

Hillcrest Apostolic Church

1923 - 1998

A Brief History

... written for other occasions and
rereleased for the 75th Anniversary

A Summary of History...

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75th Anniversary Homecoming
THANKSGIVING CELEBRATION

The Apostolic Church in Moose Jaw

HILLCREST APOSTOLIC CHURCH

OUR HISTORY – summarized by Ken Huckabay

The Pastors

The Apostolic Church of Pentecost was founded in Winnipeg Manitoba on October 21, 1921. The stated purpose in the charter was "To develop and establish a church for the worship of God in all its branches in Canada and to carry on home and foreign missionary work for the spread of the Gospel of Jesus Christ". True to its stated purpose A.C.O.P. began to move through the west as God moved upon the souls of people.

A twenty year old man came from Minnesota and was saved while attending the Lutheran church at Hanley, Sask. He homesteaded at Elrose, Sask, and while there he lived for Christ in witnessing, singing and on occasion preaching the word of God. His name was Ole John Lovik. After a short time he and his new wife attended the Rochester Bible Training School in Rochester, New York, a school that was associated with the Methodist Church.

Returning to Saskatchewan, he ministered in schools and small towns, he also spent some time in Alberta. While ministering in the city of Swift Current in the years 1918-1919 some 89 people were saved and some 189 were filled with the Holy Spirit, with the evidence of speaking in tongues.

In the fall of 1922, six dedicated Christian believers invited Evangelist Lovik to the city of Regina. A mighty move of God took place; so much so, that the religious leaders of the city made representation to the provincial government to have the meetings stopped, without success!

In May 1923 God spoke one word to Rev. Lovik... "Moose Jaw". He began revival services in the Sherman theatre on Main Street; it was the beginning of the Apostolic Message in Moose Jaw. Night after night the theatre was filled to overflowing and for three months the meetings continued. The whole city was stirred, with salvation through Christ Jesus, healings, the infilling of the Holy Spirit the message. So many people jammed into the theatre that the Fire Chief issued stern warnings concerning the fire regulations and the seating capacity of the building. Daily prayer meetings were the norm and the numbers grew until later that same year the young church moved to a building on High Street West, the former "Heasmans Ladies Wear" store. Many people continued to get saved and many were healed of sickness and diseases. God was moving!

In the fall of 1923 Pastor Stewart Spears took charge of the young assembly. The Rev. Frank Small came from Winnipeg for another revival campaign, the result was many were saved and the Lord's Holy Spirit was poured out upon the new Christians. The assembly grew in numbers. God was moving!

The early spring of 1924 Robert E. Dawson, who operated a men's clothing store in Regina, was called by the Lord to be Pastor of the church, which was known as the Apostolic Temple. Due to the growth the church was experiencing it moved to new premises in what today is called the York Auto Supply on High Street West.

The church continued to grow and in 1928 the church again moved to a larger building the former Savoy Theatre. This building in later years was to become the Studio Theatre and in more recent years the Mini Theatre. It was at this location that the Apostolic Sunday School had its beginning and along with the church it too began to grow. As time progressed, space became very cramped.

Again the church moved, this time across the street to a building that at one time had been a theatre and was in later years occupied by the Regina Leader Post, the address was 23 High St. East, in later years it was to become the Dutch Bakery.

With Pastor Dawson at the helm, the church continued to grow and it expanded its ministry to a radio broadcast over radio station C.H.A.B, the local radio station. It was called "The Apostolic Church of The Air". Many were the listeners, who were saved because of this outreach, and many were the testimonies of healing, God was still touching hearts.

It was during this period of time that Pastor Dawson held gospel services at the Old Guard School in the Tilney District south east of Moose Jaw. Prayer was the tool that the Lord used to bring these services about, prayer, "7" long years of

continuous prayer by a local district woman who believed prayer was the key to a move of God, that woman was Mrs. May Glenn. Many district families were saved and experienced the Baptism of the Holy Spirit. A Sunday School was started and since it was a country school house with a minimum of rooms, they used what facilities they had. The adults used the main school room, the younger teens and children used what was available, cars parked outside or as one class of boys experienced, not a wood shed revival, they had a coal bin revival... And it worked! Robert Francis was one of those boys, a testimony of "It's not where you learn but what you learn that stands one in good stead for life."

During the summer of 1937 a young man by the name of Glen McLean ministered at the Apostolic Temple as a relief pastor for the summer months. Pastor Dawson's ministry lasted 24 years at the Apostolic Temple in Moose Jaw and in 1948 the pastorate was handed over to Rev. E. L. McRae a man known affectionately as "Doc" McRae. Pastor McRae instituted something new to the church, a church board. Together they devoted themselves to the church and its ministry to the community. The church continued to grow under Pastor McRae's ministry and he continued to hold meetings at the Old Guard School.

Along with the church, the Sunday School was bulging at the seams with classes held in the church basement in areas divided off with cloth sheets. Needless to say the teachers sometimes wondered if the children were listening to them or the teacher on the other side of the curtain, but it worked ... for a while. It seemed that all you had to do was divide a class in two and in no time at all you had another class bulging at the seams. Plans were then formulated for a new church building. Pastor McRae ministered for 8 years and in 1956 handed the ministry of the church to Rev. Lorne O. Pritchard, a young man who originally came from Pangman, Sask.

Under Pastor Pritchard's leadership another move was in the making, the church moved to a new building at 50 Hochelaga St. East. There was great excitement in the congregation to see a new church building erected with so much space, room to grow. One thing is interesting to note, after having occupied so many theatre buildings over the years, the new church just had to have theatre type seats, so when the new "Pews" were installed... they were theatre type seats! They were comfortable too and very much appreciated, far softer than hard old wooden pews. Long services were not so bad at least you sat in comfort.

Former pastor E. L. McRae laid the corner stone of the new building and Rev. G. A. Batke the moderator of A.C.O.P. dedicated the building to the work of the Lord. The church was blessed and continued to grow. The opening of the Sunday School in the fall of 1957 saw a record attendance set... "202". Growth continued and by January of 1958 a record attendance was again set... "231". Under the ministry of Pastor Pritchard the church steadily grew and in the fall of 1959 a pastoral change took place. Pastor Pritchard took on the position as principal/teacher at the Full Gospel Bible Institute at Eston Sask.

The month of September saw the arrival of Rev. D. W. (Dan) Breen, and for the next eleven years he ministered at the "Apostolic Gospel Temple". He embarked on a very effective ministry at the "Church with a heart in the heart of Moose Jaw". He again instituted a radio broadcast over C.H.A.B. "Temple Time Broadcast" was very effective and reached out over a large listening audience. The church continued to grow and Sunday School enrollment was steadily climbing to a new record of 309 in April 1960.

October 1970 saw Pastor Breen hand the ministry of the church to a former missionary to India, Rev. George Neilsen. It was during the pastoral tenure of Pastor Neilsen that the sod was turned on the East side of the church on the property acquired from the W. J. Jones funeral home; for the new senior citizens complex, "Temple Towers". Pastor Neilsen resigned in June 1974 and Pastor Denzil Fenn filled in as pastor for a short time.

Rev. E. Kurtz became pastor on December 1, 1974 and during his ministry the church saw growth and it was during his tenure as pastor that plans were formulated for a new building complex. Pastor Kurtz served the church until March 1983. When he resigned, a church split ensued and the church was without a pastor for eight months, the A.C.O.P. fellowship supplied ministry during this time of healing.

Rev. Randy Leavitt became pastor on December 4, 1983. It was during Pastor Leavitt's tenure that the church moved into the new church building at 1550 Main Street North. In spite of the soul wrenching problems and upheavals the church was experiencing, the assembly was still strong and committed to the ministry in the city of Moose Jaw. It seemed that the enemy of the Gospel was doing everything in his power to thwart the church's ministry.

