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A History of the Northwest Washington Holiness Association and Camp Meeting: Ferndale, Washington - 1902-1952

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APPROVAL SHEET

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A HISTORY OF THE NORTHWEST WASHINGTON
HOLINESS ASSOCIATION AND CAMP MEETING
FERNDALE, WASHINGTON - 1902-1952

A Thesis
Presented to
the Faculty of the
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree of
Bachelor of Divinity

by
Wayne F. Kildall

May 1952

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CHAPTER I

THE STUDY AND DEFINITIONS OF TERMS USED

With the expanding of western frontiers of the United States came the pioneer missionaries and preachers. These preachers were men of God who feared not man nor beast, but preached the Gospel of Jesus Christ "to the uttermost part of the earth."

Among these fearless men were ministers of the Methodists, the Evangelical Association, and others who had pledged themselves to bring the message of scriptural holiness to the new and expanding area of the great Northwest.

I. THE STUDY

Statement about the study. From these churches came the call for the uniting of forces for the spreading of scriptural holiness or sanctification in the Northwest. An organization was formed, which later became the Northwest Washington Holiness Association, meeting for an annual camp meeting in the month of July. This organization has reached its fiftieth year and a record of its activities has not been recorded. All but one of those attending the first camp meeting have passed on to their eternal reward, and many more, that attended in the formative years of the organization, are no longer able to attend because of health or geographical inconveniences.

It had become necessary to begin work on such a history at once if an adequate account of the past work of this group was to be obtained.

The writer's intimate connection with this group through the formative years of his life challenged him to such an endeavor. The writer has attended the camp meeting since his earliest childhood days and is acquainted personally with much of the work and accomplishments which have been written in this history.

Importance of the study. One of the important reasons for the study is to place on record, in a systematically written form, the history of an organization that has played an important part in the establishment of Wesleyan-Arminian theology in the Northwest. Another importance of the study is the close connection that the Camp Meeting Movement of the National Holiness Association has had upon the local Association and the churches that teach and preach scriptural holiness in the Pacific Northwest.

This paper was written with several objectives in view. In the first place, the writer was challenged by Dr. Delbert R. Rose, Historian of the National Holiness Association. Dr. Rose presented the possibility, in the future, of a written history of the entire camp meeting movement of the National Holiness Association, taken from the results of

various histories of outstanding and representative holiness camps through-out the nation. These individual histories would be presented in the form of Theses by seminary students of various holiness seminaries in America.

Another important purpose was for the writer to gather a better knowledge of the American camp meeting movement and of the National Holiness Association of which he is a part. Many of the preachers, as well as the laity, of the traditional holiness denominations know little, if anything, of the background and growth of the holiness movement in the nation and of its expansion into the great Northwest area of the country.

A further purpose of the writer was to study the extent and the effect of the camp meeting movement as it reached the northwestern portion of the Oregon Territory in the late nineteenth and early twentieth centuries. The effect upon the individual and the extent of influence in the denominations was sought in the study. With the westward advance of the nineteenth century came the pioneer preachers, bringing with them the ideals and Christian principles upon which our country was founded. These fiery preachers, trail blazers of the faith, came preaching the whole counsel of God. The writer has attempted to point out the effects and the extent of the labors of these godly men.

Limitations of the study. Pastoral changes and death among the official membership of the organization in the last few years has been a large factor in limiting the amount of material available for a history of the Northwest Washington Holiness Association. The co-operation of those able to provide information has been most gratifying, especially those of the Methodist denomination.

II. DEFINITIONS OF TERMS USED

Scriptural Holiness or Entire Sanctification. In order to give a full view of the term "experience of holiness," the following terms are defined, using several authorities on the subject.

H. E. Jessop--By the teaching of Scriptural Holiness we mean the truth of Entire Sanctification as set forth in the broad teaching of the Word of God, interpreted sanely, sweetly, and intelligently by those who themselves possess the experience and have a clear grasp of its doctrine and implications.¹

Methodist Catechism--Sanctification is that act of divine grace whereby we are made holy.

Webster's Dictionary--to make free from sin; to cleanse from moral corruption and pollution.

Standard Dictionary--the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life.

¹ Harry E. Jessop, "Must Holiness Offend," The American Holiness Journal, 9:57, February, 1950.

Therefore, when we refer to these terms we mean the experience subsequent to regeneration whereby we are cleansed from all sin and equipped to serve the Lord Jesus Christ with the whole heart.²

Camp meeting movement. This was an institution which played a large part in the moulding of American Protestantism, especially Methodism. Camp meetings were open outdoor meetings, sometimes with a tabernacle building on the grounds. The subject of entire sanctification was made nearly as prominent as the conversion of sinners. In 1867 the camp meeting became a movement and under Rev. John S. Inskip became the movement for the promotion of Christian Holiness and later developed into the National Holiness Association.³

Whatcom County Holiness Association--Incorporated in the year 1904 in Bellingham, Washington, for the promotion of Scriptural Holiness and the advancement of the Kingdom of God through its individual members, calling them to a life of "holiness unto the Lord."

Northwest Washington Holiness Association. In 1926

² A. M. Hills, "Sanctification," The American Holiness Journal, 9:37, April, 1950.

³ W. McDonald and John E. Searles, Rev. John Inskip (Boston, Mass.: McDonald and Gill, 1885), p. 189.

the Whatcom County Holiness Association, a corporation, changed its name to the Northwest Washington Holiness Association. At that time the corporation name was not changed. The organizational name change was made in order to include the county organizations of the Greater Northwest area. All property and equipment of the Whatcom County Association was transferred to the Northwest Washington Holiness Association in 1926. The chief aim of the larger organization was the promotion of scriptural holiness through the annual Camp Meeting in July at Ferndale, Washington.

III. ORGANIZATION OF THE RESEARCH

In regard to research procedures, this thesis has been divided into nine chapters. The first three chapters have dealt with the background of the beginning of the Association. This included the camp meeting movement within the Methodist denomination and the Evangelical Association, as well as the National Camp Meeting Movement. This National movement was the forerunner of the National Holiness Association. There was also included the Methodist influence just prior to 1902, the year of the founding of the Whatcom County Holiness Camp-Meeting Association.

In the actual history of the Northwest Washington Association, the plan was to present its material and spiritual growth with special reference to the missionary movement

within this organization. In addition to this the history has been traced with special mention of interesting incidents, details and reference to outstanding leaders in its ranks.

Research has been limited primarily to records, promotional pamphlets of the Association and interviews of those connected with the history. This has been supplemented with letters and other materials pertinent to the thesis. Library references were used to present a historical setting for the organizational history. The loss of much material in these years of the history of the Ferndale organization has made it impossible to use many primary source materials. So, consequently, the writer has had to rely almost exclusively on secondary materials.

CHAPTER II

THE CAMP MEETING BECOMES A RELIGIOUS INSTITUTION, 1800 TO 1900

The nineteenth century saw the beginning of the Camp Meeting as an institution. This institution gave rise to one of the most effective methods of mass evangelism known in Protestant circles. Camp meeting revivals swept the Eastern portion of the United States in the early part of the nineteenth century in especially the Baptist, Presbyterian and Methodist Churches.

I. EARLIEST METHODIST INFLUENCES - 1800

The Methodists were instrumental in the early promotion of the camp meetings through-out the Eastern portion of the United States and moved Westward with the Westward expansion. The earliest account of a camp meeting was in 1800 in the Cumberland country of Kentucky and Tennessee with a Rev. McGee.

On one occasion in Logan county, July 1800, thousands came together from far and near, encamped in the woods for several days to hear the long-neglected gospel of Christ. This was the beginning of the camp meetings which have been so effective in the advancement of Christianity in the United States.¹

¹ Warren A. Candler, Great Revivals and the Great Republic (San Francisco: Lamar and Barton, Agents, 1924), p. 178.

Another minister, Rev. Barton Warren Stone, journeyed across Kentucky to witness God's work in the hearts of men. Conviction would come upon men, causing them to fall groaning to the earth. After as much as three hours of groanings deliverance would come. They would rise, shouting deliverance and then address the congregation in a truly impressive manner, telling them of the glorious works of God.²

The camp meeting played a great part in the evangelization of the middle and far West in the eighteenth and nineteenth centuries. Meeting houses were too small, so crowds assembled in the open air. The blessings of God and the tidings of these meetings were carried to every corner of the country and the fire of the Spirit spread in every direction as men's hearts were turned Godward.³

In the history of Methodism, the camp meeting has played a great part from the great Western revival onward, for several generations. The camp meeting became an ever increasing factor in spreading Methodism through-out the new territories. Within a few years, almost every presiding elder's district held such meetings, usually in the early fall of the year. Although begun by Presbyterians, it was soon left to

² Ibid., p. 179.

³ John Alfred Faulkner, The Methodists (New York: The Methodist Book Concern, 1913), p. 145.

the Methodists to carry it forward. Francis Asbury states that he had heard and seen the great results produced by them.⁴

Francis Asbury said, "We must attend to camp-meetings; they make our harvest time."⁵ In one district alone there were seventeen camp meetings in a one year period.

The evidence furnished by Bishop Asbury's "Journal" alone is sufficient to show the great importance of the Camp-meeting in frontier Methodism. There is, however, a great abundance of other contemporary evidence. This is doubtless one of the principal reasons why the camp meeting has been overemphasized. Many who have written of frontier religion have given chief attention to the spectacular and the unusual. They have assumed that the camp meeting represented about all there was of religious influence and activity in the West. Yet, as a matter of fact, the camp meeting was never recognized as an official Methodist institution.⁶

There never was any Methodist legislation concerning the camp meeting and the name "camp meeting" does not appear in any of the General Conference Journals. There were no rules to govern them, but there were camp meeting manuals in circulation at the time.⁷

In an editorial article in the Western Christian

⁴ William Warren Sweet, Methodism in American History (New York: Abingdon-Cokesbury Press, 1933), pp. 159-160.

⁵ William Warren Sweet, Revivalism in America (New York: Charles Scribner's Sons, 1944), p. 131.

⁶ Loc. cit.

⁷ Loc. cit.

Advocate (August 15, 1834) the following heads were discussed:

Best time to hold camp-meetings--last of July to last of September; place, where there is good water, dry ground, pleasant shade, agreeable woods for walking and recreation, timber for tent poles and fire wood and pasturage for horses; Entertainment to be provided for each individual before he arrives; Rules to be devised for regulating the temporal concerns; Civil Law to be strictly enforced, especially against selling liquor within a mile of the camp, and all hucksters to be driven from the grounds; Camp-meeting to be held less frequently--instead of one or more for each circuit each year, there should be only two or three for each district; Religious exercises--sermons short, especially when there are several in the course of the day----, no extravagant exercises of any kind and meetings should not be continued until late at night.⁸

The above statement indicates the extent of the movement and importance to the period. With Westward expansion, other denominations took up the camp meeting, using it to promote their evangelistic movement.

II. EVANGELICAL ASSOCIATION CAMPS IN WASHINGTON

In the period of the Methodist camp meeting movement of the Northwest Washington Territory, the Evangelical Association (a part of the present Evangelical United Brethren Church) promoted camp meetings through-out the state of Washington.

There were three recorded camp meetings of the Evangelical Association in 1895 in the Washington area. Presiding Elder, F. M. Fisher, held a camp meeting at Rockfort, Washington, near Spokane in 1895. Another camp meeting, with

⁸ Ibid., p. 132; Footnote from Western Christian Advocate (August 15, 1834).

Presiding Elder, Eldon N. Shupp, was held at Valley Ford, Washington, in June of 1895. Probably the most outstanding camp meeting was held in July of the same year at "Diamond Grove" near Spokane. A dance floor was erected for a July fourth celebration next to the camp. The result was that the rain sent the sinners to the camp meeting tent, where many of them were saved. The infidel proprietor of the dance said, "I will never butt up against the Lord Jesus Christ again. I lost \$35.00 in this operation."⁹

III. THE NATIONAL CAMP MEETING MOVEMENT

Although changes have come and the camp meeting movement has waned, we see the results of the camp meeting through the organization of the National Holiness Association, with the State and County auxiliaries carrying out the work of the camp meeting movement. The National Holiness Association, was organized as an inter-denominational society and was made up of churches stressing the fact, experience, and life of scriptural holiness. Through this organization and these churches, scriptural holiness is presented in an uncompromising manner. The Methodist Church still possesses the greatest number of laity and pastors promoting the cause

⁹ C. C. Poling, History of the Evangelical Church in Oregon and Washington 1864-1938 (Portland, Oregon: Loomis Printing Company, 1939), pp. 311-315.

of scriptural holiness through the channel of the National Holiness Association, formerly known as the National Association for the Promotion of Holiness.

Camp meetings for nearly a hundred years had been a work of the Methodists. On June 13, 1867, in Philadelphia, a group of ministers met. The results of that meeting of prayer led to the movement of the National Camp-meeting for the Promotion of Christian Holiness. The first national camp was held at Vineland, New Jersey, from July 17-26, 1867. The call went to all Christians irrespective of denominational ties. From July 17, 1867 to August 28, 1883, fifty-two National Camp-meetings were held. In June of 1882 a National Holiness Convention was held immediately preceding the camp meeting which called together brethren from all parts of the country and materially added to the interest of the camp-meeting. At this first convention, Rev. John S. Inskip was elected the president.¹⁰ Rev. William McDonald was elected president after the death of Rev. Inskip. In 1894 Dr. Charles J. Fowler was elected the third president. The same year the Association broadened its policy by becoming inter-denominational admitting both ministers and laity of any evangelical denomination as members.¹¹

¹⁰ W. McDonald and John E. Searles, Rev. John S. Inskip (Boston, Mass.: McDonald & Gill, 1885), p. 353.

¹¹ George Hughes, "The Beginning of the National Holiness Movement," Heart and Life, 6:10, July, 1917.

CHAPTER III

THE METHODIST INFLUENCE IN THE NORTHWEST PRIOR TO 1902

This chapter has been devoted to bringing to the attention of the reader the background out of which the Northwest Washington Association came. It has been pointed out that all of the early camp meetings and holiness camps have been influenced to a great extent by the "people called Methodists." So it was in this case.

It is impossible to separate Methodism from the holiness camp meeting in the Northwest and still gain a clear picture of the growth of the Northwest Washington Holiness Association. Methodism was the foundation for the camp meeting, later to be established at Ferndale, Washington. The Bible, its missions and its preaching were the stones upon which the builders worked.

I. METHODISM AND THE BIBLE

The Methodists, from their beginning as an organized church, have stressed Bible preaching as fundamental in the evangelization of the people of the world. Methodist pastors of the early West also stressed the Bible as the Word of God and basic for the Christian's rule of faith and practice.

Basic in the Bible teaching of these early pioneers were the Biblical doctrines of sin, repentance, justification, regeneration, and sanctification. The discipline of the

Church stated that God's design in raising up the Methodist branch of Christianity was to "aid in evangelizing the continent and to spread scriptural holiness over these lands."

These people did not "lobby" any doctrine, but held the Bible and all of its teachings as the only guide to the truth and to the salvation of the souls of men. It can be said that Methodism was raised to lead in the field of getting the Bible to the far West.

