Alcan as dorms and cookhouses for construction of the

results. Cliff Best remembers everyone would bring their meals out to the camp during the afternoon and evening and they would have a “real rip-snortin’ rally,” and great time of fellowship. Before the camp chapel was built the rallies and meetings were held in the cookhouse. Another person remembers it as a time few people would miss.

Camp was held at the Williams Creek property one year after construction began.

With the development of the Lakelse Pentecostal Camp, the rallies that were held at the different Pentecostal churches around the northwest were now held at camp.



**The Sunday school route. How did they all fit?**

The Smithers and Rupert churches also helped out in the construction of the camp. Work bees would be held every spring to add onto the existing facilities. Lakelse Pentecostal camp has now been in session for at least 18 years and during that time literally hundreds of children have come to know the Lord.

One of the other youth ministries that was started up during that time was Snow Camp. This outreach to the young people was held in Smithers. Dozens of young people came out for the camp. The first year of its operation, the kids were put up for the weekend for about five dollars each. That was for food and accommodation; transportation was extra. Records show 150 youngsters attended one year. In the last few years there have not been as many teens because in the earlier days youths from the Prince George area would also attend.

During the Rathjen's ministry people remember some wonderful times of fellowship and personal growth. As Helen Gibbs put it "I think everyone cried bitter tears when the Rathjens left."

After the Rathjens, the Kennedy's came. They pastored from 1971 to 1981. When the Kennedys came, the church was located across from the regional district offices on Lazelle Avenue. It was soon apparent one of Pastor Kennedy's gifts was building. He had just left Williams Lake where he finished construction of a church there. During the first few years of his ministry, several modifications were made to the Lazelle Avenue church to accommodate the growing congregation.

Pastor Kennedy was known as a plain and simple man, not a forceful preacher; he was known as a good wholesome teacher of the Word. In many ways he continued the work his predecessor stated. Many more buildings were added to the Camp on Williams Creek; the roof was put on the chapel. It took 100 squares of shakes to do the chapel roof, all of which were made from trees cut and split on the property.

The church on Lazelle Avenue was also getting too small for the average 80 to 100 people and children who regularly attended the Sunday services. The congregation had outgrown the buildings, nursery, kitchen, and seating capacity. The building itself was getting old. Plans were soon begun for a new church building. Property was bought a long time before the actual construction of the Eby Street



**Bob Smart on the church roof during construction (Fall 1979).**

church began. The building permit for the church was issued October 9<sup>th</sup>, 1979.

It was a large undertaking. And once the church building on Lazelle was sold there was considerable pressure to get the new structure finished. An agreement had been struck with the buyers of the Lazelle church allowing Sunday services and Sunday school to be held in the old church basement until the new one was finished. Congregation members remember it being a difficult time with many people not even attending the services. This lasted about 3 months.

It was also known as a very difficult time for the wives. The men were committed to building the church during the evenings after a full day's work on the regular job.

It was also a difficult time for the pastor. He would spend most of the week building the church; he would also have to minister to the congregation and whatever other need arose during that time. The building was finally dedicated in the month of May, four and half years ago.

With the construction and dedication of the new church building, there were a lot of curious people and Christians in Terrace who came out to see what it was all about. Some moved from other churches. As a result, the congregation started to grow.

Pastor Kennedy and his family left in 1981. He was replaced by Pastors John & Dawna Caplin. He was just out of Graduate school in 1981 when he came to Terrace. The previous two pastors were more inclined to be church builders, John was, but in different sense. He began the work of building the congregation. In a few short years, the congregation size has grown from the average 80 to 100 people when the Eby street church was built to an average

180 in the last year. Last April, Sunday school attendance was consistently near 200 people. In 1982, the church was given the Campbell B. Smith trophy for the fastest growing Sunday school for a church of its size. A 20 percent growth rate was maintained. Growth, Christian Education and several teaching seminars have been held. There has also been a general thrust to help the congregation understand how to care for people and to reach out to the community. In a world of many broken relationships and hurting people, it's so necessary to train people how to care.

In recent months there have been more discussions of expanding the church with construction of a full sanctuary and basement addition. In many cases Sunday school classrooms have been cut in half to allow another class of children or adults.

In January of 1983, Leonard Froese who had been in Sandspit on the Queen Charlotte Islands came as the youth and associate pastor. Leonard grew up in the assembly, his mother and father being long time members. He interned with the church in 1979 before going to Sandspit. He returned to Terrace; called to minister to the young people, and the congregation with Pastor Caplin.