In September 1985 Rev. Leavitt resigned as pastor of the now named "Hillcrest Apostolic Church". The enemy of the church was attacking the ministering pastors of the church in an attempt to destroy the work of the Lord in the City of

Moose Jaw. The church was deeply hurt by what had taken place over the last few years and needed time to heal broken dreams, vision and relationships.

Evangelist Rev. Gwyn Vaughn was invited to come and minister to a hurting church on April 1, 1986. His dynamic ministry picked up the church and caused it to re-focus on its purpose, ministry in the community and surrounding district. He pastored the church until June 21, 1987 during which time the church experienced a surge of growth. After his resignation the church was without a minister for the next five months.

On November 22, 1987 Rev. Cameron Gillett came to minister and stayed until May 1991. Rev. Bob Tauber was interim pastor from September 1991 to March 1992, the church was without a minister for the next three months. The church was under the leadership of the A.C.O.P. who oversaw the ministry of the church until a pastor could be found.

A pastor who had served the Apostolic Church in Grenfell for many successful years answered the call of the Lord and came to the Hillcrest Apostolic Church as pastor on June 7, 1992, his name is Rev. Allan Buchanan. Pastor Buchanan has a way of leadership that is by example, good solid leadership. Over the last four years we have seen a hurt assembly of people become re-focused once again and growth is once again taking place. The future is bright with opportunities to spread the Good News; the need is great for revival in our church, city, surrounding country districts and the world. The church needs a new revelation of the truth of the finished work of the cross. Men and women of God need to be open to greater things of God, spiritual renewal in the church and nation in which we live. May we be faithful to the high calling of Christ, may we be good servants and stewards of what has been passed on to us by faithful men and women of our Christ centered past.

The History Of The Apostolic Church In Moose Jaw

Compiled by Ken Huckabay, 1996

Where did we come from? Our beginning... a historical background.

Apostolic Church Of Pentecost

The North American churches at the turn of the century had by and large fallen into a stagnation of formalism. We see well established churches and denominations having become complacent with the ministry being highly professional in character and for whatever reasons the lay participation in prayer and praise being eliminated.

The ministry was pressed into a social gospel movement with the ministerial clergy becoming social functionaries; as a result churches were becoming empty.

There arose men of God of various church denominations who were becoming very concerned and began to seek the Lord and in doing so, their lives were deeply touched by the Holy Spirit, so much so they became revivalists. We see men like D. L. Moody, Billy Sunday, R. A. Tory who raised their voices in emphasizing the need of the Holy Spirit as endowment of power for service in the Lord's work. In the spring of 1905 F. B. Meyer of London England came to Los Angeles where he ministered the Gospel message with great power and authority. He had just come from Wales where a mighty revival had broken out. Among those in attendance was Rev. Frank Bartleman who was burdened for revival. The one thing that stands out in, this man was his commitment to prayer. Pray, wait and believe God's promises, the result was an intensity of prayer and results came.

Bartleman wrote-"Prayer was not formal, it was God breathed and it came upon us and overwhelmed us, we did not work it up, it was travail, real intercession by the Holy Spirit."

A group of 12 believers gathered at an old building at 312 Azusa Street a former Methodist church, a flame was lit as a result that would spread across the whole world.

The "Pentecostal Revival" had begun, the place was never empty. Night and day the building was always packed with seeking and hungry people. The walk of the Apostles had continued to bear its fruit..."The Apostolic Faith" was born once again, a great stirring was sweeping across the Church.

The Rev. William H. Durham of Chicago went to Los Angeles as a very skeptical observer, he wanted to see for himself what was happening at this "Azusa" revival. Before Durham had returned home he had received the "Baptism of the Holy Spirit", with the evidence of speaking in tongues, he was a changed man from that day on.

On returning back to Chicago his ministry was full of power and the anointing of the Holy Spirit, in two years he had baptized in water some '800' people. In 1911 Durham held revival meetings in Winnipeg, Manitoba, the Rev. Frank Small was one of those deeply touched by the Lord and in the ensuing years, he held tent meetings and summer camp meetings, one camp meeting being held at Trossachs, which is continuing to this day.

When we look back at those early times we see that much time was spent in fasting and prayer and a deep hunger was planted by God's Holy Spirit in lives to see others saved and walking with the Lord.

You will find in looking back, our fellowship the A.C.O.P and our church had their foundations built on fasting and prayer, it was then that revival came. Like the New Testament church, there were times of great glory and accomplishments; souls saved, miraculous healings and the infilling of God's Holy Spirit, lives were changed. There were times of great heartache and pain as well as much pressure was brought to bear by those who rejected the move of God and no effort was too small in trying to thwart the move of the Lord that was sweeping across the west.

Dissension arose between the "Pentecostal Assemblies of Canada" and the Rev. Frank Small and other ministers of the gospel over water baptism, eternal security and the fullness of God in Christ Jesus His Son. As a result of his stand Rev. Frank Small and other ministers found their names dropped from the ministerial list of the P.A.O.C, they were disfellowshipped.

The Rev. Frank Small said in setting out to form the Apostolic Church Of Pentecost, "It must embrace the open Bible, it must put the word of God before all organization. Any organization that indulges legislation by giving pre-eminence over the word of God, reduces it to a mere philosophical system of guidance and the end is spiritual bankruptcy". So the foundations were laid for the restoration of the message of the grace of God effecting the eternal salvation of every believer. Rev. Frank Small had an important part to play in leading the Pentecostal revival movement out of the bondage of extreme Armenianism, into the Calvinistic message of salvation by the grace of God. "Truth crushed to earth will rise again."

In 1921 Rev. Frank Small set about to form the "Apostolic Church of Pentecost" charter under the Dominion of Canada. In seeking the charter all he was doing was picking up the fragments of faith compromised under the P.A.O.C. A.C.O.P's founding directors were ministers and laymen. Frank Small was the first moderator.

Moose Jaw

In looking at Moose Jaw's revival we find there was much prayer and times of fasting. The 1923 revival saw prayer meetings held every afternoon of every day, prayer for the salvation of souls and the hand of God healing all manner of sickness, the result was packed meetings night after night.

The manifestation of the Holy Spirit was very much in evidence, with speaking in tongues, laughter, dancing in the Spirit, believers lying prostrate on the floor, others drunk in the Holy Spirit and believers filled with joy. One young lady observing a believer dancing in the Spirit with eyes shut, arms upraised and not stepping on a single person lying on the floor, said within herself "How can this be?". The Lord opened her eyes and she saw two Angelic Beings each holding the worshipper by an arm guiding the movements.

Miraculous healings took place with all manner of sickness being healed by God, goiters, cancers, backs healed crutches cast aside, God was manifesting His power. There was a great conviction of sin, it is therefore no wonder that so many were saved and filled with the Holy Spirit, water baptisms took place literally night and day.

The Second World War had a definite influence on the decades of the 1960's and 1970's, great changes were taking place in society in general, and this had an influence on the church in those years. When we take a look at the '60s and '70's we see families and individuals moving from one region to another in our country, we had a very mobile society which in great part was economically driven, it was having its effect on the life and stability of the church.

We see a constant scramble in the church to find teachers for the Sunday school and to fill other areas of responsibility in the church. At times it was having an economic effect on the budget of the church and there was much soul searching as committed church members dug deeper into their finances to keep the church on track in its commitment to the work of the Lord. The Apostolic Church in Moose Jaw found its greatest export was people and interestingly most of them went west and became actively involved in other churches. In the 1980's we had calculated we had lost the equivalent of one full church of people in the two decades of the '60s and '70s.