It was the story of the Indian's trip to St. Louis to get "the book of heaven" that encouraged these men of God to take "the Book" to the far West. The plea that a Puyallup chief of some Puget Sound Indians gave as they left the Indian agency, inspired a layman, William Walker of the Methodist Church, to start a mission work among the Indians to help them obtain "the Book."¹

Our people sent us to get the white man's Book of Heaven. You took us where they worship the Great Spirit with candles, but the Book was not there. You showed us the images of the good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. You made our feet heavy with the burden of gifts and our moccasins will grow old with carrying them. We are going back the long trail to our people. When we tell them, after one more snow, in the big council, that we did not bring the Book, no words will be spoken by our old men, nor by our young braves. One by one they will rise up and go out in silence. Our people will die in darkness and they will go on the long path to our hunting grounds. No white man will go with them, and no Book of heaven to make

¹ J. M. Canse, D.D., Pilgrim and Pioneer (New York: The Abingdon Press, 1930), pp. 27-28.

the way plain. We have no more words.²

The challenge came directly to the Methodists to send the "Book of Heaven" to these Indians, who walked without the light.

II. METHODISM AND ITS MISSIONS

With the challenge to take the "Book" West came the challenge to individuals to accept such a responsibility. Through the efforts of two men, Mr. Disoway, the father of Indian Missions, and Dr. Fisk of Wesleyan University, a young man with a martyr spirit was found, who later was to take the Book to the Indians. In April, 1833, during the New England Conference of the Methodist Episcopal Church, Bishop Elijah Hadding made a startling announcement and assignment: Missionary to the Flathead Indians, Jason Lee. It was learned that the Flatheads were in the region of the headwaters of the Columbia river.³

It was this man of God, Jason Lee, that opened up the West to the gospel, establishing missions in Oregon, Washington, and Idaho, bringing "the Book of Heaven" to the red men.

Jason Lee. This man was the earliest and greatest

² Ibid., p. 26.

³ Ibid., pp. 31-37.

Methodist camp meeting speaker of his denomination in this Northwest area. He was born in 1803, the centennial of the birth of John Wesley, and came from a puritan family. In 1828, he entered Wilbraham Academy and was an intimate friend of Osmon C. Baker, later a Methodist bishop. After graduation, he taught in Stanstead Academy, but the call of missions was still strong upon his heart as he wrote the bishop in 1831, "I have not forgotten the red-men of the West, though I am not among them." It was two years later that he was appointed to head the mission to the West. From late 1834 till his death in 1845 Jason Lee blazed the mission trails and led the way to establishments in Puget Sound. A mission at Nisqually began in 1833, at Olympia in 1847, Elliott Bay (Seattle) in 1851, on Whidley Island in 1853 and at Whatcom on Bellingham Bay in 1854.⁴

Whatcom Missions. For thirty years (1854-1884) the mission work grew among the settlers and the Methodist work expanded to the Indian settlements. The Women's Home Missionary Society of the Methodist Church established the Stickney Indian Mission near Lynden.⁵ Another Indian Mission began among the Nooksack Indians. In 1889 Laura Pippet Brown assumed this work with her husband, who was a member of the

⁴ Ibid., pp. 39-40; 203-205.

⁵ John M. Canse, Interview, Portland, Oregon, July 11, 1951.

Puget Sound Conference of the Methodist Church.⁶

III. METHODISM AND ITS PREACHING

Methodism's preaching has from the beginning been fundamental and basically biblical in nature and content. The pioneer preachers of the late nineteenth century exhibited the same fiery messages which brought conviction upon all who heard.

Early Camp Meetings. The earliest camp meetings recorded by the historians of the Methodist Church in the Oregon Territory were held in the years 1841-1842. These early camps were for the conversion of the Indians predominantly, and were held at Cow-e-lope and Dalles. Several were powerfully reclaimed and the mission was encouraged. There were frequent backslidings among the Indians, which were disappointments to the mission staff. These Indian camp meetings were among the picturesque events of the mission life of the period.⁷

The first camp among the settlers began July 12, 1843, near Hillsboro, Oregon and was the first beyond the Rockies. Three days after the camp began, there arose an absorbing interest with many inquiries similar to the jailor, "What must I do to be saved?"

⁶ Historical Committee, Historical Sketch of the Fern-
dale Camp Meeting, July 29, 1939, p. 1.

⁷ Canse, op. cit., pp. 224-226.

Sunday saw fully sixty present, with some nineteen not professing religion. Among the converts was the Mountain man, Joe Meek. In his own way he cried out, 'Tell everybody you see that Joe Meek, that old Rocky Mountain sinner, has turned to the Lord.' There was but one tent on the grounds. Settlers had begun to roll into the valley and would soon refresh their souls at such spiritual feasts as the camps in the East had supplied. Among those present was Mrs. Walt. Whitman, her husband then in the East, and she wrote enthusiastically for the uplift she experienced.⁸

By 1856 there were four camps being held in the Oregon territory and by 1862 there were six camps.⁹ Mr. G. W. Kennedy portrays a typical camp meeting of 1855 in the Old West, located on Mary's River four miles south-west of Corvallis, amidst a grove of trees comprising a variety of forest shade. A clearing of about three acres made a sort of amphitheater effect, encircled by uncleared forest. In the center was the pulpit and overhead a sloping shed, open to the front, enclosed at the rear, making a place for the preacher to sleep and to study. The seats were made of split logs. Tents were pitched all around the outer ring of the clearing. Back of each tent were tables and fires for cooking. The meetings usually lasted ten days and the women had prepared ahead, so all visitors were asked to join in meals with the various families.¹⁰

⁸ John M. Canse, D.D., Campmeetings in Old Oregon, The Methodist Historical Society, p. 1.

⁹ Ibid., p. 6.

¹⁰ Ibid., pp. 7-8.

The speaker was a local preacher named Miller, his text, 'The way of the transgressor is hard.' Some were switten in conscience at the first service and went forward to seek pardon of sin---The Christian people of these times were religious, they were fervent in everything they did. They made religion a business--religion was the life of the times. Mighty sermons were preached and God rolled back the scourge of Europe and sat peace on the throne that 'men might know that God ruleth over all.' In that camp all prayed until they had put their case right with God and victory came at every meeting. The windows of heaven were opened.¹¹

In the Washington Territory, the first camp meeting was held in 1854 at Oak Point on the Columbia river near Walla Walla. The land was owned by Alfred Washburn. It was not difficult to hold great meetings in this area with great spiritual victories. A camp meeting was held at Grand Mound in 1860 with a Rev. J. W. Franklin preaching in the demonstration of the Spirit and over twenty persons were converted. Another camp was developed at Black River in 1870. An impressive scene solemnized this camp. During the preaching service a giant tree began to fall in the path of the assembly, but lodged midway in another tree. The falling tree was secured with ropes until it could be safely felled. That night the altar was crowded with penitents and many souls were converted. Several other camp meetings were held in the territory, with a fine camp located in Whatcom County.¹²

¹¹ Loc. cit.

¹² John M. Canse, Camp Meetings In Washington Territory, The Methodist Historical Society, pp. 1-2.

Ferndale Camp Meeting. In 1877 a man offered a beautiful site of ten acres, with the provision that the tabernacle would be on the line of the middle of the tract, with one side for whites and the other five acres for the Indians. The Indians made seats from their old canoes. The evangelist was a Rev. C. M. Tate, missionary to the Indians of British Columbia, Canada. One of the results was the conversion of John A. Tennant. His family was converted later and they went into full-time Christian work. About three dozen Indians were converted at this camp. At the camp the next summer many more accepted Christ. It can be remembered how the Indians seriously turned from plural marriages, after their conversion, and then secured Rev. Thomas Magill of the Ferndale Church to marry them the Christian way. In the second year, about twenty couples were affected by their marriage situation and sought to find the Lord's will for them. The evangelist's salary, through collections, was \$7.00. The man who gave the land for the camp had married an Indian maiden, whom he greatly admired, but she had died and the site was given in her honor. However, the gift was never recorded and the property was lost by default. The site was a picturesque scene: one stand for the preachers, one side for the Indians and the other side for the white settlers. The meetings were well attended with songs and testimonies being given in English, Chinook and other dialects. The campaign closed on Sunday crowned with

conversions, baptisms, a love feast and communion. Those who hired the "camp meeting Indians" always found them dependable in their work, orderly, and faithful members of the Methodist Church.¹³

Methodist preachers of Whatcom County became stirred through these early Methodist camp meetings. The spiritual fires of the camps burned brightly in the hearts of the people of God during the years of expansion. From the Methodist camps grew the longing for an inter-denominational camp to meet the spiritual needs of all the settlers in this far Northwest corner of the country.

¹³ Ibid., pp. 3,4.

CHAPTER IV

THE BEGINNING AND EARLY YEARS, 1902-1915

In the year 1889 a minister and his wife arrived in Whatcom County, in the State of Washington. With their arrival came the energizing spirit of revival which swept over the county at the turn of the century. The minister was Rev. Brown, a member of the Puget Sound Methodist Conference. His wife was Laura Pippet Brown, who came from Iowa and Indiana where she had given a number of years to holiness evangelism with marked success.¹

At the time of the organization of the association, originally the Whatcom County Holiness Camp, Laura Pippet Brown was in charge of the Nooksack Indian Mission at Lynden, Washington. She was carrying on a program of teaching and evangelizing the Indians of the area who had come under the influence and power of the gospel during the Methodist camp meetings held at Ferndale.

I. THE INITIAL CAMP MEETING

Laura Pippet Brown felt a definite need for a series of sermons dealing with holiness and the need of a pure heart. She contacted Rev. Milton Haney, usually referred to as "Father" Haney and Rev. I. G. Martin, with whom she had worked in Iowa

¹ Historical Committee, Northwest Holiness Association, "Historical Sketch of Ferndale Camp" (July 29, 1939), p. 91.

and Indiana. Upon her invitation and with other commitments in the western area that year, they accepted her invitation to minister to these people in Northwestern Washington.²

Before arriving for the first Whatcom County Holiness Association Campmeeting in the mid-summer of 1902, Rev. Milton Haney was called upon to open the Washington State Holiness Annual Camp at Elberton, Washington, June 27, 1902. Dr. Bresee of Los Angeles, California, assisted. This camp was held in an obscure place with much prejudice against it, and the attendance was small. The rains drove the camp into a church but the Lord blessed the efforts. At Medical Lake another camp was started assisted by Rev. I. G. Martin and a Rev. St. Clair. It began very small at first but grew with amazing results and full of God's blessing. From this camp I. G. Martin and Milton Haney left to fill their appointment with Laura Pippet Brown.³

The camp at Lynden, near the northwest corner of the state of Washington, seemed less than the least of all the camps they had attended as far as the display of tents and assemblies were concerned. The camp was located in the deep woods, in such timber as neither of these men had ever seen before. The evangelists seemed virtually alone. The first

² Loc. cit.

³ Milton Haney, Pentecostal Possibilities or the Story of my Life (Chicago, Illinois: The Christian Witness Co., 1906), p. 386.

Lord's Day, God placed in the hearts of twenty-two young people to fix up a four-horse rig, with a large hay rack on the wagon and come from Whatcom (later to be called Bellingham) to spend the day, returning to Whatcom that night.^{4*} Before they reached Whatcom the following morning, everyone was either converted or sanctified. This was not all done during the meeting at Lynden, for these young people had a revival meeting in the hay rack on the way home until each one found liberty. A Swedish minister, miles away, hearing of the meeting gathered forty souls of his circuit and brought them to the meeting the second Sunday. Rev. Milton Haney has told of the deer that came out of the woods to witness the proceedings, and of the bears that came within two miles of the camp to gather apples. The ministry to the Indians in this area was especially noted by "Father" Haney in this first Interdenominational Holiness Campmeeting in the Northwest.⁵

A description of the first camp is of much interest at this time for it gives to the present generation an insight into the spiritual tide and revival fires that burned a half-century ago.

The First Camp meeting in the northwest was held in the mid-summer of the year 1902 in a grove of trees in the

⁴ Ibid., p. 387.

⁵ Loc. cit.

* (The townships of Fairhaven, Whatcom and Bellingham were later united to form the city of Bellingham, Washington.)

eastern end of the town of Lynden, in a booth covered with fir branches. It was in the closing days of this camp meeting that the Association came into being. Blessed by the gracious outpouring of the Holy Spirit, the brothers and sisters in attendance, like the chosen three on the mountain side with Jesus, were filled with a burning desire to perpetuate for themselves and their children and succeeding generations the spiritual benefits they had had and were having at that place. Therefore a meeting was held at the noon hour in the tent of Sister Laura Pippet Brown for the purpose of organizing. It seems not more than twelve persons attended the Meeting: Rev. and Mrs. Victor Charroin, Mr. and Mrs. Kinsey, C. W. Jones, Rev. R. L. Wolfe, pastor of Lynden Methodist Church, Rev. Charles B. Sears, pastor of Fairhaven Methodist Church in Bellingham, Rev. C. J. Kallgren, pastor of Ferndale Methodist were present.⁶

Rev. Milton "Father" Haney was born in 1825 in the state of Ohio and was reared a Methodist from birth, since his father was a Methodist pastor. He was converted in Illinois at the age of fifteen. At twenty-two young Milton prepared for the work of the ministry under the Call of God. In 1860 he entered the Union Army as an army chaplain, attaining the rank of Colonel. After leaving the service of the Union forces he assumed a pastorate for a time. From 1866 until his death "Father" Haney was found in the evangelistic field.⁷ It was while in this capacity that "Father" Haney came to hold camp meetings and foster many holiness associations across the

⁶ Historical Committee, Northwest Holiness Association, "Historical Sketch of Ferndale Camp" (July 29, 1939), p. 91.

⁷ Ibid., pp. 11-284. *(A synopsis of his life and work is given for informational purposes.)

country.

Isaiah Guy Martin travelled with "Father" Haney on several evangelistic tours. He was much younger than "Father" Haney but learned much from this "man of God." In his autobiography "Father" Haney said of I. G. Martin that he "is growing rapidly in grace and if he keeps humble will be of much value to Christ." In 1902, I. G. Martin held a meeting in Salt Lake City. Holiness work was begun and this later developed into the formation of a Nazarene Church. At the Nazarene Chicago Convention from September 5-10, 1905, Rev. I. G. Martin was selected as the superintendent of the Chicago, Illinois, district which was formed at that convention.⁸

These two men, Rev. Milton "Father" Haney and Rev. Isaiah Guy Martin led the way for the formation of the holiness work in the Pacific Northwest.

II. FORMATION OF THE ORGANIZATION

The actual formation of the organization did not occur at the time of the first camp, but a short time later. At the time of the first camp meeting in 1902 much prayer was offered in the behalf of an organization. The prayer was to the effect that the Spirit of God might speak definitely concerning such a venture of faith.

⁸ M. E. Redford, The Rise of the Church of the Nazarene (Kansas City, Missouri: The Nazarene Publishing House, 1948), pp. 65, 71.