## LOOKING BACK AT THE WORK OF THE LORD

As Helen Gibbs remembers without the constant working of the Lord there would be nothing to speak of. The Love of the Lord, His patience, His guidance, His forbearance, and loving kindness have kept the congregation together and moving in the direction that he has wanted.

As one other person said,” the Lord has undertaken so wonderfully in taking care and providing for so many people in the last fifty years it is hard to imagine.”

Wally Froese explains, the Lord has always encouraged the faithful and those who have committed their way unto Him. Even when we expect nothing from our work in the short term, the Lord continues the impact of the work over the years.

There have been lots of surprises, Gregg Siebens remembers a young girl in the late fifties. She was a very troubled young person. But some twenty years later this person knocked on his door. He did not remember this woman, but she identified herself as one of his Sunday school children, she had grown into a happy adult who had dedicated herself to the Lord. She told Gregg his Sunday school class was one of the key factors, which brought her back to the Lord.

Wally Froese says it is common for the Lord to use something that we thought would never come to any fruit for someone’s salvation or deliverance. He adds one of the most important aspects of the church’s work has been the development of the young people’s and Sunday school programs. He says even if children stray in their later years, they will likely return to the Lord if they’ve gone through some Christian education as young person. The other lesson the lord has taught is that our desire to have something done is not always Gods timing.

In looking back over the years, many say it’s so obvious how God has directed and given the congregation the right pastor at the right time. Cliff Best adds, if anyone of them had come at a different time it wouldn’t have worked. The Lord has given the congregation pastors who had a ministry of building up the church’s physical while

other pastors have built up the congregation itself. Both equally important to what God has wanted to do over the years. Dot Siebens adds, God has always put the right person in leadership and teaching roles over the years. Cliff Best says there is no doubt in his mind how the Lord has guided and directed and moved to glorify Himself. As Helen Gibbs mentioned, the Lord collected and built for himself a foundation of church members during the first five years. In the time since, He has used that core as the backbone of the congregation. Cliff Best mentions there were never any large spurts in congregational growth; it has only been a steady upward climb. He says many families have come and gone, but someone has always been brought to replace the hole left. Many have come, they have been encouraged, have grown in the Lord, and have moved on to other towns and congregations and taken on greater responsibilities. Another person noted the congregation has only grown through the dedicated service of the saints and the working of the Lord.

To close; the Psalmist describes the Lord well

“For the Lord is good and his  
Love endures forever; His  
Faithfulness continues through  
all generations.”

Psalm 100:5 NIV

Written by David French

## Appendix A

The following is a list of the pastors who have served with the Terrace Pentecostal Assembly since its creation in 1935 until 1988.

Pastor John Linney	May 1935 to 1937
Pastor Rowland	1937 to 1938
Pastor William Allan	September 1938 to 1940
Pastor Drury	Spring 1940 to 1943
Pastor Graham	1943 to June 1978
Pastor Shindel	July 1948 to 1954
Pastor Lindberg	May 1954 to 1957
Pastor Hunter	1957 to 1961
Pastor Dunn	1961 to 1965
Pastor Rathjen	1965 to 1971
Pastor Kennedy	1971 to 1981
Pastor Caplin	1981 to 1994
Pastor Froese	1983 to 1988

## Appendix B

### Sunday Schools

In recent months there has been some research done in the church to find out what the general attendance figures have been like as far back as the record go.

These records give a good indication of the size of the Sunday school and the congregation. Recent church studies have shown there is a strong relationship between Sunday school attendance and congregational growth. These same studies also show that concentrated work on the Sunday school will result in congregational growth.

The following table shows what the average Sunday school size has been like in the past 36 years.

<b>Year</b>	<b>Attendees</b>	<b>Year</b>	<b>Attendees</b>	<b>Year</b>	<b>Attendees</b>
1951	62.7	1964	139.7	1976	99.58
1952	93.9	1965	130.7	1977	104.9
1953	109	1966	137	1978	101.75
1954	120	1967	122.7	1979	97.75
1955	105	1968	129.58	1980	103.6
1957	111.5	1969	137.8	1981	115.5
1958	124.6	1970	147.3	1982	138.8
1959	124.3	1971	138	1983	156.4
1960	124.37	1972	123.6	1984	167.58
1961	106.7	1973	112	1985	190.4
1962	98.1	1974	109		
1963	105.5	1975	99.75		

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- (2) Ibid. Page 161.
- (3) Ibid, page 155.
- (4) Ibid, a summary of pages 155-163
- (5) Ibid, page 164
  1. Various Sunday School records of the church
  2. Elsie and Wally Froese
  3. Helen Gibbs
  4. Cliff and Trudy Best
  5. Gregg and Dot Siebens
  6. Grace and Clarence Warner
  7. District of Terrace files
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