The church in Moose Jaw had to cope with these changes and the effect it was having. Yet through it all there was growth and times of decline which seemed to give a strength to the congregation as we learned not to become complacent and trust in ourselves but we had to continually put our trust in the Lord.

We can see the various movements in society and in the church in general, the "Hippie's", the "Jesus People" and other social movements led to trying times and soul searching by God's people.

The effect on the church had a positive aspect as all this led into greater times of opportunity and not one of doom and gloom. The "May 24th Rallies" helped to focus the church into new areas of unplowed ground. The youth and the older members of the church found common ground and helped to close the "Generation Gap. The result was a close knit church family, when you get the youth, middle age and the grampas and grammas working in the dish pan together you build relationships, strengths and commitments. The "Modern Church" of today should take note and get back to the basics of Christian human relationships, because all ages can find common ground and be involved to the good of all in whatever they turn their energy to.

In some areas we can see the early church zeal waning to some degree and yet many programs were embarked upon with success, especially in the area of the Sunday School. We found that by keeping the Sunday School and youth ministries strong it had a definite bearing on the congregation as a whole, success begets success.

In recent years the church has become weak in its commitment to unified corporate prayer. In times past the prayer room was a very important and busy place in the life of the church, this is not to say that there is no prayer ministry in the church, there is but not with the fervency and commitment there once was.

Looking at our past history we see the Lord's Holy Spirit moving upon people and a revival spirit tugging at their hearts which caused them to seek the Lord on their knees. The travailing prayers of the past generations has brought us to where we are today, may the future generations find us equally as faithful.

The wind of the Holy Spirit is beginning to blow across our land once again, there are those, in whom God is planting a hunger for a closer, deeper walk with the Lord. There is a reaching out and an experiencing a freshness of the Lord's touch on lives. We are becoming aware of the Toronto Vineyard Church and the "Toronto Blessing" that is impacting Christian lives, whether they be of foreign or Canadian descent, lives are being touched and changed.

In the revivals and moves of God in times past there were cries of wildfire, emotionalism, fanaticism, heresy and ridicule along with outright attack by those in opposition. Nominal clergymen warned their congregations to shun such goings on, which only aroused their curiosity. They attended revival meetings and were caught in the Gospel net. Those same people became the stalwart pillars of the Apostolic Church, which today we look at with great respect, because they left a Godly heritage for us. The Blizzards, Taubers, Nobles, McCibbons, Bellamys, Freemans, Hemings, Hudsons, Johnsons, Halls, just to name a few who have left behind a solid legacy of faithfulness, we who have come behind have indeed been blessed, God is faithful.

History has a penchant for repeating itself, the only difference is that today with the high tech media more people can be reached with the Gospel of Christ and the backlash of opposition will be quicker to be heard, but Christ's message will be heard and lives will be changed.

The last days of this "Age of Grace" are indeed at hand, days of great opportunity. Let us not let them slip through our hands. Having taken a glimpse at the past of our church and seeing what God has done and is continuing to do, let us put our hand to the plow and now looking ahead let us till, plant, sow and be ready to reap the harvest.

Christ's plan for his Bride, the Church, is on target, on time, let us not miss by default what the Lord may have in store for us!

Submitted by
Ken Huckabay
Sept.8, 1996

Note: For more detailed information see the following:

- (1) "Our Apostolic Heritage" By Robert Larden, an official history of the A.C.O.P.
- (2) "Apostolic Sunday School, Moose Jaw" By E.E.Hudgin, The Early Years To 1990
- (3) "Hillcrest Apostolic Church, Moose Jaw" By E.E.Hudgin

- (4) "Apostolic Origins" The spreading flame. By Alice Joyce Jorgenson
- (5) "Letters Of Patent" The charter of the A.C.O.P. Inc. Oct,25,1921.
P.Peletier, Acting Under-Secretary Of State Ottawa, Ont. The Dominion of Canada.
- (6) "The Collected Memories Of Evelyn Spicer" March 1,1988. "Old Guard School"
- (7) "Old Guard School: The Beginning" From the Forge family recollections.
By Dorothy Francis (nee Forge)
Marguerite Maynard (nee Forge)
Hazel Forge (nee Roset)

Forge Family Recollections

From the Forge Recollections: Dorothy Francis (Nee Forge)
Marguerite Maynard (Nee Forge)
Hazel Forge (Nee Roset)
Sept ,4, 1996

"Old Guard School: The Beginning."

Bro. Dawson came out to Old Guard School House in answer to Mrs. Glenn's prayer. Mr. and Mrs. Glenn lived in the Old Guard district and she had come to know the Lord and prayed for seven years for revival in the district. There was a real move of God. The Forge family, George Spicer family, Francis family, Earl Brawdy family, Bert Davis, Ted Davis, Culbertsons and Kerfoots all accepted the Lord.

Regular Sunday afternoon services were held in the school with Bro. Dawson. The McGibbon's girls who are now our own Phyllis Gregor and Dorothy McWilliams supplied special music. Every time we met it was prayer time... "on our knees". The young men had a quartet and a orchestra and would assist in the services in Rouleau, Edgehill School, and Parkbeg. It was at one of these meetings Dorothy Doig accepted the Lord and came into Moose Jaw to the Apostolic Church to be baptized in water.

We started going to the church in Moose Jaw the first Sunday of every month for Communion service, otherwise our services were held in homes in the district during the winter months, and back to the Old Guard School during the summer months.

During the summers of 1932, 1933, 1934, 1937 we had camp meetings in Spicer's Grove, situated on the Moose Jaw River near the Spicer farm.

In the mid 1940's we started Sunday School in the Old Guard School, Sunday afternoons. That was when the Charlie Lewis's and Hugh Lewis's and Bill McWilliams's joined us. Pastors were Bro. Dawson, Bro. McRae, Bro. Lorne Pritchard, and Bro. Dan Breen. We discontinued services at the Old Guard School in 1959 under Bro. Breen and the people came to Moose Jaw for Services.

During the era of Bro. Dawson at the church in Moose Jaw, they had services every night, two services every Sunday with Sunday school in the afternoon. The services were long and prayer meetings lasted till midnight or later. Parents brought their children who often slept on the floor. Dress code was strict; ladies had to wear hats in church, long sleeves, skirts below the knee, very little jewelry was worn and no nail polish. No lady could be on the platform without a hat. The men wore suits and ties.

At this time the services were held in an old theatre which is now called the Mini theatre. We then moved across the street to another theatre, which is now called the Dutch Bakery.

Mr. Copeland came from Regina and had choir practice at Mrs. Alcock's home. The choir sang Sundays and also on the radio broadcast, "Golden Memories". Orchestra practice was held at the Dempster Hemming Sr. home.

We had a lot of evangelistic meetings with special evangelists. Rev Turvey, Rev Batke, Rev William Booth-Clibborn, Rev William Philips, Rev Henry Charles Sweet, Rev Austring, the McCall sisters, Bernice Gerard. These meetings would last several weeks, services were very long but no one complained, we just took it for granted. That was church.

At this time there was no such thing as receipts for church offerings, there was no board of deacons, the pastor was in control of everything. When the church on Hochelaga Street was built there was a lot of volunteer work done by people of the church, homes were opened and meals served to out of town helpers.

The May 24 Rallies were well attended and young people came from all over the province. Many young hearts were touched, many lasting influences for God were made, many of those young people are in God's work to this very day.

The families of many of those early adherents are still among us and are serving the Lord. God has been so faithful, the effect of those early prayer meetings and of those who were members of our church who prayed is still being felt among us today.

MAY THOSE WHO COME BEHIND US FIND US FAITHFUL!

Many who had their beginning in the Moose Jaw Apostolic Church have been, and are now in active ministry all over our country and all over the world as ministers, laymen, teachers, evangelists etc.