Organization Meeting. On August 5-6, 1902, Rev. Milton Haney and Rev. I. Guy Martin held a brief revival service in the Fairhaven Methodist Church at Fairhaven, Washington, where Rev. Charles B. Sears was the pastor. The fire of the camp at Lynden extended to Whatcom and Fairhaven. A real spirit of revival prevailed and on August 6, 1902, a prayer service was held on the left of the chancel in the Fairhaven Methodist Church. As the group prayed it became clear that God was calling the Whatcom County Holiness Association into being. This same group that had prayed in the tent at Lynden met God at Fairhaven and it became clear to all that He wanted the work of spreading scriptural holiness over the Northwest area to begin.⁹ The date of the organizational meeting is verified by the treasurer's book of 1902-1928.

The official members elected to head the organization were: Charles W. Jones, president,¹⁰ C. C. Hoskins, treasurer,¹¹ Rev. Carl J. Kallgren, C. C. Hoskins, William Creasey and Charles W. Jones, were elected trustees, with Charles W. Jones, secretary.¹² Members of the association the first

⁹ Milton Haney, op. cit., p. 387.

¹⁰ Loc. cit.

¹¹ Whatcom County Holiness Association, "Treasurer's Book, 1902-1928," p. 1.

¹² Whatcom County Holiness Association, "Trustee Board Minutes," October 25, 1904.

year included the following names: Mr. and Mrs. William Creasey, Charles W. Jones, Mr. and Mrs. Richard Kinsey, Mary Cadwell, Mr. and Mrs. C. C. Hoskins, Mr. and Mrs. John Lansing, O. H. McGill, Eliza J. Ball, Mr. and Mrs. V. Charroin, S. E. Dow, Jessie Ferris, Mr. and Mrs. F. J. Brown, Moriah Potter, M. C. Vanorstrand, C. B. Sears, G. W. Thomas, Henrietta Ottey, Lucy Wills, Nellie McGinnis, Clara A. Benson, Naomi Anderson, Mrs. Brosseau, Mrs. M. J. Ray, Nettie Warren, J. N. Lindsay, Mr. Sherman Johnson and Mrs. A. E. Harrison.¹³

August 7, 1902-August 20, 1903. This was a busy year for a new organization. In this year the beginning of the writing of the articles of incorporation was begun by the board of trustees. The same year a committee of two was appointed to locate and purchase a site for the permanent camp location.

Rev. J. Kallgren of the Ferndale Methodist Church and Rev. C. B. Sears of the Fairhaven Methodist Church were chosen as the committee to locate a camp site. They toured the county on bicycles, in a spirit of prayer, to locate the best possible location. The committee was commissioned to locate and ascertain the price of a desirable location, preferably near Lynden or Ferndale. After conferring with C. W. Jones, Laura P. Brown

¹³ Ibid., p. 2.

and others they were favorable to a location near the present Old Settlers camp grounds on the Nooksack River near Ferndale. After investigation by the committee it was found that the location could not be considered because of its closeness to a dance hall in the vicinity. Somewhat disappointed and uncertain Rev. Kallgren and Rev. Sears went up the river about half-mile where they had previously noted a fine grove of trees on level ground by the side of a country road which made it accessible (this road later became U. S. Highway 99). Passing on through the grove of trees from the east, the ministers were suddenly impressed that this ground upon which they stood was God's choice for a permanent camp ground site. These two men kneeled down upon the ground amid the giant firs and in united prayer implored the Divine guidance in the decision to be made. This was the first prayer meeting held on the grounds, and which was also the prayer of dedication.¹⁴

In April 1903, plans were made for the purchase of the camp site which the committee had selected. On April 30, 1903, the land was purchased from Edwin and Carrie Peterson for \$500.00 and the land was deeded to Carl J. Kallgren, C. W. Jones, and C. C. Hoskins, trustees of the Whatcom County Holiness Association. The deed was recorded May 16, 1903, at the county courthouse. The money to purchase the camp site was

¹⁴ Historical Committee, Northwest Washington Holiness Association, "Historical Sketch of Ferndale Camp," (July 29, 1939), p. 1.

loaned by a Mrs. Anderson of the Ferndale Methodist Church.¹⁵

On August 8, 1903, the first meeting on the grounds at Ferndale was held. Reports of purchase of the grounds were given and provisions for the erection of a tabernacle were made. In 1904, the camp was held in August, the annual meeting being held on the 19th. The articles of incorporation were approved. The tabernacle was partly erected, with a saw-dust floor. Much progress was made toward the increase of members through the salvation and sanctification of many souls who attended these two camps and meeting during the year.¹⁶

In 1906 a camp boarding tent was set up for the convenience of the campers. In 1908 a more permanent arrangement was made with the building of a frame cook-house which was managed by several of the women. Those in charge were Mrs. A. Lee "Mother" Lewis, Mrs. Helen Hutchinson, Mrs. Charroin, Mrs. Rogers, and Mrs. H. Armstrong.¹⁷

In 1909 the first camp circulars were printed for publicity purposes. This was the first step in this field which was made by the organization. Work on the tabernacle was completed and camp stoves for day visitors were erected.

¹⁵ Ibid., p. 2.

¹⁶ Loc. cit.

¹⁷ Whatcom County Holiness Association, "Treasurer's Book, 1902-1928," pp. 11-47.

Tents were made available with straw ticks and chairs which aided in the expansion of the camp.¹⁸

III. ARTICLES OF INCORPORATION

On September 1, 1904, the organization officially became an incorporation and on October 12, 1904, the Whatcom County Holiness Association and camp meeting was incorporated under the laws of the State of Washington.

ARTICLES OF INCORPORATION

Whatcom County Holiness Association of Whatcom County and State of Washington.

Know all men by these present that we Carl J. Kallgren, C. W. Jones, C. C. Hoskins, A. Warren, William Creasey, Sherman Johnson and William Cissna all citizens of the United States of America and the State of Washington, being desirous of forming a corporation for a religious society under the laws of the State of Washington, as shown by section 1638 of the Hill's Annotated Statutes and Codes, volume one, and an act amending the same approved March 20, 1895 do hereby certify and adopt these Articles of Incorporation, to wit:-

I.

The name of this corporation shall be and is Whatcom County Holiness Association.

II.

Its location and chief place of business shall be Ferndale, Whatcom County in the State of Washington.

¹⁸ Loc. cit.

III.

It is not a joint-stock company, and has no capital stock, and any person or persons may become members of the same by complying with the rules, constitution and By-laws of the Whatcom County Holiness Association of Whatcom Co. and State of Washington.

IV.

The purpose and object of this corporation is to promote the teaching, preaching and expounding of the doctrine of perfect love, to spread scriptural holiness and to educate and lead the people in the ways of goodness, righteousness, morality, and temperance in accordance with the revealed will and laws of God as found in the Holy Scriptures.

V.

The officers of this corporation shall be a Board of seven trustees, who shall be elected according to the provisions of the constitution of the said Whatcom County Holiness Association and who shall elect from their number a President, a Secretary and a Treasurer of said Board. Said Board of Trustees shall manage the secular business of this corporation, but at all times shall be subject to and act within the Constitution and By-laws of the said Whatcom County Holiness Association as from time to time amended. The spiritual, religious and educational affairs of said corporation shall be conducted as provided by the said Constitution.

VI.

This corporation shall have power to acquire, hold, sell, convey, mortgage and lease all real and personal property convenient Wherefor; to adopt and keep a corporate seal, and to provide needed rules and regulations necessary to carry out the object of this corporation, subject to the provisions of the Constitution and By-laws of the said Whatcom County Holiness Association as from time to time authorized and declared.

Witness our hands and seals this 1st day of September 1904.

State of Washington
County of Whatcom SS

Carl J. Kallgren
C. W. Jones
C. C. Hoskins
A. Warren
William Creasey
Sherman Johnson
Wm. H. Cissna

I, Allen Campbell-

A notary Public, do hereby certify that on this 1st day Sept. 1904, personally appeared before me Carl Kallgren, C. W. Jones, C. C. Hoskins, A. Warren, Wm. Creasey, Sherman Johnson and William Cissna, to me known to be the individuals described in and who executed the foregoing instrument and acknowledged to me, that they signed and sealed the same as their free and voluntary act and deed, for the uses and purposes therein mentioned. Given under my hand and official seal, the day and year, in this certificate, first above written.

(Official Seal)

Signed Allen Campbell
Notary Public for the
State of Washington
residing at Bellingham,
Washington.¹⁹

IV. SPIRITUAL EVIDENCES OF DIVINE SANCTION

From the organizational meeting there were evidences of divine calling and approval. The fact of God's hand upon the selection of a camp site indicated to the members that this venture was of God.

1904-1908. In 1904 at the camp meeting, with the partly erected tabernacle serving as the meeting place a moving instance of the power of God took place. On this particular day a certain Scandinavian lady arose and asked the united

¹⁹ Whatcom County Holiness Association, "Articles of Incorporation." *(Copied verbatim from the original.)

prayers of the people for her wicked brother. About twenty-four hours later, approximately the noon hour, a man walked onto the grounds near the dining hall and asked for his sister. A short time after locating the sister, a great noise was heard in the location of the sister's tent. Those near went to investigate to find the brother on the ground crying for mercy. He was wonderfully converted and became an earnest Christian. His testimony was to the fact that conviction seized him at the very hour when the sister had asked the prayers of the congregation for his salvation.²⁰

In 1908 Mr. Victor Charroin received a message from Mr. Creasey of Ferndale, at whose barn the camp tents were stored, that every one of the tents had been stolen. The loss was acute since the camp officials had been able to secure some good tents, thinking this a means of making the camp to become a permanent work. Every effort was made to trace the thieves but without success for no trace of either tents or thieves could be found. Mr. Victor Charroin went and talked with Mr. Wm. Creasey and found that since all the tents were gone, it would be impossible to hold a camp that year. Mr. Victor Charroin suggested that the two of them talk to the Lord about the matter. While in prayer footsteps were heard approaching the open door but feeling an urgency

²⁰ Historical Committee, Northwest Holiness Association, "Historical Sketch of Ferndale Camp," p. 2.

upon them they continued in prayer until they felt the Lord had answered the prayer. The stranger then made himself known and proved to be Mr. John "Father" Douglass, who was president from 1911-1918. He had heard of this camp meeting and came from Vancouver, B.C., to investigate it. Mr. John Douglass had some money which was consecrated to the Lord and he slipped into the breach with a gift large enough not only to replace the stolen tents but to add a few more that were sure to be needed. Mr. Victor Charroin came home saying how God had answered and fulfilled His promise: "and it shall come to pass that before they call I will answer and while they are yet speaking I will hear."²¹

Evangelists of the Period. In 1902, 1904 and 1906, Milton Haney and I. G. Martin were the evangelists. In 1902 and in 1907 Laura P. Brown did some of the evangelistic work. Mrs. DeLance Wallace of the Spokane Nazarene Mission was the evangelist in 1903. Dr. Beverly Carradine preached in 1905. D. D. Benedict spoke in 1907 with Rev. and Mrs. Aura Smith combining forces in 1908. Great meetings were held in 1909 with Rev. Fred Bernsdorf; 1910 with Bud Robinson and Jim Pierce; 1911 with Rev. Runyon of Kansas; 1912-13 with Rev. Fish; 1914 with the great camp meeting preacher, Joseph H.

²¹ Statement by L. E. Clapp, Personal Interview, July 16, 1951.

Smith. In 1915, Dr. H. C. Morrison, later founder of Asbury Theological Seminary, was the evangelist.²²

The evangelists in this period were some of the great leaders of the National Holiness movement of the past half century 1900-1950. The Association was fortunate to secure this type of evangelistic help in the formative years of the new organization in the Northwest. It was a contributing factor to the spiritual and material success of the camp not only during these years but also later in the expansion of the next thirty-five years.

²² Statement by Mrs. John Nelson, Personal Interview, July 20, 1951.

CHAPTER V

ORGANIZATIONAL EXPANSION FROM WORLD WAR I TO WORLD WAR II, 1916-1941

During the years from 1916 to 1941 much was accomplished in the promotion of scriptural holiness in the Northwest. There was much work done on the camp grounds at Ferndale and there were many meetings between the annual summer camps, which stimulated the interest of both old and young. In this period, one war closed and a few short years later preparations were made for another world conflict. These world affairs did not slow the hearts of the men heading the organization, but urged them on to new heights in faith and prayer.

I. INCREASE OF CAMP AND ORGANIZATIONAL FACILITIES

From the very beginning of this period, work was being done to beautify the grounds. On August 4, 1916, at the annual meeting subscriptions were taken to raise money to repair and beautify the grounds. Over one hundred dollars was raised at the meeting for this project. At this same annual meeting, a committee on the change of place of the camp meeting, which had been appointed, reported that it was the unanimous conclusion of the committees from Whatcom, Snohomish and King County Associations not to change the place of meeting from Ferndale to a locality near Seattle. Rev. J. M. Canse, Superintendent of the Methodist Church, and Rev. O. T. DeFoe,

Superintendent of the Free Methodist Church were made ex-officio members and advisors with voting power in all business sessions. The same year the price of meals was fixed at thirty cents and upon receiving a subscription of \$30.00 toward the tableboard of ministers the association authorized the secretary to advertise free board to all ministers of orthodox or evangelical churches who are in regular charge of a congregation.¹

During the year 1922 much work was done to strengthen the work of the camp-meeting. The building committee reported at the annual meeting on July 28, 1922, that a large dining hall had been erected and that during the year the tabernacle had been re-shingled. A floor and platform were constructed in the tabernacle. The cost of the tabernacle improvements was \$690.36, and the total cost for the erection of the dining hall was \$200.00. The grounds committee, James Doran, chairman, reported clearing of the areas for tents; the tent committee, Rev. A. O. Quall, chairman, reported the purchase of twenty-nine new tents at a cost of \$450.00. Later in the year a commissary, 12' x 14', was built at the cost of \$50.00 for the convenience of the campers on the grounds.²

¹ Whatcom County Holiness Association, "Minutes," Vol. I, 1916-1928. pp. 26-30.

² Ibid., pp. 72-80.

The year, 1923, was full of activity, and the standing committees reported outstanding work in every instance. The camp's committees were: Grounds, Committee, Tent Committee, Financial Committee, Auditing Committee and Evangelist Committee. The Evangelist Committee was dissolved and the work of the Committee was turned over to the "officers of the Cabinet." An interesting issue developed at the business meeting in July, 1923. The question of selling ice cream on Sunday was discussed and on motion it was decided not to sell it on the Sabbath.³

The children's work received consideration on August 1, 1924, at the annual business meeting. The Building Committee was empowered to go ahead with work on the children's tabernacle if \$200.00 were left in the treasury after all bills were paid. The money subscribed, in 1923 would be added to that amount. The original children's tabernacle was erected in 1925 on the Northeast corner of the camp ground at a cost of \$360.00. Mr. and Mrs. B. S. Hillier were selected to manage the cook house and dining hall, a position which they held together for several years.⁴

An important meeting was held on October 28, 1926, at the camp ground. At this meeting, Rev. L. C. Shultz proposed the change of name from the "Whatcom County Holiness Associa-

³ Ibid., pp. 81-91.