The Sunday morning services were geared to the Christians for instruction in the word, for growth in the Lord, for testimonies, and for worship of our Lord. The evening services were very well attended and were very evangelistic. This was the service of outreach, a lively orchestra, special music and good singing were the main attractions that reached the unsaved when the word of God was preached.

God is faithful!

Hazel Forge

Sept 4, 1996

Typewritten from a hand written
manuscript by K. A. Huckabay
Sept 7, 1996.

**The collected memories of Evelyn Spicer March 1, 1988.
"Old Guard Country School Services"**

Rev. Robert Dawson of the Moose Jaw Apostolic Church began services on Sunday afternoon, in the Old Guard School, 16 miles south east of the city of Moose Jaw. This was in response to the invitation by a farmer, Isaac Glenn and his wife May, in the spring of 1931.

The Glenn's had been saved in 1924 in Moose Jaw under the ministry of Rev. O. J. Lovik, and Isaac (Glen) was completely healed of diabetes. His wife May prayed for 7 years for the whole community, till she was led by the Lord to arrange Gospel services in Old Guard School. Then they invited all the neighbors to the services.

Almost everyone came, and between 45 ~ 50 were saved. In the '30s, many whole families came to the Lord, praise God. Many were filled with the Holy Spirit, and many were healed. The love of God was shed abroad in all our hearts for Him, and for one another, and still is to this day. Praise and thank the Lord:

Children and grandchildren of those saved then are serving the Lord today, some are pastors or pastors wives, many are deacons, (Phil and Gary Lewis) Sunday school teachers, Norman Forge, Betty Armbruster, Maida (Nee Spicer) Calderwood, Dorothy Francis, George and Evelyn Spicer.

Vacation Bible Schools were held at Old Guard School and very many children received Jesus as their Saviour, thank God.

Soon Rev. Dawson began Friday night Bible Study and prayer meetings held in the homes, which were a real blessing to us all. Also, Bro. Dawson had camp meetings, in 1932, '33, '34, and '37, when many new folks came and heard the Gospel. Bro. Austring was the camp manager. Speaker's Bro's C.S. Currie, ('32), Erickson ('33), Turvey ('34), Batke ('37), Jean and Velma McCall sang.

When Bro. Dawson retired in 1948, Rev. E. L. McRae came to pastor at Moose Jaw and Old Guard School, and we all loved him and his wife so much.

In 1956 Rev. Lorne Pritchard became our pastor, and for 3 years in Moose Jaw Apostolic Church, and out at Old Guard, his anointed teaching edified and blessed us all. By then we were attending the Moose Jaw services on Sundays, A.M. and P.M, and our Sunday afternoon and Friday night services in the country. During his last year in Moose Jaw, Brother Pritchard taught during the week at Eston F.G.B.I, and then drove back to Moose Jaw to minister here on the week ends, then he resigned as pastor to serve full time at the Bible School.

Rev. Daniel Breen became our pastor at Moose Jaw and Old Guard, in 1959. By this time since no new folks were coming to Old Guard, and practically everyone attending Old Guard services, attended the Moose Jaw services too, the services at Old Guard were discontinued, and then Brother Breen could visit sick and hurting people on Sunday afternoons, as he longed to do.

We do thank our gracious Lord for the prayer ministry He gave to Mrs. May Glenn to wake and rise at 3 or 4 every morning and to intercede 7 years for the whole community to be saved. Thank God for His wonderful answers to her prayers! "He is not willing that any should perish, but that all should come to repentance,(2 Peter 3:9.) Thank and praise God!

We are all so thankful for each one of our four Spirit led Pastors, who came out to Old Guard so faithfully, to shepherd the Lord's flock for Him and to win others to Him.

Thank God!
Evelyn Spicer
March 1,1988

Typewritten by K. A. Huckabay from a
hand written memoir,Sept.6,1996

AN EARLY HISTORY by Eva Hudgin

It seems that there are no records of the early years of the church available and we rely for information on what the early adherents have told us. The church in Moose Jaw originated when an obedient servant of the Lord¹ Evangelist O. J. Lovik, came to the city in 1923 and conducted a revival campaign at the Sherman Theatre on Main Street, one-half block north of the C.P.R. station. The meetings lasted for a few months and the Lord confirmed His Word by saving many that came. There were healings and many were filled with the Spirit. The new believers continued to meet in rented premises at 29-31 High Street West.

In the fall of 1923 Brother Frank Small came from Winnipeg for a series of meetings which were greatly blessed of the Lord.

The following spring, in obedience to a call from the Lord, Brother Robert Dawson, proprietor of a Men's Clothing Store in Regina, came to Moose Jaw to shepherd the growing family of believers. He managed without a board and kept close control over all areas of the church. He placed much emphasis on evangelism and invited many well-known evangelists of that time to come for meetings which would sometimes last for two, three or four weeks. We are told that there were services every night in the early years and people were eager to come, not wanting to miss what was happening.

In the late twenties the church moved to the Savoy Theatre location at 24 High Street East. This address for the Moose Jaw Apostolic Temple is shown first in the 1928 City Directory.

THIRTIES AND FORTIES

The "Apostolic Hour" radio broadcast sent the gospel message forth to the community and surrounding areas. A choir under the direction of Brother W.G. Copeland, who came from his home in Regina for practices, ministered on the broadcasts. There was a "Gospel Singers" group from the Temple which sang on "Golden Memories", a Sunday afternoon radio program sponsored by the Army and Navy Department Store.

Pastor Dawson started services at the Old Guard School in the Tilney district in 1931 and camp meetings in that area soon after. Many people of that neighborhood were saved and filled with the Spirit. These believers held their own services and Sunday School at the Old Guard School but would come to the Apostolic Temple in Moose Jaw the first Sunday of each month for the communion service.

In the mid-thirties the congregation moved again, this time across the street to premises at 23 High Street East, which had been vacated by the Leader-Post. One of the brothers remembers carrying seats across to the new location in the winter time. The 23 High Street address for the church is shown first in the 1935 City Directory.

Sunday School classes were commenced in the early thirties. Although facilities were limited at the Savoy Theatre location, some adherents remember being in Brother Priddle's boy's class at that address. Following the move in 1934-1935 the Sunday School had more room for development. There were classes for children and an adult Bible class. Children's church was conducted on Saturday afternoons. For many years Sunday School was held in the afternoon at two o'clock until about 1950.

As the work developed, the years rolled by and on October 3, 1948 there was a farewell service for Pastor and Mrs. Dawson who had served for over twenty-four years at the Apostolic Temple. The same day Rev. E. L. McRae was inducted as Pastor. The Dawson's retired to Calgary in March, 1950.

FIFTIES (Terms of Rev. E. L. McRae and Rev. L. O. Pritchard)

Pastor McRae was assisted in the administration of the church by a board of deacons and a church treasurer. As the work of the church continued to mount, Brother Elmer Kurtz came to assist him and was inducted in January 1952. Three years later Brother Louis Peskett was inducted as Associate Pastor.

During this period there were two services on Sunday, a Tuesday night Bible study, Thursday night prayer meeting, and a Young People's service on Friday night. Attendance was good, especially Sunday mornings when the church would be full. Time was given for testimonies and prayer. Following the evening services, the congregation would proceed to the prayer room in the basement. This was where many times people received the Gift of the Holy Ghost. There was prayer for those who were seeking this experience.

There was a Missionary Convention each fall with usually three speakers who were either laymen or missionaries and promoted the cause of missions. Money was raised for missions. Missionaries visited the church on deputation, some going to the mission field for the first time. Some of these were: William & Mrs. Deverill, Margaret Hogg, George Schalm, Margaret Baker, Jock & Grayce Wallace, Ethel Prosser, Jack & Margaret Gordon, Jennie Swannel, George & Yvonne Neilsen, Verna Currie & Shirley Anderson, Elizabeth Steeves, Sisters Mitchell & Maynard, Irene Ashley, Albert Roberts, Stan & Phyllis King, Brother C.S. & Mrs. Currie.

The women of the church had home prayer meetings. As well there was a "Gospel Workers" group who helped missionaries by prayer, food parcels and gifts of money. A single working girls sewing circle called "Mission Maids" was formed about 1950 with Sister Marion Heming as the first leader.

Youth were encouraged to participate in the Friday evening services by speaking, ministering in song or on instruments. A leader was chosen 'elected from the among them annually. Each spring there was a Youth Rally and young people from other churches of the fellowship were invited to attend. Guest speakers at the first such rallies were Brothers George Schalm, Irvin Ellis, Lorne Pritchard, Art Sheppard, Wilbert Crowder, and Les Pritchard. For a time groups from the church would go to neighboring towns to witness and/or give out tracts.

The "Apostolic Hour" broadcast was discontinued in the fall of 1949, and the "Gospel Singers" ministered over the air for the last time in February 1951. A few years later Rev. John Dutz and his wife, Pearl, of the assembly started the "Twilight Gospel Hour" which was aired over CHAB, Moose Jaw, on Sunday evenings.

Attendance at meetings was growing and Sunday School attendance was also rising as new classes were being added each year. Average attendance in 1952 was 53 with a record high of 71. Four years later, in 1956, average attendance for the year was 133 and the record high 160. Classes were very congested and could not be divided because of lack of rooms. At the annual meeting in April 1956 the congregation approved the building of a new church.

All three Pastors resigned in 1956 and left the city, the McRae family following their farewell on April 30, Louis & Shirley Peskett in July following D.V.B.S., and the Elmer Kurtz family in early September. Brother Kurtz had been Superintendent of the Sunday School while he was in Moose Jaw. The vacancy was filled by one of the staff, Ralph Parr, on a temporary basis.

Brother L. O. Pritchard came to Moose Jaw to become Pastor of the Apostolic Temple during a very busy transition period. He was very involved in a teaching ministry at F.G.B.I., Eston, as well as his pastoral services at the Temple and a Sunday afternoon meeting at the Old Guard School, Tilney. It was necessary to have several relief pastors come for periods of time to help with the work. Substitute pastors who came to relieve him were Gillis Killam, Robert Larden, Clifton Mitchell, Irvin Ellis, Art Sheppard, Jack Blizzard and Ernie Siggelkow.

Property for the new church was purchased in August from Henry Evans, the florist, and the new building was started in October with much of the construction being done by volunteers. By the following spring the building was ready for occupancy. Former Pastor E. L. McRae laid the cornerstone. At the first service on April 28 the dedication was by A.C.O.P. Moderator G. A. Batke. Evangelist Paul Lowenberg was guest speaker. He remained at the Temple for a week of meetings.

The first baptismal service in the new building was on June 23, 1957 when eleven candidates were immersed in the name of Jesus. In the fall of the year the Lord poured out His blessing and a number received the infilling of the Spirit.

The following year the church hosted the A.C.O.P. Annual Conference, and cooperated in the "Ivor Powell Mission" in September.

There was a Sunday School Convention from October 24 to 26, 1957, with Brothers Louis Peskett, Irving Gillett, Clifton Mitchell and Wilbert Crowder. The staff felt this was very helpful and profitable. Following the convention Dietz pins for attendance, permanent record cards, etc. were started. Because there would be additional work, a second secretary started in January 1958.

A Sunday School library was started with Vera Blizzard as first librarian. The Married Couples Club purchased the first books. The library eventually became the church library.

Church services were continued much the same as under Pastor McRae. There was a missionary convention each fall, some -guest speakers being Sisters Sieker & Hunt, Stan King, Jock Wallace, Fred Assman, Phil Davies, Armiem Hildebrandt, Eldon Johnson. Guest speakers at the May youth rallies were Em Baxter, Glen McLean and Frank Kosick.

The Thursday night prayer meeting was abolished and prayer was combined with Bible study on Tuesday nights, the meeting being called "Prayer Service". This was started on a trial basis.

At one time in the late fifties, Cradle Roll Superintendent Ruth Tauber reported that there were forty babies on the cradle roll at Christmas time and each one was given a little gift.

The idea of having members of the assembly sponsor needy children to attend Kedleston Children's Camp was considered for the first time, and this became the practice each year.

Marjorie McDermid who became church secretary early in 1958 started a service for the mentally handicapped at the Training School south of Moose Jaw.

Attendance in Sunday School rose from 133 in 1956, to 175 in 1957, to 198 in 1958, to 203 in 1959. (These are averages for the year.)

There was a farewell for the Pritchard family on August 31, 1959. Brother Pritchard had become Principal of Full Gospel Bible Institute, Eston.

SIXTIES (Rev. D. W. Breen)

The sixties were a very eventful decade in the history of the church and saw good public relations established in the community. Pastor Breen arrived in September 1959. The manse adjacent to the church, which was to become home to him and his family, was built and dedicated early in 1960.

Radio: The "Sunset Gospel Hour" was taken over by Pastor Breen on December 1, 1961 and the name was changed to "Temple Time". This broadcast was to prove an outreach to the community throughout the sixties and on into the seventies.

Missions: Support of the George Neilsen family in India was approved at the annual meeting in January 1962. The Sunday School assumed responsibility for \$50.00 monthly towards education of the Neilsen children. In May 1963 Brother Les Pritchard presented the need for a Bible School in India to the assembly and \$6000.00 was raised for that purpose.

In 1964 the church sponsored Dennice Bond as a children's worker under Rev. and Mrs. Joseph Matson in Formosa. She was commissioned at a service in February and left for the mission field in March. When later she married David Matson, the church took on the support of the young couple.

Fall missionary conventions were continued and occasionally these were of one week duration. In 1962 there was a convention in the spring as well as in the fall. Many missionaries visited the church on furlough or on deputation to speak and show slides.

A.L.M.F. Sister Evelyn Spicer was elected first Dominion President at the 1959 A.C.O.P. Convention. The monthly "Harvest Time" newsletter was done in Moose Jaw until Sister Spicer resigned in February 1966. The A.L.M.F. book, address lists and labels were sent to Elsie White, the new Dominion President.

At a "Gospel Workers" meeting in September 1960, four zone groups were started with each group having its own President, and Sister Breen was President of the combined groups. The "Mission Maids" (single working girls) continued as a separate group until 1964 when they disbanded and joined other groups.

Youth: There was a Youth Leader and Executive elected each fall. Youth participated in Friday "Young People's" services, which were attended also by adults and families. There was good attendance at the annual May rallies. For a time there was lively competition between quiz teams at the rallies. Guest ministries included the Ellison family, Rev. John Francis, Art Sheppard, Les Pritchard, Glen McLean, Irvin Ellis, Lyndon Fairhurst, the Forseth Team, and the Dominionaires.

Children: A Boys Brigade was started early in the sixties followed by a Pioneer Girls Club in 1965. The Sunday School had its last D.V.B.S. in 1960 when Jim & Flo Arneson, Norman Walker and Billy Calderwood assisted local staff. In 1961 "Easter Happy Hour" was started with Clifton & Inez Mitchell in charge. It was felt that this was just as effective as D.V.B.S. and involved less time and effort. "Easter Happy Hour" became an annual promotion. Perhaps the peak year was in 1964 when 549 children were enrolled and 526 attended on Friday. That year Willard Mitchell was in charge and was assisted by Clifton Mitchell, Hazel Brisco, Norman Walker and local staff.