⁴ Ibid., pp. 96-107.

tion" to the "Northwest Washington Holiness Association." The motion was unanimously adopted. The organizational name was changed at this time, but the corporation name was not changed.

Between the years of 1928-1938 several improvements on the grounds were made which increased the usefulness of the camp. In 1928 a road was constructed which permitted an entrance and an exit for all automobiles going in and out of the camp grounds, increasing the safety of all campers. All trees which were a menace to the camp grounds were removed. This also tended to beautify the grounds. In 1929 a new sewage disposal system was put into the camp and a ladies comfort station was erected. In 1931 regulations governing the camp were adopted, which helped to operate the camp more efficiently. In 1936 the association voted to place "Missionary Day" on the last Friday of the camp meeting and the business meeting for the last Thursday of the camp meetings, beginning at 9:00 A.M. During the camp of the year 1938-1939, a historical committee was appointed to give a few highlights of the organization down through the years. The committee consisted of Revs. C. B. Sears, Ira McFarland and Mrs. John Nelson. The historical findings were presented at the "Peoples' Meeting" on July 29, 1939. At the annual meeting, July 24, 1941, a building committee was appointed with Rev. Ira McFarland as chairman. The responsibility of this committee was to secure

plans for a new tabernacle.⁵

Mrs. A. Lee Lewis. Dr. and Mrs. A. Lee Lewis came from Everett, Washington, to the Ferndale camp meeting for many years. She became known as "Mother" Lewis to those who knew her. She was treasurer from 1916-1924. In 1916 she was a member of the Evangelist Committee and was placed on the Entertainment Committee in 1917. For a number of years she was in charge of the cook house and was placed in the position of Superintendent of the dining hall in 1920. Her efficiency was commended in the annual meetings as she gave the treasurer's report. The writer can remember "Mother" Lewis in her later years as she would attend camp meetings, shouting her "Amens" and lending her advice concerning camp business whenever needed.⁶

Other Workers of the Period. Other workers of the period can be named briefly. There were many who contributed to the success of the camp in this period, but some need special attention or mention. The B. S. Hilliers, acting as managers of the dining hall, gave valuable service and were caretakers of the camp for a short time. Mr. G. Van Wingenden gave unstintingly of his time and energy to the building of

⁵ Ibid., pp. 138-168.

⁶ Loc. cit.

the camp during these years. When he was offered wages for his work, he would refuse saying that his time was the Lord's time. He was a member of the Tent Committee for many years. James Doran served faithfully during these years on the Grounds Committee and in several other capacities as the needs arose.⁷

II. SPIRITUAL GROWTH OF THE CAMP

The widening influence of the camp through-out the Northwest was seen clearly in this period of the organization's history. The crowds were larger and the campers came to stay the full ten days. This increase in activity was not due primarily to a smooth running organization or administrative machinery. Another factor must be taken into consideration and that is the spiritual growth of the camp and the unity of the spirit found among its members. Rev. Morris Heverling, president from 1928-1942, stressed a deep spiritual experience as the means of maintaining and increasing the effectiveness of the camp.⁸ During the years, 1916-1941, Ferndale camp saw the outpouring of the Holy Spirit such as few places have seen in the twentieth century.

⁷ Loc. cit.

⁸ Statement by Rev. Morris Heverling, Personal Interview, November 27, 1951.

The meeting of Sunday, July 31, 1921. A history of the Northwest Washington Holiness Association would not be complete without the story of July 31, 1921. The evangelist was Dr. O. G. Mingledorff, at that time a professor of Asbury College, Wilmore, Kentucky. He was a preacher of exceptional ability and was used of God through-out the holiness movement.⁹

Saturday night, July 30, 1921, a great all-night prayer meeting was held in the tabernacle. The ministers on the camp ground had felt the need of prayer for the last services of the camp meeting to be held the next day. The next morning during the "Peoples' Meeting," they had a service of song and testimony, led by Rev. W. M. Dews, then president of the Association. The Holy Spirit came in such convicting power that people began to fill the altars without an altar call or invitation hymn. Dr. Mingledorff arrived at the tabernacle shortly before the morning service and found the long altar filled with people. Many had found liberty and freedom from sin and were out in the congregation gathering their "sinner friends" to the altar. An account by an eye witness gives a description of the conclusion of the service.

Our evangelist, Brother Mingledorff came in to preach the morning service. The long altar in our tabernacle was

⁹ Pamphlet, Whatcom County Holiness Association, Eighteenth Annual Camp Meeting, July 21, 1921.

filled with seekers. He walked back and forth looking at the altar, filled with precious souls seeking the Lord and his face shone with the glory of God and he said, 'There will be no preaching this morning.' They continued to come and get through to God and others came until one o'clock. That was the greatest thing I ever saw. The last time I saw Dr. Mingledorff I asked him if he remembered that camp-meeting. He said, 'I'll never forget it; I never saw anything like it before or since.' I can say the same thing. The men that prayed the night before paid the price in prayer.¹⁰

Newly elected president of the Association, Rev. W. M. Dews gave a picturesque and graphic account of that great service. On

the closing Sabbath, 'the Holy Ghost fell on us as on them in the beginning'. He, be it reverently said, took full charge, smashing programs previously made, and so ordered the day, that the hours that followed will never be forgotten. So welcome was He and expected, that none seemed reluctant to heed His call. At once hungry souls sought the altar and continued coming, singly, in groups and by families, quickly finding what they sought and returned to the audience to find friends and loved ones and urge them to God. The writer has no knowledge of numbers who were seekers during that Pentecostal duplication; but for two hours they came and went until a conservative estimate would be, one hundred found God around the altar; while in numerous places altars were made where people stood.--The sense of the presence of God; the rapture and glory that He revealed, was such that those sharing in it will never forget it and it will be an inspiration forever. It spoiled most of them present with being content with anything less hereafter. Many, who were long in the Way and some outstanding in church leadership, remarked that the like had never been seen in these parts before.¹¹

Among those in church leadership who were present at this great

¹⁰ Statement by Mrs. Lillie Wheeler Heverling, Correspondence dated October 10, 1951.

¹¹ Rev. W. M. Dews, Ferndale, Washington, Christian Witness 40:13, August, 1921.

meeting was Dr. John M. Canse, District Superintendent of the Bellingham District of the Methodist Episcopal Church. In the Superintendent's Report to the annual conference of the Methodist Church the following year, he wrote:

The Ferndale camp was an uplift to all who attended. The success is attributed to our pastors who still believe in spreading scriptural holiness. Our policy was to mass forces and not allow this great means of grace to be dissipated by any who prized the vocabulary of ecstasy more than the possession of its fountain. There is no better remedy for the pests now flourishing in the Lord's vineyard than Methodist ministers and members who strive to attain and seek to dispense the highest New Testament standard of experience and life.¹²

Another great service with Dr. O. G. Mingledorff was held during the camp meeting in 1929. Miss Caffray was the other member of the evangelistic team. Miss Ruth Fogle, children's worker at the camp meeting that year wrote:

The peak of the meeting was reached on Thursday. Everyone in attendance at that service forgot each other and seemed to meet alone with God. Vows were renewed, new courage instilled and the effect of this service will never end. The Spirit of the Lord came down in power upon preacher and people alike and it seemed that all met God face to face. The service lasted for three hours and the time seemed like a few minutes. The remainder of the day saw much fasting and prayer and many victories in the Lord. On the closing day of the camp, Dr. Mingledorff preached a most profound sermon on 'The Necessity of the Atonement.' His arguments were unanswerable and the message was given under the authority of God.¹³

¹² District Superintendent Report, Puget Sound Conference, Minutes and Conference Journal, 1917-1923, p. 136.

¹³ Ruth A. Fogle, "The Ferndale Campmeeting," The Pacific Christian Advocate, 1929.

This service was one of the most outstanding in the history of the camp and ranked high in the memory of the camp workers.¹⁴

Evangelists of the Period. Many of the outstanding evangelists of the holiness movement were brought to Ferndale for the camp meeting. These men and women came from all sections of the country and from many of the holiness colleges in which they were teaching. Dr. O. G. Mingleborff, professor at that time at Asbury College, Wilmore, Kentucky, ministered in 1921 and 1929. During this period, Dr. D. Willia Caffray ministered at Ferndale more than any other evangelist. Miss Caffray served in India for a short time under the National Holiness Missionary Society. Miss Caffray came to Ferndale in 1919, 1929, 1932, 1933, 1935, and 1941. Her ministry was characterized by a "thus saith the Lord," which makes her a dynamic and uncompromising upholder of the "faith" and message of holiness.

Other evangelists who appeared at the camp more than once were Dr. G. Arnold Hodgkin, Rev. J. G. Bringdale and Dr. Paul Rees. Dr. Rees, pastor of the First Mission Covenant Church of Minneapolis, Minnesota, and a ranking leader in the mid-twentieth century holiness movement, ministered in 1929, 1930 and 1934. Dr. G. Arnold Hodgkin, president of the Board

¹⁴ Statement by Dr. D. Willia Caffray, Personal Interview, July 18, 1951.

of the National Holiness Missionary Society, and residing in Wilmore, Kentucky, was one of the evangelists in 1931, 1933 and 1934. Rev. J. G. Bringdale of Tacoma, Washington, and an evangelist of the Methodist Church assisted in the meetings of 1937, 1938 and 1941. Claude A. Watson, pastor and a former Christian lawyer of Los Angeles, California, shared in the ministry at Ferndale in 1928 and 1936.

Among those who made single appearances at Ferndale Camp were Rev. and Mrs. Charles Babcock in 1916. The great camp meeting evangelist, Joseph H. Smith, appeared at Ferndale in 1917. In 1918, Dr. J. W. Brasher, an outstanding evangelist of his day, served the camp with stirring messages of full salvation. Rev. A. P. Gouthy assisted as one of the two evangelists in 1919. Rev. William Huff and Rev. B. Huckleby were the evangelists in 1920. In 1922, Iva D. Vennard, founder of the Chicago Evangelistic Institute, assisted as evangelist. An outstanding evangelist was Rev. C. W. Ruth, noted holiness preacher of the first part of the twentieth century. He was the camp evangelist in 1932. Dr. Z. T. Johnson, president of Asbury College, Wilmore, Kentucky, was co-evangelist in 1939 with Rev. Dwight Ferguson of Tacoma, Washington, formerly of Asbury College.¹⁵

¹⁵ Statements by Mrs. John Nelson, Personal Interview, July 18, 1951.

The young people especially remembered Rev. Ferguson in 1939. He was a "man of God" but also loved young people. The writer was one of the young people in the group in 1939 and he remembers the incident in which Rev. Ferguson played softball before the afternoon service. There was not one young person that failed to attend the evangelistic services afterward because the young people felt the evangelist knew them and was one of their number, yet holding their respect.

Ministry of Music of the Period. The association was also able to obtain some of the best musical talent in the holiness movement during the years between 1916 and 1941. The holiness colleges and Bible school supplied the camp with their musical instructors and outstanding student musical talent available during the summer vacation period. Mrs. Bessie Owens Runyon, director of music of Portland Bible Institute, was the song leader for the sessions in 1929 and 1930. Professor E. Silvester Weidman of Seattle Pacific College, was the capable director of music during the entire camps of 1931-1933. Rev. Wilmer Brown of the Evangelical United Brethren Church and a student at Portland Bible Institute (Cascade College) led the singing and was soloist in 1937.

Miss Marie Danielson of Omaha, Nebraska, was one of the outstanding musical workers who came to Ferndale camp. All

who attended the camp from 1934 to 1936 remember the "Norwegian nightingale" as she was referred to in the pamphlets of the association. The combination of a beautiful high soprano voice, her electric harp and a vibrant pulpit personality that was charged with the Holy Spirit, made her a favorite on the camp grounds. The writer can not recall when she did not possess a radiant smile, even in ailing health during her last summer at camp.

In 1938, Professor Willard Hallman, of Cascade College, led the singing. His musical ability in leadership was seen in development of the Young People's Choir during the ten day camp meeting period. Professor Hallman was the outstanding musician, in relation to knowledge of the field of music, that the camp had obtained up to that time.

From 1939-1941 the association obtained the services of Miss Mildred Davidson, of the Chicago Evangelistic Institute, as the song leader and soloist. Her charming personality at once captivated her audience. Miss Davidson was one of the few capable feminine song leaders in the holiness movement to attend Ferndale camp.¹⁶

III. YOUTH WORK CONDUCTED

It was not until the camp meeting in 1920 that the need

¹⁶ Ibid., pp. 2-3.

was seen for a specialized worker in the field of child evangelism. From the early days of the camp the children were cared for through local volunteer help. The lack of training and proper equipment was keenly felt and a specialized children's worker was obtained. The pioneer in this field at Fern-
dale Camp was Miss Ruth Fogle.

Miss Ruth Fogle. This consecrated servant of the Lord was well equipped for the position which had been given to her. She was Superintendent of the Deaconess Training School in Seattle.¹⁷ Through her love for the boys and girls, Miss Fogle was able to obtain a tent for the children's meetings. She was in charge of the Children's Work from 1920-1933 and again from 1928-1930. Her pioneer work in this specialized field led to one of the most productive areas in the program of the camp meeting.

Miss Ruth M. Lortz. Miss Lortz was children's worker with Miss Mina Merrick assisting her. Miss Lortz was the worker among the children in 1926-27, 1931-1935 and in 1941. During these years the young people's work grew rapidly with many of them making decisions for Christ.

Miss Josephine Fich. Miss Fich was one of the children's workers in whom the children soon found they could place

¹⁷ Pamphlet. Whatcom County Holiness Association, The Eighteenth Annual Camp Meeting, July 21, 1921.

their confidence. The writer's experience confirmed this fact. Miss Fich of Vancouver, Washington, attended Cascade College. Her work with the children and young people from 1936-1940 saw many won to Christ, with some of them attending holiness colleges in later years. Her personality and sweet Christian spirit were factors which made her a successful worker in the critical pre-war years.¹⁸

It would have been impossible to have carried on the work among the children without the co-operation of the Association. The far-sightedness of the camp officials in securing competent and trained workers was a contributing factor in the successful evangelization program which was instituted at Ferndale camp during this period between World War I and II.

¹⁸ Mrs. John M. Nelson, Op. cit., p. 2-3.

CHAPTER VI

ORGANIZATIONAL EXPANSION FROM WORLD WAR II TO THE GOLDEN JUBILEE 1942-1952

During the ten years following the outbreak of World War II and continuing until the preparation for the fiftieth anniversary, the Northwest Washington Holiness Association moved ahead. The Association moved ahead in building and promotional work. More buildings were constructed and remodeled in this period than in the previous twenty-five years. There was a moving forward in the field of spiritual activity too. Many of the best holiness evangelists of the nation ministered in the summer camp meetings at Ferndale, Washington during this period.