There were spring campaigns such as "Count for Christ", "Sailing for Christ", etc. These were usually of four weeks duration before or after Easter. There was a shorter promotional event for about three evenings in September, such as "Twilight Bible Hour", etc.

In 1962 the Sunday School started a scholarship fund to assist students attending Bible School for the first time by paying a portion of their tuition fees. Fifteen youth of the assembly were helped in this way during the sixties.

A bus was purchased to transport children to and from Sunday School. The first run was made on Promotion Sunday, September 26, 1965. Peak years for attendance were the first five years after the move to 50 Hochelaga St. E. A decline followed but not a serious one.

Services at the Old Guard School were discontinued about 1960.

The church cooperated in the city-wide "Barry Moore Crusade" of 1960 and the "Campbell-Reese Meetings" of 1969. The Moose Jaw Assembly hosted the A.C.O.P. Annual Conferences of 1961 and 1967. The name of the church had been unofficially changed to "Apostolic Gospel Temple."

The Temple family enjoyed the ministry of various individuals and teams such as Leonard Ravenhill, Jack Whitesell, the Sheppard Party, Kroeze Team, C. M. Ward, the Forseth Team, Don Gossett, Spellman Party, Danny Moe, Ted & Hazel Silva, Einar Waermo, James Trio, Danny Straza, Les Pritchard, John Foster.

In January 1966 Pastor Breen went on a five-week evangelistic tour to British Columbia and the States, and in 1967 he undertook a world tour to visit the mission fields. Besides vacation relief help, Pastor Breen was assisted by apprentice Bill Taylor in the summer of 1967, and for all of 1969 by Mel Mullen. His farewell at the Sportsman Centre on October 1, 1970 was attended by about four hundred well-wishers.

EARLY SEVENTIES (Rev. G. W. Neilsen)

Pastor G. W. Neilsen's induction took place October 25, 1970 with Brother Lorne Pritchard present. The Kroeze Team ministered the rest of the week. Brother Neilsen's first message was at a Friday Family Service.

Plans for a senior citizens high-rise East of the church were already underway when the Neilsens arrived in Moose Jaw. During his time as pastor, Brother Neilsen was very involved in meetings and negotiations for this 11-storey, 93-suite structure which came to be known as "Temple Towers". The sod was turned on October 19, 1972 and the building was opened for occupancy February 1, 1974. The official opening on October 16 took place four months after the Neilsen family left the city.

The first cantata "Night of Miracles" was presented at the church in December~1970 and was then taken to Assiniboia and Swift Current. The 36-voice choir was directed by Phil Johnson. The "Glory of Easter" followed in the spring. Cantatas became yearly performances. There was also a good size orchestra under direction of Babe Heming.

Pastor Neilsen introduced cottage prayer meetings in January 1971. For one week there were gatherings in four homes each evening in different areas of the city with a leader in charge at each home. These became annual times of devotion, prayer and fellowship.

Missionary conventions were in the spring and usually lasted for one week. Missionaries who spoke and/or showed slides were Marg Baker & June Ward, Bill Bettschen, Elwood McLean, Marvin Fast, Linda Nagel, Albert & Verna Roberts, Shirley Anderson, Brother & Sister Aki Mizuno of Japan. The church continued to support the Matson family in Taiwan. In 1973 the Sunday School commenced paying \$300.00 twice a year towards education of Lynette Matson who had started to school. Early in 1972 assistance was started to the Hudson Bay Mission for outreach to Natives by an amount of \$30.00 monthly. As well \$100.00 was being sent each month for literature work in India, and \$100.00 monthly to A.C.O.P. and to F.G.B.I.

Youth of the assembly were showing an interest in learning God's Word. There were six first-year students who went to Bible School in 1971, three in 1972, and five in 1973, a total of fourteen in three years. Youth rallies were continued in May. Speakers were Rev. J. D. Francis, Merv Switzer with Golden Heirs, Wes & Bev Schindel, and Elwood McLean. A "Life of Christ" film series at Friday "Family Services" ran from November 1973 to March 1974.

October 1971 saw the beginning of services at the Central Park Lodge on South Hill (now known as Extendicare). Another first was a Christmas Dinner for Senior Saints of the assembly in 1972 followed by a program in which they took part. CHAB broadcast a few Sunday morning services.

While Brother Neilsen was in India for August of 1972, Dan MacNaughton was relief pastor and continued to assist until the following September. He was ordained at the 1971 A.C.O.P. Conference which was held in Moose Jaw.

The church participated in the city-wide "Sutera Crusade" which lasted for two weeks in December 1971. Another big event was the 50th Anniversary celebration of the church from November 9 to 12, 1973. Many former adherents returned for the occasion. Guest speaker was Daniel W. Breen who had become the A.C.O.P. Moderator.

Following the farewell for the Neilsen family on June 23, 1974, the church remained without a pastor for five months. Brother Denzil Fenn came for about six Sundays in the summer. There were others who ministered, some being candidates for the pastoral position.

1975 to 1982 (Rev. [†] O. Kurtz)

Pastor Kurtz ministered first on November 17, 1974. Present for his induction December 1, were Rev. Robert Larden, Mayor Herb Taylor, and Brother Mel McEwen of Regina. This was the beginning of a fruitful ministry.

The "Temple Time" half-hour broadcast on Sundays continued to be aired over CHAB with the time being changed on March 2, 1975 from 6:15 P.M. to 9:30 A.M. Response to the programs was encouraging. However, due to changes in CHAB policy, the Board of Deacons terminated the program September 24, 1978.

The church was supporting the Matson family in Taiwan during this period. A vehicle was purchased for their use in 1977 at a cost of \$5,350.00. The Sunday School continued support towards education of the Matson children.

In 1975 the furlough account for Jim and Doris Lapka was started. Danny Hogg (Israel) received \$900.00 in 1976 and again in 1977. The donation to India for literature was increased to \$200.00 a month in 1976 and to \$300.00 a month in 1978. As well at this time two Supervisors of printing in India were each being paid \$480.00 annually. The donation of \$360.00 annually for Native outreach at Hudson Bay was continued from 1975 to 1978 inclusive.

A Youth Pastor was added to the Temple staff in June 1977 when Gary and Shelly Langerud commenced their ministry. A Youth Sponsor and Youth Executive were elected in 1978 and the Friday night service plan was revised, the first Friday of each month to be for "Family Service", the remaining Friday evenings to be for youth activities and outreach. In 1979, because of an influx of young people, it was necessary to divide the youth into three age groups with a leader for each group. May youth rallies were held from 1975 to 1978, guest speakers being Glen Forestberg, Dave Iverson, Elwood McLean and Bob Kurtz. Following evaluation and prayer in 1979 the rallies were discontinued. Gary Langerud was ordained at the 1979 A.C.O.P. Conference and continued his ministry at the Temple until March 1982. He was succeeded by Rick and Cherie Campos who came from Kerrobert in April.

In March 1978 a "Missions of Mercy" program was launched. There was ministry to five areas of human need with support by 24-hour prayer chains called "Saints on Standby". The new program was used of the Lord to bring new people into the church. A "New Converts Class", under direction of Pastor Kurtz, gave instruction in basic Bible doctrines. Attendance at the 9-10 week course was between 12 and 20. There was an increasing number of water baptisms.

Sunday School: From 1975 to 1982 inclusive, money from the "Scholarship Fund" was used to assist twenty-four first year students to Bible School. As well assistance was given to a student from Africa in 1974 when there were no first year students from the Temple. The name of the fund was changed to "Christian Education Fund" in 1981.

At the 1976 annual meeting approval was given for two new buses and these were put into use on Easter Sunday. During these years outside help for "Easter Happy Hour" included Russ Flynn, Wilbert Crowder, Scott & Marci Crosby, Art & Betty Quist, and Harold Field. In 1982 there was no "Easter Happy Hour" for the first time in twenty years. An excellent performance of "The Music Machine" gave the Sunday School a good start in September 1981. The following September the "Kids Praise Musicale" was equally successful. Sunday School attendance was steadily rising. Active enrollment was over 300 throughout 1981 and 1982 and at times reached 330. The record high average monthly attendance was 260 in September 1982.

Other programs in operation at the Temple were Boys and Girls Clubs, four Social Committees that took turns serving and providing food for social events, a Mens Fellowship that met occasionally, four A.L.M.F. groups, Self-Denial Project (supported by some adherents since first introduced by Sisters Mitchell & Maynard in September 1966), Wednesday afternoon service at Valley View Centre, Children's Church.

In the fall of 1977 the church participated with other churches in the "New Life" campaign. The "Science and Bible" seminar was presented at the St. Andrew's Church by Brothers Glen McLean and Roger Oakland November 14 to 17, 1982. There was also a seminar by Brother Dan Moe in November 1981.

The Temple Family enjoyed the ministry of Evangelist Ron Wahlrope, "Big Bill" Matthews of Texas, "The Believers", Dave Iverson, Frank Kosick, Wes Schindel, "The Singing Edwards", Ed & Mable Funk, Ed Doverspike and his "True Spirit Singers", David Cook, and Jack Whitesell.

As the church family increased in numbers, facilities in almost every area of the building were inadequate. In 1979 the main floor of the manse was converted into administration offices and the basement area into Sunday School facilities for the Youth Department. An Expansion Committee explored ways and means to make more room available. At first they proposed erecting an extension to the existing building. This did not materialize. At a special in April 1978 the assembly voted 97% in favour of church expansion and later approved preliminary plans. It was not until three years later that property was acquired at 1550 Main Street North. The sod was turned April 12, 1981. By fall of the following year the building was being bricked. The tower was put in place before work was discontinued for the winter of 1982-1983.

Pastoral Staff: F.G.B.I. students Doug & LaVonne Byron came for summer ministry in 1975. First Youth Pastor, Gary Langerud and his wife Shelly, commenced in June 1977. In September 1979 Rev. Mike Konowal was engaged as Visitation Pastor. His ministry was much appreciated from that time and throughout 1980. It was with regret that he relinquished his position early in 1981 because of physical illness and confinement. Brother Gary Langerud preached a farewell message Easter Sunday 1982. The induction of Rick and Cherie Campos took place April 25, 1982. They had come from Kerrobert to replace the Langeruds. A layman of the assembly, Don Emmerson, who had been assisting in pulpit and teaching ministry in 1982, came on staff as Assistant Pastor late in 1982.

Unfortunate circumstances led to the resignation of all three Pastors, as well as three members of the Deacon Board, in March 1983. There was a church split as many people left the assembly.

1983 to 1987 (Rev. R. B. Leavitt; Rev. G. Vaughn)

Following the church split in March 1983, the church was without a pastor for eight months. Although many people had left, all departments continued to function. Moderator D. W. Breen gave much strength and encouragement as he came a number of times to minister on Sundays and on one occasion to chair a special assembly meeting. Brother Robert Tauber came many times to minister and was a real blessing. Others came from F.G.B.I. for a Sunday or two, as well as candidates for the pastoral position. Tuesday Bible studies were carried on - Owen Scott taught a series in May; Randy Wengel taught in the summer; Eldon Johnson came for a time in the fall; and laymen of the assembly taught occasionally. Although the Youth Pastor had resigned, all youth leaders of the different age groups remained. Brother Ron Francis took over all leadership for a time and was succeeded by Randy Wengel.

There was a noon meal at the Heritage Inn on December 4, 1983 to welcome the Leavitt family. Brother Randy Leavitt had come from Nova Scotia to be Senior Pastor of the Assembly. His induction took place January 8, 1984. Present were Moderator D. W. Breen, Presbyter Owen Scott, and Mayor Lewry.

He began his ministry with lesson series - "Journey to Maturity" on Tuesday nights; "Portraits of God" Sunday mornings; and a mini-series "The Church in Four Dimensions".

Randy & Leslie Wengel continued helping with the youth until called to Winnipeg early in the year. They were succeeded by David and Rhonda Herrod who were engaged as Youth Pastor in June 1984. Following the announcement in July that the name of the church had been officially changed to "Hillcrest Apostolic Church", the youth took the name "Hillcrest Apostolic Youth" or "The H.A.Y. Team". There were approximately forty youth at year end.

1984 was a very stressful and unsettled time requiring much patience. The new building was nearing completion and preparations were being made to move. The Church of God who had purchased the property at 50 Hochelaga East wanted to move in by September. Final moving day for the Apostolic folk was August 29. It was necessary to have meetings in the Heritage Inn for a few weeks. The first Sunday in the new building was September 30 with Rev. Denzil Fenn as the guest speaker at the 3:00 P.M. opening service.

The first baptismal service in the new church took place January 20, 1985 when four teens and one junior were baptized. There was an evening series of messages on "Pentecost". Pastor Leavitt had the opportunity of a two-week expense-paid trip to Israel in February and the Board granted him leave. Youth Pastor David Herrod ministered in his absence. Preparations were made for the Dedication of the Church and this was an event to which former adherents were invited. The service on May 19, 1985 at 2:30 P.M. included Dedication by Rev. Wes Schindel, Moderator of A.C.O.P., prayer of Dedication by Rev. D. W. Breen, a solo by Gail Leavitt, and message by Rev. F. Kosick. About a week after the dedication the Leavitts left for the Maritimes to visit and to attend the A.C.O.P. Conference at Fredericton in June.

New programs underway at the church were Women's Ministries on Thursday mornings including Bible studies, crafts and exercise. Gail Leavitt was President. Tuesday evening Children's Church had been started with a team from B.B.C. in charge under supervision of Kathy Caragata. There was a round-the-clock prayer chain as well as the Wednesday morning prayer group. A Kids Kwire was directed by Barb Gregor.

Missionaries David and Dennice Matson arrived home in the summer of 1985 and came on staff at the church as Visitation Pastor. For a short time there were three pastors. David Herrod resigned and there was a farewell for the Herrods on September 1, 1985. A few weeks later the congregation were told of the resignation of Pastor Leavitt. Moderator Wes Schindel came for an assembly meeting in October and later to minister. Several pastors of the Fellowship ministered on Sundays for the next two months. Evangelist Gwyn Vaughn, who had been speaker at the South Saskatchewan District Conference in Regina, came to minister to a hurting church for December 1985 and January 1986. He was persuaded to stay for February and then for March. He agreed to be Pastor for one year commencing April 1, 1986.

During his term as pastor, Brother Vaughn spent much time setting up guidelines for the assembly - an up-to-date constitution, church policies, job descriptions, church membership (approved in 1973 but never put into practice), monthly meetings of Department Heads, monthly reports from Department Heads to the Pastor, etc. Elders were appointed to help in various areas, including visitation. Pastor Vaughn strongly recommended that Matsons come under A.C.O.P., so that prayer and financial support for them could be shared by other churches. In the fall the Matsons were freed of Visitation Pastor responsibilities and they commenced visiting other churches on deputation. They returned to Taiwan in July 1987. While at Moose Jaw Pastor Vaughn honoured the Lord by having a "Seed Blessing Breakfast" in the spring and a "Harvest Festival" in the fall. These were televised. His preaching and teaching ministry were very much appreciated.