I. INCREASE OF CAMP FACILITIES

On February 10, 1942, a special meeting of the Association officers was held at the Avon, Washington Methodist Church. The Rev. Morris Heverling, Association president, Reverends McFarland, Quall, Hanson, Galbraith, Mr. James Doran and Mr. L. E. Clapp were present. A report on the progress of the tabernacle was given and the building was to be completed as funds came through to the treasurer. The value of the completed tabernacle was to be placed at three thousand dollars. Notes of appreciation were expressed to Mr. Anton Osen for securing building materials at reduced rates and to

Mr. and Mrs. B. S. Hillier, caretakers, for the work of beautifying the grounds. The Rev. Heverling was thanked for splitting the shakes for the tabernacle.¹

At 9:00 A. M., July 16, 1942, the annual business meeting opened in the new memorial tabernacle on Ferndale camp grounds. Final building committee and treasurer reports were given with the tabernacle free from debt. The Rev. Morris Heverling relinquished his office for fifteen years. Rev. B. N. Galbraith was elected the new president. The next project of the Association was new rest rooms, which were badly needed.

The year 1943 and the war brought restrictions and ration cards to Ferndale, but through the food committee and the administrative ability of Mrs. John Nelson, manager of the cook-house, the situation was never critical. An interesting fact was noted in regard to food prices in 1943.² "On motion, meals for the 1943 camp were set at \$.25 for breakfast, \$.50 for dinner and \$.35 for supper."³ The project for 1943 was the erection of new outside stoves and repair of the children's tabernacle and tent frames.

¹ Northwest Holiness Association, "Minutes of Business Sessions," Vol. I., 1928-1952. pp. 24-26.

² Ibid., pp. 27-30.

³ Ibid., p. 30.

In 1944 the annual meeting was held July 20, at which time a motion prevailed that all matters coming to any committee must be presented to the executive board for final action. A committee was created to rename the "streets" on the camp grounds and care for the signs. The memorial and historical committees were continued for another year.⁴

Several items important to camp management were proposed in the annual meeting, July 19, 1945. A motion was passed which allowed the Lutheran Intermission Society to use the camp facilities free of charge. The Lutheran Intermission Society aided the camp in voluntary service during the year on the building and grounds. The motion was passed that in the future all tents on the camp were to be installed with electrical lighting. A motion, pertaining to the membership of the executive committee was passed. The motion read that there would be one vice-president elected and a board of trustees consisting of seven members, the vice-president being the chairman. Previously, the executive committee had consisted of the regular officers and eight vice-presidents. The Rev. L. E. Moore, pastor of the Bellingham Evangelical United Brethren Church, was elected the new president of the Association.

The annual meeting in 1946 was held on July 20. A report was given on repair of the Children's Tabernacle. The

⁴ Ibid., p. 35.

organization voted to erect a washroom for the convenience of campers.

A special business meeting of the Association Executive Board was held with Rev. L. E. Moore, Association president in charge. The meeting was held on May 13, 1947, at the parsonage of the Fairhaven Methodist Church in Bellingham, Washington. The Executive committee passed a motion relative to the building of a new kitchen. Mr. Anton Osen was authorized to proceed with purchases and building according to his best judgment. Mr. Osen saved the Association hundreds of dollars through economical purchases and many hours of unselfish donated labor. Another motion was carried to charge \$6.00 rent for the cabins during the ten days of camp. These cabins were recently constructed under the direction of Mr. Osen. They offer more convenience and comfort for the campers who remain on the grounds during the entire camp meeting period.⁵

The annual camp meeting of the Northwest Washington Holiness Association in 1947 met on July 24 at 9:00 A.M. in the camp tabernacle. The Rev. R. E. Slingerland, pastor of the Bellingham Free Methodist Church was elected president. The Rev. Morris Heverling, president emeritus, was made a voting member of the board and member of the Executive Committee. The Rev. L. C. Shultz presented the contract between

⁵ Ibid., pp. 36-39.

the Lutheran Intermission Society and the Association which was unanimously approved.⁶ During the year, the laundry room and several cabins were completed with the aid of several days of donated labor by ministers and laymen.⁷

At the meeting of the Executive Board of the camp on March 5, 1948, the contract between the Lutheran Intermission Society and the Northwest Association was accepted and signed. Peter Haugen represented the Lutheran Society at the Board meeting.

An agreement between the Northwest Washington Holiness Association, owner of the Ferndale Camp Grounds, and the Lutheran Intermission Society, concerning the use of the Ferndale Camp Grounds by the Lutheran Intermission Society.

All rentals for tents and cabins shall be the same as current rates and shall be given to the Holiness Association in improving the Camp Grounds.

The Lutheran Intermission Society shall have free use of the Camp Grounds.

The Intermission Society shall take a free will offering to be given to the Holiness Association in appreciation of the use of the facilities on the Camp Grounds.

The Lutherans shall be asked to respond to the work days on the Camp Grounds.

This agreement may be terminated by due notice of either party.

⁶ Ibid., pp. 40-52.

⁷ Statement by Mr. Anton Osen, Personal Interview, July 19, 1951.

Signed:

(For the Northwest Washington Holiness Association)
R. E. Slingerland, President

(For the Lutheran Intermission Society)
Peter Haugen.⁸

A representative of the Lutheran Intermission Society was invited to sit in all of the business sessions of the Northwest Washington Holiness Association. In the same year the constitution of the organization was re-written and published for the members of the Association.⁹ The improvements for the coming year were listed as: a new laundry room - 12' x 16', septic tank, wiring and painting of cabins. A prepared letter was sent to every member with details of the plans and a call for aid to finance the projects. The following meetings were to be held on the grounds in August and September: the Baptist-Mennonite Singspiration on August 22, 1948 and a Labor Day Union meeting on September 6, 1948.¹⁰

In 1949 the annual business meeting of the Association was held on Saturday morning, July 23 at 9:00 A.M. The Rev. R. E. Slingerland presided as president and the Rev. L. C. Shultz led in prayer. This was Rev. Shultz' last active participation in the annual meeting. Rev. L. C. Shultz was

⁸ Northwest Washington Holiness Association, "Minutes," Vol. I, 1928-1952, p. 50.

⁹ (See Appendix A)

¹⁰ Northwest Washington Holiness Association, "Minutes," Vol. I, 1928-1952, pp. 50-54.

the last member of the original camp meeting held in August, 1902. At the annual meeting, Rev. Shultz was elected a member of the Executive Board, having served in some official capacity, the entire history of the Association. A motion was passed by which the Deaconess cabin, used by the Everett, Washington Deaconess Children's Home, became exclusively the property of the Deaconess Association as long as the cabin was used during the camp meetings. The Rev. R. E. Slingerland was re-elected president for another year. An amendment to the Constitution was adopted as follows:

I. Article III. Officers.

There shall be a president, vice-president, secretary, treasurer, and six other board members. All officers and other board members shall be elected annually by majority vote of the annual session and shall take office in the first day of the month following election.

II. Article IV. Board

The elected officers and other board member shall constitute the board, there being the president, secretary, treasurer, vice-president and six elected board members.¹¹

During the year 1949-1950, the Executive Board voted to finish the dormitory rooms at a cost of \$300.00. The Board voted not to require the young people from the Everett Deaconess Children's Home to pay the one dollar dining room fee while staying at camp. The workers, apart from the Evangelists, were secured from the Cascade College for the 1950 camp

¹¹ Ibid., p. 55.

meeting.¹²

The annual business meeting of the 1950 camp was held in the tabernacle on July 22. The Grounds Committee reported on the work done during the year which included work on the six room dormitory for ladies. The treasurer, Rev. Paul Woodward, was given a rising vote of thanks for the splendid job which he had been doing for the past five years, 1946-1950. Rev. R. E. Slingerland was re-elected president for another year.¹³

The annual business meeting of the Association met in the tabernacle on July 21, 1951, at 9:00 A. M. The president, Rev. R. E. Slingerland, presided. A report was made concerning camp improvements and a rising vote of thanks was given to those who contributed to the improvements in the camp facilities. Among the improvements was the refinishing of the children's Tabernacle. Rev. R. E. Slingerland was re-elected president, but withdrew upon the doctor's advice. Rev. Ralph Lawrence, pastor of the Bellingham Evangelical United Brethren Church, was elected to fill the vacancy. Other officers elected to serve during the fiftieth year of the Association were: Rev. H. W. Hanson, vice-president; Rev. A. O. Quall, secretary; Rev. Paul Woodward, treasurer. The six board members were:

¹² Ibid., pp. 57-59.

¹³ Ibid., pp. 60-61.

Rev. R. E. Slingerland, Rev. M. L. Rost, Rev. Alfred Palmer, Rev. Ernest Gates, Mr. L. E. Calpp and Mr. Anton Osen. Other business included: work-days set for the third Monday of each month, a committee to study the possibility of a mid-winter convention and a motion instructing Rev. R. E. Slingerland to consult a lawyer concerning the change of the name of the corporation name from Whatcom County Holiness Association to the Northwest Washington Holiness Association. The Executive Board will meet at the call of the president to plan the Golden Jubilee Camp to be held from July 10-20, 1952.¹⁴

Among the leaders of the Northwest Washington Holiness Association of the last quarter century, two members of the laity stand out for their unselfish devotion to the work of the Kingdom of God and the "spreading of scriptural holiness." They are Mrs. John Nelson of Ferndale, Washington and Mr. Anton Osen of Avon, Washington.

Mrs. John Nelson. Mrs. Nelson has been a member of the Ferndale Methodist Church for the past thirty-five years and has had a close connection with the Northwest Association for the past twenty-five years. From 1927 to 1946 Mrs. Nelson held the position of cook-house manager. Her sweet Christian spirit and administrative ability made her one of the outstanding personalities on the grounds during camp meetings. The

¹⁴ Ibid., pp. 63-67.

writer worked under her supervision in the dining hall during the 1936-1937 camp meetings. She assisted on several committees during this period of the Association's history. Mrs. Nelson's health forced her to resign her official capacity in 1946, but has attended the camp meetings as her health has permitted. The contribution of Mrs. Nelson is representative of many others, such as Mrs. H. W. Hanson, dining hall manager during the 1951 camp meeting.

Mr. Anton Osen. Mr. Osen has the distinction of having done most of the carpenter work and building on the camp grounds between the years 1937-1951.¹⁵ The majority of Mrs. Osen's work on the camp grounds has been donated labor. His quiet, unassuming attitude and radiant smile has won him many new Christian friends each year at Ferndale. He cares not for honor but that souls find honor in the sight of God. He is a member of the camp Executive Board and served on the Grounds Committee several years. His faithful service in any position given to him has been a factor in the success of the administrative work of the camp.

¹⁵ Statement by Mr. L. E. Clapp, Personal Interview, July 16, 1951.

II. SPIRITUAL PROGRESS AT FERNDALE

Spiritual history and progress was made at Ferndale between 1942-1952. Several of the outstanding young holiness leaders served as evangelists in these years, along with those of more experience and long established as outstanding leaders of their day.

Great strides were made in the youth activities of the camp which proved of great value to the spiritual growth of the Association in sending young people forth into training for full time Christian service. A three-fold ministry of the workers, who have been at the camp, include the evangelists, youth workers and ministers of music supplied through co-operation of the regional holiness schools and full time Christian workers in the field of music. Through the proper balance of this three-fold ministry, the Spirit of God has worked in these years of opportunity.

Evangelists of the Period. The Rev. J. G. Bringdale, Methodist evangelist of Tacoma, Washington, served the camp as one of the evangelists from 1942-1945. Dr. G. Arnold Hodgkin, Miss Anna McGhie, Rev. G. Berry and Rev. Frank C. Arthur were co-evangelists in those years with Rev. Bringdale.

In 1946 the camp was privileged to hear Dr. Harry Jessop, president of the Chicago Evangelistic Institute. He presented a clear teaching of the doctrine of holiness. Rev. Herbert

Bennett of Portland, Oregon, replaced Dr. C. I. Armstrong on the platform with Dr. Jessop. Rev. Bennett stirred the audiences night after night with his heart-searching messages.

In 1947, Dr. E. W. Petticord, appointed evangelist of the Evangelical United Brethren, ministered with his son Dr. Paul P. Petticord, president of the Western Evangelical Seminary in Portland, Oregon. The writer cannot remember a barren altar service in that camp meeting or a service in which the blessing of God was not definitely felt during each service.

Rev. F. P. Dawson, a nationally known evangelist, and Rev. James DeWeerd, editor of the "Christian Witness" and a former World War II, U. S. Army Chaplain, ministered from July 15-25, 1948. Miss D. Willia Caffray once again ministered to Ferndale Camp meeting in 1949 for her seventh time as evangelist. The same year Rev. Kleven of the Methodist Church served as co-evangelist.

At the turn of the half century, 1950, the camp was privileged to hear Rev. Richard S. Taylor, former college professor and pastor of the First Nazarene Church in Eugene, Oregon. Rev. Taylor is one of the outstanding holiness evangelists of the West Coast area. Co-evangelist was Rev. L. S. Hoover, radio evangelist, lawyer and lecturer. He gave valuable assistance in the camp meeting.

The period was climaxed in 1951 by the return for the eighth time to Ferndale of Dr. D. Willia Caffray as evangelist. Dr. H. M. Couchenour, editor, evangelist and Executive Secretary of the National Holiness Association, helped many into a deeper experience of sanctification. He served as co-evangelist with Dr. Caffray.¹⁶

Young People's Workers. Cascade College and Seattle Pacific College supplied a part of the workers in this period. In 1944, Miss Evelyn Collins of Cascade College had charge of the young people's and children's departments. In 1945, Miss Olmeda Campbell, formerly of Chicago Evangelistic Institute and at that time from Seattle Pacific College, led the young people's work and had charge of the children's meetings.

From 1946-1948 Rev. Alfred Palmer, outstanding in the field of children's work, rendered valuable service for a three year period. In 1949, Miss Betty Restrict, a member of the Caffray evangelistic team, took over the children's work. Her deep interest in the souls of boys and girls made her a real contribution to the camp.

Cascade College supplied the youth director and personnel for the 1950 camp meeting. Mr. J.W. Failor served as director of youth work with Mrs. J. W. Failor, Mrs. Dave Kellogg, Miss

¹⁶ Statement by Mrs. John Nelson, Personal Interview, July 18, 1951.

Margaret Kellogg, and Miss Myrtle Rockhill assisting in the work. These workers also served in the ministry of music for the camp meeting. The 1951 camp meeting was fortunate in securing the services of Miss Verena Johnson, staff member of the Pacific Bible College in Azusa, California, to serve in the children's work. She was assisted by Miss Betty Restrict. The two children's workers did much toward the spiritual success of the 1951 camp meeting.¹⁷

Many young people were brought under Christian teaching at the camp meeting and were guided into Christian schools for further education before entering Christian, vocational or professional work. A few of the young people who had been under the influence of Ferndale Camp, now in Christian work are: Dr. Philip Clapp, Dean-Registrar of Cascade College; Dr. Nolan McClurg of Seattle Pacific College; John W. Failor, a member of the Faculty of Cascade College. Rev. Edward McClurg, Rev. Marshall Kortlever, Rev. Ernest Gates and the writer received spiritual guidance and help from the camp meetings. Miss Barbara Jenkins and Miss Evelyn Anable entered the teaching profession upon graduation from Cascade College. These are just a few that were at Ferndale Camp meeting in the history of the Northwest Washington Holiness Association. In 1937, the Everett Deaconess Children's Home brought several young

¹⁷ Ibid.

people to Ferndale Camp meeting and the writer became acquainted with one of the boys in the group. At the Association annual business meeting on July 21, 1951, the same young man, now Rev. Ernest Gates, pastor of the Fairhaven Methodist Church in Bellingham, Washington, was elected a member of the Executive Board of the Northwest Washington Holiness Association. The influence of the teaching in the camp meeting cannot be ignored, being verified by the previous incident.

Ministry of Music. One of the vital areas of the ministry is that of music in worship. The Association has been fortunate in obtaining the best musical talent available for the camp meeting periods.

The first four years of the period, 1942-1945 and in 1948, Rev. and Mrs. Kleven and son brought much blessing and inspiration through their musical talent. The next year, 1946, Rev. Floyd Sartwell of Portland, Oregon, was music director for the camp meeting sessions. Rev. Woodward, a member of the Executive Board of the Association was appointed song leader for the meetings in 1947.¹⁸

Cascade College provided the music for the camp from 1948-1950. In 1948, the male quartet supplied the music and aided in directing recreational activities. Mr. John W. Failor directed the music and was assisted by a ladies trio in

¹⁸ Loc. cit.

1949, composed of Mrs. John W. Failor, Miss Margaret Kellogg and Miss June Gerhardt. Mr. Failor was music director for the 1950 camp meeting. He was assisted by an instrumental trio composed of Mrs. John W. Failor, Miss Margaret Kellogg, and Miss Myrtle Rockhill. Miss Miriam Targgart assisted in the children's work. This contribution was one of the most unique and inspirational musical presentations which the camp enjoyed in its fifty years of history.¹⁹

Miss Betty Restrict, member of the Caffray-Restrict evangelistic team, was song leader and soloist during the 1951 camp meeting. Her personality and spirit were a continual blessing and benediction to all with whom she came in contact. Her work with the youth choir was an outstanding feature of her ministry in music.²⁰

III. A DAY AT FERNDALE CAMP

A day at Ferndale was a "full day" beginning at the rising bell which rang at 6:15 a. m. and closing with the "lights out" signal at 10:30 p. m. A day at Ferndale was a day in which God was worshipped "in the beauty of holiness." The setting for "a day at Ferndale" can be expressed most adequately in the words of Rev. W. M. Dews, president from 1921-1927,

¹⁹ Statement by Mr. John W. Failor, Personal Interview, February 1, 1952.

²⁰ Mrs. John Nelson, Op. cit., p. 3.

when he wrote concerning the camp in 1921.

The camp ground of this association (Northwest Washington Holiness Association) is located at Ferndale, Washington. Ferndale is a beautiful little country town on the Great Northern Railway, ten miles north of Bellingham, Washington, and about fifty miles south of Vancouver, British Columbia. Hence about as far north and west as one could get and yet be in the United States. The location of this camp is providential for an international work. Some of Canada's best people are finding the place each year and this year even came from Saskatchewan, some 1100 miles away.

The camp ground is a five-acre tract of virgin forest just at the edge of the town on the paved highway going north. As David exclaimed, 'Great is the Lord in the mountains of His holiness, beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the North.' So have many felt about the camp and its location. Specially was this true this year. In the eighteen years of its history, the Lord in His greatness, holiness in its beauty, and power on 'these sides of the north' have never been surpassed.²¹

In a setting described in the previous account, those who attended found the physical and spiritual atmosphere a means to the salvation of lost souls, the sanctification of believers and the Christian growth of all. With that object in mind, the Executive Board set up a daily schedule which was representative of the daily program of all camps in the past.

DAILY SCHEDULE

Rising Bell	6:15 A.M.
Prayer	6:30
Breakfast	7:15
Children's Meeting	9:00
Youth Service	9:30
Love Feast	9:30

²¹ W. M. Dews, "Ferndale, Washington," The Christian Witness, 40:13, August, 1921.

Morning Service-Bible Study	10:30 A.M.
Dinner	12:15 P.M.
Silent Prayer	1:00
Afternoon Service	2:30
Recreation	4:00
Supper	5:30
Quiet Hour	7:00
Young People's Service	7:00
Evening Service	8:00
Lights Out	10:30

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The only times this schedule was set aside were when the Spirit of God overruled in the services and the last Friday of each camp meeting which was designated as "Missionary Day" with emphases placed on the mission fields of the National Holiness Missionary Society.

²² Northwest Washington Holiness Association, Campmeeting and Bible Conference, Ferndale, Washington, July 12-22, 1951. (Pamphlet)

CHAPTER VII

THE MISSIONARY PROGRAM OF THE NORTHWEST WASHINGTON HOLINESS ASSOCIATION

One important factor in the success of the Northwest Washington Holiness Association from 1902-1952 was the missionary program which had been promoted. God honored the missionary endeavor at Ferndale Camp. The missionary program influenced the laity and challenged the ministry, which also resulted in many young people entering the full-time Christian service. An early interest in missions at Ferndale Camp was evidenced in 1909 when an offering was taken August 2, for the Crawford Boys' School in Vikarabad, India.¹ The outstanding program of missions at Ferndale centers around the "Missionary Day" when missionaries from the National Holiness Missionary Society who are on furlough assist in raising the financial support which is sent to the National Holiness Missionary Society.

I. "MISSIONARY DAY" AT FERNDAL CAMP

"Missionary Day" was a high point in the ten day camp meeting at Ferndale. The last Friday of the camp session was designated "Missionary Day" and the whole day was given to the emphasis of "Missions." "Missionary Day" began at Ferndale in

¹ Whatcom County Holiness Association, Treasurer's Book, 1902-1927, p. 26.

1913, soon after the establishment of the National Holiness Missionary Society as an auxiliary of the National Association for the Promotion of Holiness, now called the National Holiness Association.²

A typical "Missionary Day" of the 1920-1930 period began at nine o'clock in the morning when the missionary societies from the various denominations would assemble for the "big day." Some years as high as fifteen denominations would be represented with an attendance on the camp ground reaching near the thousand mark. In the morning a missionary and his companion would speak and in the afternoon a different field would be represented, and a call to Christian service resulted with many young people kneeling at an altar of prayer, consecrating themselves for full-time Christian service. There is not one mission field in the National Holiness Missionary Society, with personnel on the field, that has not directly or indirectly received some spiritual help or blessing from Ferndale Camp.³

II. MISSIONARIES AT FERNDALE

The high point of the camp for the boys and the girls, especially as the writer recounts the experiences of missionary

² Statement by Rev. A. O. Quall, Personal Interview, July 22, 1951.

³ Loc. cit.

days at Ferndale, was to have seen a "real live missionary." Missionary Day would not have been the blessing that it was had it not been for the fact that missionaries recounted the works and miracles of God in the lives of people through-out the world. Ferndale has had the privilege in its fifty years to have had the outstanding missionaries of the National Holiness Missionary Society speak during these great days of spiritual blessing.

The fields opened by the National Holiness Missionary Society and which were represented at the "Missionary Day" meetings were China, Africa, India, Bolivia, Honduras, and the Mexican Border work in Texas.

Rev. Woodford Taylor - Cecil Troxel. Because of their close association in their missionary work the writer cannot recount the experiences of these men separately and adequately summarize their work. In early manhood these two men became close friends in Normal, Illinois, and both of them prayed through to the experience of sanctification in 1899. Together these two young men answered the call to the mission field. On October 14, 1901, they sailed for China with fourteen others. In 1908, they came home and in 1910, through their assistance, the National Holiness Missionary Society was organized.

From 1941-1943, Cecil Troxel was interned by the

Japanese, to be repatriated in November 1943, arriving in New York on the Gripsholm on December 1, 1943. In June, 1944, Cecil Troxel conducted the "Missionary Day" at the University Park, Iowa, camp meeting and suffered a stroke a few days later. He went to be with the Lord on June 9, 1944.⁴ He attended Ferndale Camp in 1932, leaving a lasting impression with the writer, of his missionary zeal and passion.

Woodford Taylor labored in China from 1901-1940. The first Mrs. Taylor passed away in China in 1933, and in 1941 Rev. Taylor married Miss Della Brandenburg, a missionary on the same field. Rev. and Mrs. Taylor spent the years during World War II in deputational work in the United States. At the opening of the work by the National Holiness Missionary Society on the Mexican border in 1945, the Taylors responded to the call, laboring there until 1950 when the health of Rev. and Mrs. Taylor made it impossible to continue as they would liked to have done.⁵ Rev. Woodford Taylor was at the 1921 camp meeting at which time the president, Rev. W. M. Dews, wrote:

The Missionary Work of the 'National' Mission in Shantung, China was well represented by Brother and Sister Woodford Taylor, who were at home on furlough. Brother Raynor

⁴ Mrs. Cecil Troxel and Mrs. John Trachsel, Cecil Troxel, the Man and His Work (Chicago, Illinois: National Holiness Missionary Society, 1948).

⁵ Statement by Woodford Taylor, Personal Interview, November 27, 1951.

Smith, home from India, likewise brought an inspiring account. To these appeals sacramental response was made. More than eleven hundred dollars was pledged to the work in China and about thirty young people responded to the call for their services, consecrating and dedicating their lives to God for service anywhere; some witnessed to clear designation as to place. This was one of the great days and far reaching in its results.⁶

A great work was started through the deputational work of these missionaries from year to year and hold high place in the memory of the people through-out the years because of the vivid missionary pleas made during these stirring, God-sent meetings which turned into great showers of blessing for all who attended.

Dr. James R. Bishop. Dr. Bishop attended Ferndale several times. In 1948, the most recent visit of Dr. Bishop, he brought with him Mr. K. W. Rajan of Madras, India, who was a convert of the high caste Hinduism and a graduate of the South India Bible Institute. Dr. Bishop is a veteran of fourteen years of service in China and India, having been on the staff of the South India Bible Institute in the capacity of superintendent.⁷ At this writing (1952) Dr. Bishop is Executive Vice-President of the National Holiness Missionary Society with headquarters in Chicago, Illinois.

⁶ Rev. W. M. Dews, "Ferndale, Washington," The Christian Witness, 40:13, August.

⁷ Pamphlet, Northwest Washington Holiness Association, Forty-Sixth Annual Camp Meeting, July 15, 1948.

Other Missionaries Attending Camp. In 1927 and 1935, Miss Clara Körtmeier represented the China field. In 1928, Rev. C. P. Hogle, at that time General Secretary of the Missionary Board of the National Holiness Association, presented the cause of missions through-out the world. Rev. and Mrs. John J. Moe, veteran missionaries to China, were at the camp in 1934. Miss Della Brandenburg (now Mrs. Woodford Taylor) attended Ferndale as missionary speaker in 1933, 1939, and 1940. Her sweet, radiant, spirit-filled life challenged many and was a blessing to all who attended. Rev. and Mrs. John Trachsel from China were the missionary representatives in 1937, and Mrs. Trachsel represented the family and the field in 1941. In 1944, Rev. Trachsel was once again at Ferndale, having recently been repatriated on the "Gripsholm" from a Japanese internment camp. The camp was privileged to have Dr. and Mrs. G. Arnold Hodgkin, president of the National Holiness Missionary Society, to present the needs of all the fields in 1946. Dr. and Mrs. George R. Warner, General Secretary of the National Holiness Missionary Society, former editor of the "Call to Prayer" and missionaries to China and Central America, were at camp in 1950. Rev. and Mrs. Earl Newton of China and Honduras and Rev. and Mrs. Jonathan Tomplin, under appointment to Bolivia, the birth place of Jonathan, were also at the camp meeting in 1951.⁸ Others who have attended Ferndale in the

⁸ Ibid., 1929-1951.

past include: Miss Mildred Newman, a consecrated registered nurse from the Urundi, Africa field and Dr. and Mrs. Kenneth Wesche from China. Dr. Wesche was principal of the Tientsin Bible Seminary until the communists took over control of China. Mrs. Wesche, a registered nurse, assisted in dispensary work. Mrs. Wesche was born in China and is the daughter of Rev. Woodford Taylor, co-founder of the China field. Miss Mary Hill, a missionary in China, also visited Ferndale Camp.

III. MISSIONARY SUPPORT FOR THE NATIONAL HOLINESS MISSIONARY SOCIETY

The support of the missionary program of the National Holiness Missionary Society has been largely the work of the regional associations such as the Northwest Washington Holiness Association. The individual programs of the combined associations contribute to the support for these "faith" missionaries serving on four continents. Much of the support is given through the camp meeting "Missionary Day" program.

The responsibility for the success of such a program rests largely on the Executive Board of the local Association and more especially upon the Missionary Secretary who is elected to take charge of the important program of missions during the camp, and through-out the year as the special needs of missions arise.

Missionary Day Offerings. During the afternoon session the Missionary Secretary presents the financial need and these

needs are presented to the audience. Pledges are taken for a year period and are sent in directly to the Chicago, Illinois Headquarters of the N. H. M. S. All cash gifts for missions are sent into the Chicago office under the name of the Association and camp meeting.

The three largest cash gifts recorded by the N. H. M. S. office in Chicago which were submitted by the Ferndale camp in the last thirteen years were given in 1945, 1946, and 1951. More than a thousand dollars were given each of the three years. The cash gifts for Ferndale camp since 1938 for world-wide missions total ten thousand dollars.⁹ These figures do not include pledge gifts which would bring the total to a much larger figure. The success of the program is largely the responsibility of the Missionary Secretary of the Association.

Rev. A. O. Quall, Missionary Secretary. Rev. A. O. Quall, pastor of the Arlington, Washington Methodist Church, is the longest active member of the Northwest Washington Holiness Association. Rev. Quall came to Ferndale Camp in 1910 and has been active in the Association for the past forty-two years. In 1922, Rev. Quall was elected Missionary Secretary, a position which he has held efficiently for twenty-nine years. In 1923 he became a member of the Board of the National Holiness

⁹ Statement by Rev. Harold M. Good, Personal Letter, dated November 16, 1951.

Missionary Society. This position he maintained until his illness in 1947, completing twenty-five years of service on the Board. Rev. Quall has held many positions on the Executive Board of the Northwest Washington Holiness Association.¹⁰ In 1916 he was elected fourth vice-president and has been the chairman of several camp committees in his forty-two years of service.¹¹ Through prayer he was lifted from death's door in 1947 to regain the place of leadership which is characterized by the white-haired, soft-spoken, spirit-filled man of God, Rev. A. O. Quall.

Missionary Day has maintained its place in the camp meeting programs of the Northwest Washington Holiness Association. Through the leadership of a missionary minded ministry and in the obedience of the laity to the voice of God, missionaries have been sent to spread scriptural holiness not only through-out our land but through-out the world.

¹⁰ Statement by Rev. A. O. Quall, Personal Interview, July 22, 1951.

¹¹ Whatcom County Holiness Association, "Minutes," 1916-1936, p. 29.

CHAPTER VIII

PREPARATION FOR THE FIFTIETH ANNIVERSARY

It was at the close of the 1951 camp meeting of the Northwest Washington Holiness Association in July that the Executive Board started to make plans for the Golden Jubilee camp meeting. The Fiftieth Annual Northwestern Washington Holiness Association camp meeting was scheduled for July 10-20, 1952.