The Sunday School had an "Easter Happy Hour" in 1983 conducted by the Anderson Team of Caronport. This team also presented "Antshillvania" in the fall. (There had been no regular Sunday School during July and August since 1980.) 1984 saw the last "Easter Happy Hour" in the old church with local staff in charge. The program was discontinued for the years 1985 to 1987. Following the church split there was a steady decline in the Sunday School. In 1984 the average active enrollment was 250 with average attendance for the year 170. In 1985 average active enrollment was 220 and average attendance for the year 151.

During the early eighties there were some changes in the A.L.M.F. groups. In 1981 a "Young Ladies Group" was started making five groups for a time. In the spring, of 1982 the "North-West Group" discontinued and a few members joined the "Central West Group" which then changed its name to "West Group". This left four groups functioning during the transition period. In April 1986 the "Young Ladies Group" disbanded. In the fall the "South Hill Group", which had suffered some loss as a result of the split, amalgamated with the "East Group", which had also lost several members who had been called home by the Lord. The amalgamated groups took the name "South-East Group". A Coordinator was appointed in April 1986.

In January 1987 Blair Butterfield came from Estevan to be Youth Pastor. His induction took place on the 11th. Activities at the church continued; baby dedications, pot luck meals after morning services once a month, a series "Healing Damaged Emotions" by Ginny Vaughn, a Department Head Fellowship at the Harwood Hotel, a fellowship evening for the David Matson family, a joint service with other churches on Good Friday, a joint service with Pastor Ed Kurtz's church in June with Rev. Gary Langerud as guest speaker, and finally a farewell, also in June, for Pastor Gwyn and Ginny Vaughn.

Again the church was without a Senior Pastor, this time for five months. During this period the church members and adherents enjoyed the ministry of several men of God - Rev. Brian Heaney; Rev. Wes Schindel; Rev. Darrel Lindsay of the Church of God; Rev. John Wharry and Rev. Doug Hiltz, both from Regina; Rev. Lloyd Raine of India; Rev. Cam Gillett of Stoughton; Rev. Gerald Nygren who was taking a course at B.B. C., Caronport; and Rev. Joseph Matson, Sr.

Rev. Cameron Gillett arrived in Moose Jaw and gave his first message as Senior Pastor of Hillcrest Apostolic Church on Sunday, November 22, 1987. His family came about the first of December. His induction took place on January 17, 1988, when A.C.O.P. Moderator Wesley Schindel was present for both services.

"hitherto hath the Lord helped us."

(This is far from being a complete history but I hope you will find it helpful.)

HILLCREST APOSTOLIC CHURCH - MOOSE JAW, SASK.

(PASTORAL STAFF)

1. PASTOR ROBERT E. DAWSON (24 years +) - Spring/1924 to Sept/1948.
The church was named "Apostolic Temple". During this 24-year period the church had three different locations, all on High Street.
2. PASTOR ELWOOD L. McRAE (7 yrs., 7 mos.) - Oct/1948 to April/1956.
ELMER KURTZ came in December 1951 to assist Pastor McRae and was inducted on January 6, 1952. LOUIS PESKETT was inducted as an Associate Pastor on December 4, 1955. All three Pastors left in 1956 - the McRae family after their farewell on April 30; Louis & Shirley Peskett following DVBS in July; and the Kurtz family in early September.
3. PASTOR LORNE O. PRITCHARD (3 years) - Fall/1956 to August 31/1959.
Pastor Pritchard was teaching at F.G.B.I., Eston, as well. Substitute pastors who came to relieve him (2 to 4 weeks at a time) were: Gillis Killam, Robert Larden, Clifton Mitchell, Irvin Ellis, Art Sheppard, Jack Blizzard and Ernie Siggelkow. During Pastor Pritchard's term a new church was constructed at 50 Hochelaga Street East. The first service in the new building was on April 28, 1957.
4. PASTOR DANIEL W. BREEN (11 years) - Sept/1959 to Sept. 30/1970.
During Pastor Breen's term BILL TAYLOR served as an intern from May to August 1967. MEL MULLEN assisted in pastoral ministry for all of 1969. The name of the church was changed, although not officially, to "Apostolic Gospel Temple".
5. PASTOR GEORGE W. NEILSEN (3 yrs., 8 mos.) - Oct. 25/1970 to June 23/1974.
During Pastor Neilsen's term a highrise for seniors "Temple Towers" was constructed on the lot East of the church. Pastor Neilsen was assisted by DAN MacNAUGHTON from August 1972 to September 1973. After Neilsen's left in June 1974 the church was without a pastor for five months, and DENZIL FENN was relief pastor for the summer.
6. PASTOR EDWARD O. KURTZ (8 yrs., 4 mos.) - Dec. 1/1974 to March 20/1983.
Pastor Kurtz was assisted by DOUG & LAVONNE BYRON from May to August, 1975. MIKE KONOWAL was Visitation Pastor for about a year starting in September, 1979. Youth Pastor GARY LANGERUD served from June 1977 to March 1982. His successor RICK CAMPOS was inducted on April 25, 1982. DON EMMERSON was Assistant Pastor for a few months to March 1983. A church split occurred in March 1983 when all three pastors resigned. The church was without a pastor for the next eight months, and was assisted mainly by Moderator D.W. BREEN, BOB TAUBER and A.B. MORTENSON.
7. PASTOR RANDY B. LEAVITT (1 yr., 9 mos.) - Dec. 4/1983 to Sept/1985.
Following the church split, RANDY WENGEL assisted with Bible studies and youth ministry until called to be Youth Pastor in Winnipeg early in 1984. DAVID & RHONDA HERROD arrived in June 1984 to be Youth Pastor and served

until September 1985. Missionary DAVID MATSON was Visitation Pastor while on furlough. During Pastor Leavitt's term the church family moved to the newly constructed building at 1550 Main Street North in September 1984. Services were held at the Heritage Inn for a few Sundays.

8. PASTOR GWYN VAUGHN (1 yr., 3 mos.) - April 1/1986 to June 21/1987.

Evangelist Gwyn Vaughn came to minister to a hurting church for December 1985 and January 1986. He was persuaded to stay for February and then for March. He agreed to be pastor for one year commencing April 1, 1986. Approval was given by the congregation at a meeting in March. In January 1987 BLAIR BUTTERFIELD commenced service as Youth Pastor. After Vaughns left in June 1987 the church was without a pastor for five months.

9. PASTOR CAMERON GILLETT (3 yrs., 6 mos.) - Nov. 22/1987 to May 19/1991.

Moderator Wes Schindel came for the induction service on January 17, 1988. Following a farewell for Blair Butterfield on May 22, 1988, RON STONE came to work with the youth for June, July & August. GREG PAULSON was the next Youth Pastor coming in September. He and Carla Osiowy of Grenfell were united in marriage on October 22. There was a farewell for Greg & Carla the following year on May 28, 1989. JERRY SCHUETZ came to be Youth Pastor in July 1989 and married Brenda Osiowy on January 13, 1990. Both Pastor Gillett and Pastor Schuetz resigned in the spring of 1991 due to problems in the church. Both families left in May.

10. INTERIM PASTOR ROBERT TAUBER (6 mos.) - Sept/1991 to Mar. 31/1992.

Pastor Tauber was invited by the District Presbyter and Church Board to be interim pastor to the end of 1991 on a part-time basis starting in September to be in Moose Jaw from Sunday to Tuesday, inclusive, each week. The invitation was extended for a further three months to the end of March 1992. For the last couple of months he came for Sunday and Monday of each week.

11. PASTOR ALLAN BUCHANAN

Deputy Moderator Merv Switzer and District Presbyter Murray Wright came for the induction service which was held June 7, 1992, at 3:00 P.M. in the afternoon. Pastor Allen Huckabay of Pangman was present also to lead in singing and worship.