The Executive Board met on August 28, 1951 and October 11, 1951, to discuss plans for the 1952 camp meeting. Rev. Alfred Palmer was appointed Publicity Chairman. Association stationery was authorized emphasizing the "Fiftieth Anniversary." The committee on Improvements was appointed as follows: Mr. Anton Osen, Mr. L. E. Clapp and Rev. Alfred Palmer. The improvements to receive priority were the dormitory, dining hall, and a youth counselling room. Plans for the winter rally were presented by the president, Rev. Ralph Lawrence.¹

I. WORK DAYS AT FERNDALE CAMP

Work days for the members of the Association were set on the call of the Executive Board. On October 27, 1951, a work day was held and preparations were begun for improving the facilities on the camp grounds. Several trees were felled

¹ Northwest Washington Holiness Association, "Minutes of the Association," 1928-1952. pp. 67-70.

and stumps removed. During the week of November 19-24, 1951, Rev. Alfred Palmer secured the services of several men from the Olive Branch Mission in Seattle to help with the improvements suggested by the Executive Committee. Mr. Anton Osen supervised the work and Mr. L. E. Clapp assisted. Many of the members of the Association attended during the work week to assist in the developments of the camp.

Program Outlined. The Executive Board of the Association appointed committees for the special improvements program outlined for the Golden Jubilee year. Special goals were outlined for each committee to attain.²

IMPROVEMENT COMMITTEES, as appointed by the Board.

GROUNDS WORK, as approved by the Board.

1. Move tent frames from between Youth Tabernacle and the Main Tabernacle.
2. Remove tree from in front of Youth Tabernacle and make ball field for children.
3. Plant row of trees on North fence line.
4. Oil roadway around camp grounds.
5. Build swings for small children.
6. Fix Volley Ball court for young people
7. Install boxes around the drinking fountains.
8. Build clothes line for the laundry.
9. Paint over sign boards and fix parking grounds.
10. Remove all stumps by dining hall and build seats under trees.
11. Prune or trim all trees.

BUILDING COMMITTEE: Mr. Anton Osen, chairman, Roy Ousley, L. E. Clapp, Don Walton, Rev. Ernest Gates, members.

² Ibid., p. 69.

Repairs as approved by the Board:

1. Fix dorms (in caretaker's house)
2. Build Youth Counsel Room (Youth Tabernacle)
3. Build 3 or 4 new tent frames.
4. Build a community kitchen
 - (a) With sink
 - (b) Hot and cold water
5. Whitewash inside of Tabernacle.
6. Oil outside of Tabernacle and paint woodwork (white)
7. Paint all cabins and wash room.

KITCHEN COMMITTEE: Rev. R. E. Slingerland, chairman; Revs. Alfred Palmer, H. W. Hanson and Ralph Lawrence, members.

Repairs as approved by the Board:

1. Whitewash inside of dining hall ceiling and paint inside walls.
2. Install new sink in kitchen and build shelf for dishes.
3. Purchase dishes and silver (as needed)
4. Paint tables and benches in dining hall.
5. Remove hot water tanks from kitchen and put coils in range.
6. Make (2) dish carts for use in dining hall.
7. Fix up a camp stove.³

The goals outlined were set for the opening day of camp, July 10, 1952. The Executive Board proposed the plan that would be most suitable for the welfare and progress of the camp.

Mr. L. E. Clapp. Mr. Clapp has been a member of the Fairhaven Methodist Church in Bellingham, for thirty years, being converted under the ministry of that church. Since that time, Mr. Clapp has been faithful in attendance at Fern-dale Camp. In 1942, Mr. Clapp was elected Treasurer, a position which he maintained efficiently until 1947. In 1950-1951, he

³ Statement by L. E. Clapp, Personal Letter dated January 7, 1952. (Printed material of Executive Board Action.)

was elected a member of the Executive Board. Over the period of years Mr. Clapp has filled many positions in camp committees, being a member of the Tent Committee and Building Committees. Many people will remember "Lew" Clapp as the "bell ringer" for the camp meeting sessions. His willingness to do God's work and his lovable Christian spirit blessed many hearts, including that of the writer.

II. MID-WINTER HOLINESS RALLY, JANUARY 3, 1952

During the meeting of the Executive Board on October 11, 1951, the president, Rev. Ralph Lawrence presented the plans for the Mid-Winter Holiness Rally to be held in the First Evangelical United Brethren Church on January 3, 1952. Rev. J. G. Bringdale, a holiness teacher and preacher, and Mrs. W. E. Wegmueller, a Free Methodist missionary to the Belgium Congo, Africa, were selected as speakers.⁴

The program, as arranged and printed by the Executive Board was as follows:

- 10:00 A.M. HOUR OF PRAISE - Mass people's meeting,
Rev. R. E. Slingerland.
- 11:00 A.M. THE HOUR OF LEARNING - Chairman, Rev. Ralph
Lawrence; Rev. J. G. Bringdale, Instructor.
- 12:00 THE DINNER HOUR - Potluck, coffee furnished.
Hostesses, Mesdames, Hanson, Lawrence and
Gates will serve.
- 1:30 P.M. CAMP ASSOCIATION BUSINESS MEETING

⁴ Ibid., p. 69.

- 2:00 P.M. THE HOUR OF CRISIS - Chairman, Rev. A. O. Quall. Speaker; Mrs. W. E. Wegmueller, special music
- 5:00 P.M. THE EVENING SUPPER HOUR
- 6:30 P.M. THE VISUAL EDUCATION HOUR
- 7:30 P.M. THE EVENING WORSHIP HOUR - Chairman, Rev. Paul Woodward. Speakers: Rev. Jonathan Tamplin
Mrs. W. E. Wegmueller
Music - By the Loveall Family.⁵

In the morning session Rev. J. G. Bringdale emphasized the conviction that the time has come when we must major on the teaching of God's Word concerning the doctrine of holiness, presenting to the world the reasons for the faith that dwells within us, rather than just listening to holiness sermons. It was a timely and masterful presentation of the Word of God.⁶

The afternoon session was in charge of Rev. A. O. Quall, Missionary Secretary of the Association, who presented Mrs. W. E. Wegmueller, a missionary to Urundi, Africa, under the Free Methodist Board which works in co-operation with the National Holiness Missionary Society in the same area. Her message stressed the necessity for humility. If individuals are to win souls on the foreign field, they must be willing to come down to the native level in humility. Mrs. Wegmueller is a

⁵ Northwest Washington Holiness Association, "Camp Meeting Rally," January 3, 1952.

⁶ Statement by L. E. Clapp, Personal Letter, dated January 7, 1952.

wonderfully winsome and attractive young woman with a charm which characterizes so many of the consecrated missionaries. Her message resulted in a real "break-up time," which was followed by a melting altar service.⁷

Another missionary treat was received in the evening service as Jonathan Tamplin, under appointment to Bolivia by the National Holiness Missionary Society, presented motion pictures from the Bolivia field. Mrs. Wegmueller recounted many experiences and victories on the mission field.⁸

III. FINAL PREPARATIONS FOR CAMP, JULY 10-20, 1952

Preparations for the Golden-Jubilee camp meeting were discussed at the Mid-Winter Holiness Rally during the afternoon special business session of the camp association. The Executive Board presented the list of committees and the plans outlined for the preparation of the property for the 1952 camp meeting. A routine report of work was given by the committees. Rev. Deal, superintendent of the Pilgrim Holiness work in the Northwest and Rev. Les Parrott, evangelist and pastor of the Nazarene Church, were selected as camp evangelists and Miss Verena Johnson was invited to return to take charge of the children's work.

⁷ Ibid., p. 2.

⁸ Loc. cit.

The newly written by-laws of the Association were adopted.⁹ An amendment to the constitution of the Whatcom County Holiness Association was referred to the annual business meeting to be held in July, since the constitution provides that any amendment to the constitution must be acted upon at the annual meeting. The amendment to the constitution of the Whatcom County Holiness Association, a corporation authorizing the transfer of that property held in their name to the Northwest Washington Holiness Association, a corporation. This action was voted in 1926, but the amendment was never enacted. When the amendment is passed and the papers filed with the State Auditor and other proper authorities, the Whatcom County Holiness Association, a corporation, will cease to exist.¹⁰

Plans have been completed. Much work has been done toward making the Golden Jubilee camp the greatest blessing in the history of the Association under the leadership of the Holy Spirit.

⁹ (See Appendix A)

¹⁰ Statement by L. E. Clapp, Personal Letter, dated January 7, 1952.

CHAPTER IX

SUMMARY AND CONCLUSION

The historical study of the Northwest Washington Holiness Association has been presented in the preceding chapters. The distinctive features of the study, a summary of the achievements and contributions of the past fifty years, conclusions reached through the study and based on evidence in the body of the thesis and suggestions for further investigation into the history of the Association will comprise the remainder of the thesis.

I. DISTINCTIVE FEATURES OF THE STUDY

One of the distinctive features of this study was the writing of the history of the Northwest Washington Holiness Association in the fiftieth year of its existence. There has not been such a study conducted in the past. A paper was presented in 1939, summarizing the achievements of the Association up to that date, but an intensive study in the field, covering the material and spiritual growth of the camp and the missionary emphasis had not previously been presented. The study is one of the first histories of the Regional Associations written in connection with the history of the National Holiness Association.

The writer's intimate connection with the camp in the formative years of his life and the influence acquired by its

spiritual atmosphere over the past twenty-three years have been a unique and distinctive help in the completion of the study.

II. A SUMMARY OF THE ACHIEVEMENTS

Soon after the formation of the Association the need for a permanent site for the camp became evident. The securing of the ground and the condition under which the Association worked in locating a suitable site was noted.

The first tabernacle was partly erected in 1904 and in the ensuing years a more permanent tabernacle was erected along with other facilities such as a caretaker's home, an adequate Dining Hall, a youth tabernacle, laundry facilities, rest rooms and a ladies dormitory. From 1946 onward, cabins have replaced the tent frames which before occupied a prominent place on the grounds, and a camp store was built in connection with the dining hall facilities.

The spiritual achievements of the camp through the years have been seen in the quality of the evangelists which the camp has secured in the past fifty years. The names of Bud Robinson, Dr. Joseph H. Smith, Dr. O. G. Mingledorff, Dr. H. C. Morrison, Rev. John L. Brasher, Iva Vennard, Dr. D. Willia Caffray, Rev. J. G. Bringdale and Dr. H. M. Couchenour are just a few of the outstanding men and women of the Wesleyan-Arminian theological persuasion that have been at

Ferndale. In 1921 under the preaching of Dr. O. G. Mingle-dorff hundreds found forgiveness of sins and the filling of the Holy Spirit during the ten day camp period.

Missionary Day at the Camp meeting has been an outstanding feature of the "ten-day" camp meetings. These missionary meetings have been influential in securing full-time Christian workers in the fields of teaching, preaching and missions. Rev. Woodford Taylor, Dr. Cecil Troxel, Dr. James Bishop, Dr. Kenneth Wesche and Dr. George Warner are only a few of those who have presented the work of the National Holiness Missionary Society during the summer camp meetings at Ferndale. The support of many of the missionaries of the Society has come through the offerings and pledges on "Missionary Day."

The Holiness Colleges and Bible Schools of the West Coast have supplied the camp with music directors and children and youth workers from year to year. Professors Wiedman and Hallman were outstanding for their musical presentations while Miss Ruth Fogle, Miss Ruth Lortz and Miss Josephine Fich are remembered for their lasting impressions left upon the children and young people who were under their effective ministry in Children and Youth Work.

Those who have contributed to the success of the camp through the years are numerous. A few of those who have been instrumental in its continued success are Rev. A. O. Quall, Rev. Morris Heverling, Mrs. John Nelson, Mr. and Mrs. B. S.

Hillier, Mr. L. E. Clapp and Mr. Anton Osen.

III. CONCLUSIONS

1. The Methodist Church made the largest contribution to the founding of the Northwest Washington Holiness Association. The ministerial records of the Methodist Church have been used intensively in this study.
2. The spiritual results of the camp meetings have justified the aims and purposes of the founders of the Association which was to "spread scriptural holiness through-out the land."
3. The Northwest Washington Holiness Association secured a large number of the outstanding holiness leaders of America in the last fifty years for their evangelists during the camp meetings.
4. The Northwest Washington Holiness Association unified the Churches of the Northwest in spreading scriptural holiness. This was evidenced in the number of co-operating denominations, the number reaching fifteen in some years.
5. The high quality of the children's and Young Peoples' work is evidenced by the number of young people who were converted and have gone to Christian colleges and Bible schools to prepare for full-time Christian service.

6. The ministry of music aided in the spiritual harvest of souls during these camp meeting periods.
7. Co-operation of the denominations in establishing "work-days" at the camp contributed to the material beauty and growth of the camp.
8. The advertising program of the camp, begun in 1909, was an aid in the promotion of the camp in the spread of scriptural holiness, and in acquainting people of the Northwest with the work of the Association and the purposes of the camp meeting.
9. The Missionary program of the Association was informative and challenging. Through the program of missions, the spiritual life of the Association was quickened.

IV. SUGGESTIONS FOR FURTHER STUDY AND INVESTIGATION

Several areas for further study and investigation are presented for consideration and assistance in future studies of this type.

1. A closer investigation through the examination of organizational records and interviews is needed to learn more of the difficult and discouraging experiences of the Association and to study these in relation to the growth or decline of the camp. The information gathered from such a study would provide a means of guidance for future work and for other such

camp meeting organizations.

2. The method of securing evangelists for the coming years was vague and not clearly stated. The method, procedure and need for advance scheduling of the evangelists for the camp meetings might add clarity to such a study.

3. More extensive investigation into the effect of the Association upon co-operating denominations in relation to their growth in numbers and spiritual life is needed. Also, the reason for the decline in support of some of the former co-operating denominations should be investigated. The result of this latter study would likely reveal mistakes and pitfalls to be avoided in the operation of any similar type camp.

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APPENDIX

APPENDIX A

I.

Legal Description of Ferndale Camp

Legal Description: The following described property Com
 A T A P on 20 39 2E N--S Center Line of Sec 20-1757.6 ft S
 from Q R sec Post bet Secs. 17--20 th E A R A with S D Q R
 sec line 466.6 ft th S 466.6 ft Th W 466.6 Ft th N 466.6 to
 beg 5 A exo Part Exempt (30' from C L to property line, C L
 is N--S Section Line for Highway Net 4.29 A

II.

Constitution of the Whatcom County Holiness Association
 Adopted August 6, 1902

1. This association shall be known as the Whatcom County Holiness Association and shall be auxiliary to the State Association for the promotion of Holiness.
2. The Object of this Association is the spread of Scriptural Holiness and the conversion of men to God, and the general building up of the Kingdom of God.
3. Any person who is a member in good standing of some evangelical church, and whose life and conversation give evidence of the possession of perfect love, or an ardent desire for the experience, may become a member of this association by signing the constitution, thereby subscribing to the following statement of belief:
 I believe that entire sanctification is that work of grace wrought in the human heart by the baptism of the Holy Ghost and fire, by which the heart is cleansed from all sin and filled with perfect love: that this work is wrought instantly by faith subsequent to regeneration and should be attested by the Holy Spirit: it is not an imputed work, but imparted to the soul of the believer.
 All members agree, in signing this constitution, cheerfully to be dropped from the association when they by faith or

practice come in conflict with, or come to be out of harmony with, the principals of this association; or for any cause they are dropped that seems justifiable to the godly judgement of the Executive Council.

4. The officers of this association shall be a president, vice-presidents, secretary, treasurer, and two managers, who, together, shall constitute an Executive Council. All officers shall be elected annually.

This constitution may be amended at any annual meeting, or at any meeting called for such purpose, notice in either case must be given at least ten days before said meeting. But this constitution shall in no case be amended to conflict with the doctrines of the State Association.

BY-LAWS.

+++++

1. The president shall preside at all business meetings of the association, or meetings of the association, or meeting of the executive council, when present.

2. The vice presidents shall assist the president in his duties and preside, in their order, in his absence.

3. The secretary shall keep a correct record of all business meetings of the association and council, and shall give proper notice of all business meetings, and perform such other duties as may be given him by the executive council. The secretary shall also keep a record of the religious meetings of the association and note briefly matters of interest in them for report of reference.

4. The treasurer shall receive all money raised by the association, disburse it under the direction of the executive council, and keep a correct account of it, and make a report to the annual meeting or to the executive council when required by them so to do.

5. The executive council shall attend to all business of the association in the interim of the meetings and call all special meetings. Meetings of the council may be called by the president or any two members of the council.

6. The religious and business meeting of the association shall be held monthly when not otherwise determined by the executive council, and at such time and place as the council shall

determine. These meetings may be led by the president or any one he may select, or by the vice-presidents, in their order, in his absence, or by such ones as they may themselves select.

7. Membership dues in this Association shall be 50 cents per annum, it being distinctly understood that this requirement shall not be exacted when a person is not able to pay the amount.

8. The annual meeting of the association shall be held on the last Tuesday of July of each year.

9. A quorum shall consist of the members present at any regular meeting.

III.

Constitution of the Northwest Washington Holiness Association, 1947-1948

ARTICLE I - NAME AND OBJECT

The name of this organization shall be the Northwest Washington Holiness Association. The object of this association shall be the spread of scriptural holiness by means of camp meetings, conventions, and such other means as shall secure the conversion of sinners, the entire sanctification of believers, and the edifying of the body of Christ. It is not the purpose of this association to organize a church movement. This association shall work in harmony with the National Association for the Promotion of Holiness.

ARTICLE II - MEMBERSHIP

Any person who is in good standing in some recognized evangelical church and who is in accord with the statement of faith and methods of work of this association may become a member upon the recommendation of the membership committee and a majority vote of the annual session.

ARTICLE III - OFFICERS

There shall be a president, secretary, treasurer, and six vice-presidents. All officers shall be elected annually by majority vote of the annual session and shall take office the first day of the month following election.

ARTICLE IV - BOARD

The elected officers shall constitute the board. The board shall meet on call of the president or written request of two thirds of the officers. A majority of the officers shall be present for the board to do business. The board shall also be the board of trustees of the association. The board shall have power, between annual sessions, to transact all business and to fill all vacancies. The board may elect advisory officers. The board may be a two-thirds vote call annual or special sessions of the membership. The Executive Committee shall consist of president, first vice-president, secretary, treasurer and president emeritus.

ARTICLE V - ELECTIONS

The Executive Committee shall appoint a committee of three to nominate officers before the election, and this committee shall post its nominations upon a bulletin board at least twenty-four hours before the election. At the time of the election, other nominations shall be invited upon each office, and each office shall be voted upon separately.

ARTICLE VI - MEETINGS

The membership shall meet in annual session or special session on call of the president.

ARTICLE VII - STATEMENT OF FAITH

The following shall be the statement of faith of this association relative to the doctrine and experience of entire sanctification: Entire sanctification is that act of divine grace, through the baptism with the Holy Ghost, by which the heart is cleansed from all sin and filled with the pure love of God. It is a definite and instantaneous work of grace wrought in the heart of a believer, through faith in the cleansing merit of the blood of Jesus Christ, subsequent to regeneration, and is attested to by the Holy Spirit.

ARTICLE VIII - FINANCES

Membership dues shall be one dollar a year. All other contributions shall be voluntary. The treasurer's books shall be audited annually.

ARTICLE IX - AMENDMENTS

Amendments to this constitution shall be presented to the Executive Committee before the annual session, and the committee shall present all such amendments with recommendation either for acceptance or rejection. A two-thirds vote of the annual session shall be necessary to pass an amendment.

AMENDMENTS

I. Article III - Officers

There shall be a president, vice-president, secretary, treasurer and six other board members. All officers and other board members shall be elected annually by majority vote of the annual session and shall take office the first day of the month following election.

II. Article IV - Board

The elected officers and other board members shall constitute the board, there being the president, secretary, treasurer, vice-president and six elected board members.

Adopted 1949

IV.

BY-LAWS OF THE NORTHWEST WASHINGTON HOLINESS
ASSOCIATION 1951-1952

ARTICLE I. DUTIES OF THE OFFICERS

Section I The President:

- (a) The duties of the president shall be to preside at all meetings of the Corporation and the Board of Trustees, and to perform the usual duties to such an office.
- (b) Each year he shall appoint an auditor to verify the accounts of the Corporation.

Section II The Vice-President:

- (a) In the absence of the President, the vice-president shall perform the duties of said office.
- (b) Shall be chairman of the membership committee for the Corporation or Association

Section III The Secretary:

- (a) The secretary shall keep all reports of membership, and all records of meeting; of the Corporation and of the Board.
- (b) In the absence of the secretary the President shall appoint a secretary pro-tem.

- (c) The secretary shall send out all notices of meetings.
- (d) The secretary shall also act as the corresponding secretary.

Section IV The treasurer:

- (a) It shall be the duty of the treasurer to collect all dues, and donations for the Corporation or Association.
- (b) He shall be responsible for all funds of the Corporation.
- (c) All funds shall be placed in a bank approved by the board.
- (d) All checks shall be indorsed by the Treasurer.

ARTICLE II. DUTIES OF THE TRUSTEES:

Section I Board of Trustees:

- (a) Shall be composed of all elected officers and trustees:
 - (1) Four officers and six Trustees:
 - (a) Officers are elected each year.
 - (b) Trustees are elected for a three year term, with two trustees being elected each year, at the annual meeting of the Corporation.
- (b) The Board shall have power, between annual sessions to transact all business and to fill all vacancies.
- (c) The Board may elect advisory officers.
- (d) The Board may be a two-third vote, call annual or special session of the Corporation.
- (e) The Board may appoint such committees as they deem necessary for the operation of the Corporation.

Section II Executive Committee

- (a) The Executive Committee shall consist of the elected Officers: President, Vice-President, Secretary, Treasurer, and President Emeritus.

ARTICLE III. A QUORUM

Section I The Quorum

(a) The Corporation:

- (1) Shall consist of (25) twenty-five members present at a regular called meeting of said Corporation or Association.

(b) The Board of Trustees:

- (1) Shall consist of (6) six members present at a regular called meeting of said Board.

(c) The Executive Committee:

- (1) Shall consist of (3) three members present at a regular called meeting of said Committee.

APPENDIX B

Organizational Presidents and Evangelistic Workers, 1902-1952

I. Presidents 1902-1952

1902	Rev. C. W. Jones
1902 - 1907	Rev. Laura Pippett Brown
1908 - 1910	Rev. Victor Charroin
1911 - 1918	Mr. John Douglas
1919	Rev. W. E. Cox
1920 - 1927	Rev. W. M. Dews
1928 - 1942	Rev. Morris Heverling
1943 - 1945	Rev. B. N. Galbraith
1946 - 1947	Rev. L. E. Moore
1948 - 1950	Rev. R. E. Slingerland
1951	Rev. Ralph Lawrence

II. Evangelists 1902-1952

1902	Rev. Milton Haney, Rev. I. G. Martin, Rev. Laura Pippett Brown
1903	Mrs. DeLance Wallace
1904	Rev. Milton Haney and Rev. I. G. Martin
1905	Dr. Beverly Carradine
1906	Rev. Milton Haney and Rev. I. G. Martin
1907	Rev. Laura Pippett Brown - Rev. D. D. Benedict

1908	Rev. and Mrs. Aura Smith
1909	Rev. Fred Bernsdorf
1910	Rev. "Bud" Robinson and Rev. Jim Pierce
1911	Rev. Runyan
1912 - 1913	Rev. Fish
1914	Dr. Joseph H. Smith
1915	Dr. Henry Clay Morrison
1916	Rev. and Mrs. Charles Babcock
1917	Dr. Joseph H. Smith
1918	Dr. J. W. Brasher
1919	Rev. A. P. Bouthey and Rev. D. Willia Caffray
1920	Rev. Wm. Huff and Rev. B. Huckleby
1921	Dr. O. G. Mingledorff
1922	Rev. Thomas H. Henderson and Iva D. Vennard
1923	Rev. George Bennard
1924	Rev. W. E. Cox and Rev. Cline
1925	Rev. Frank Arthur and Rev. John Thomas
1926	Dr. I. M. Hargett and Mrs. DeLance Wallace
1927	Dr. Paul Rees and Rev. Carouthers
1928	Rev. C. F. Wimberly and Claude A. Watson
1929	Dr. O. G. Mingledorff and Rev. D. Willia Caffray

1930	Dr. Paul Rees and Rev. Joseph Owens
1931	Dr. G. Arnold Hodgkin
1932	Rev. C. W. Ruth and Rev. D. Willia Caffray
1933	Dr. G. Arnold Hodgkin and Rev. D. Willia Caffray
1934	Dr. G. Arnold Hodgkin and Dr. Paul Rees
1935	Rev. Rufus Reisdorph and Rev. D. Willia Caffray
1936	Claude A. Watson and Rev. Anna McGhie
1937	Rev. J. G. Bringdale and Rev. R. S. Taylor
1938	Rev. J. G. Bringdale and Rev. John Thomas
1939	Dr. Z. T. Johnson and Rev. Dwight Ferguson
1940	Rev. David L. Fenwick, Rev. Sam Polovina, Rev. Anna McGhie
1941	Rev. D. Willia Caffray and Rev. J. G. Bringdale
1942	Dr. G. Arnold Hodgkin and Rev. J. G. Bringdale
1943	Rev. Anna McGhie and Rev. J. G. Bringdale
1944	Rev. J. G. Berry and Rev. J. G. Bringdale
1945	Rev. Frank C. Arthur and Rev. J. G. Bringdale
1946	Dr. Harry Jessop and Rev. Herbert Bennett

1947	Dr. E. W. Petticord and Dr. Paul P. Petticord and Rev. Wilcox
1948	Dr. James DeWeerd and Rev. F. R. Dawson
1949	Dr. D. Willia Caffray and Rev. Orville Kleven
1950	Rev. R. S. Taylor and Rev. L. S. Hoover
1951	Dr. H. M. Couchenour and Dr. D. Willia Caffray

III.

Ministry of Music 1902 - 1952

1902-1907	Local musical talent
1908	Mrs. Aura Smith
1909-1917	Local musical talent
1918	Arthur A. Ingler
1919	Mrs. A. P. Gouthey
1920	Mrs. Douglass
1921-1922	H. J. Pontius
1923	Mrs. A. P. Gouthey
1924	Mrs. A. P. Gouthey
1925	Mr. Culver
1926	Fred Canaday
1927	Rev. and Mrs. Park
1928	Audley Brown
1929-1930	Mrs. Bessie Owens Runyan

1931 - 1933	Professor C. S. Wiedman
1934 - 1936	Miss Marie Danielson
1937	Wilmer Brown and Portland Bible Institute Trio
1938	Professor Willard Hallman
1939 - 1941	Miss Mildred Davidson
1942 - 1945	Mr. & Mrs. Orville Kleven
1946	Rev. Floyd Sartwell
1947	Rev. Paul Woodward
1948	Mr. & Mrs. Orville Kleven
1949	John W. Failor and Cascade College Trio
1950	John W. Failor and Cascade College Instrumental Trio
1951	Miss Betty Restrick

IV.

Children's and Young People's Workers 1902 - 1952

1902 - 1918	Local Children's Workers
1919 - 1922	Miss Ruth Fogle
1923 - 1925	Miss May Bissnell
1926 - 1927	Miss Ruth Lortz and Miss Mina Merrick
1928 - 1930	Miss Ruth Fogle
1931 - 1935	Miss Ruth Lortz
1936 - 1940	Miss Josephine Fieh
1941	Miss Ruth Lortz

1942	Miss Edna Lewis
1943	Miss Mildred Hunter
1944	Miss Evelyn Collins
1945	Miss Almeda Campbell
1946 - 1948	Rev. Alfred Palmer
1949	Miss Betty Restrick
1950	Mr. and Mrs. John W. Failor and Cascade Workers
1951	Miss Verena Johnson

APPENDIX C

Witnesses from Ferndale Camp

Several attending the camp meeting at Ferndale over the past thirty-five years witness to the blessing and spiritual victory attained in these meetings. One of the witnesses, Mrs. Lillie V. Wheeler Heverling, member of the Bellingham, Washington, Evangelical United Brethren Church testifies to the blessing of the Lord:

The Northwest Washington Holiness Camp meeting at Ferndale, Washington has been a great source of blessing to me in the last thirty-five years or more. I have heard some of the best gospel messages man ever preached. I had given my heart to the Lord as a girl of 15, but had never received the baptism of the Holy Spirit. I couldn't understand it, but Dr. Paul Rees made it so clear to me that I could receive it and know I had it and praise the Lord I still have the blessing.¹

Another faithful witness, Mr. L. E. Clapp, a member of the Fairhaven Methodist Church of Bellingham, Washington, and a member of the Northwest Washington Holiness Association Executive Board stated:

Next to Calvary's sacred mount the Ferndale camp-meeting ground is to me, the most hallowed spot on earth. At Calvary the Savior died that He might sanctify me with His own blood, but at Ferndale he led me into that blessed experience when He showed me that I too might die to the things that had bound me to the old worldly life.

Converted at the age of forty-seven I soon became conscious that there remained in my nature rebellious thoughts and some sinful attitudes that kept me from enjoying complete victory. I went to the Ferndale camp with the hope

¹ Statement by Mrs. Lillie V. Wheeler Heverling, Personal Interview, July 22, 1951.

and expectation of finding relief from those hindrances. Rev. W. E. Cox and Rev. George Kline were the evangelists that year (1924) and that first Sunday morning Bro. Cox was the preacher. At the first opportunity I made my way to the altar where Bro. Cox met me and soon convinced me that the Grace that I sought was to be obtained by an exercise of faith, the very minute that my will was wholly surrendered to God. While I did not leave the altar fully satisfied that morning, it was with the assurance that it was God's will that I should be Wholly sanctified and I kept on seeking. One thing that He showed me was that the abiding presence of the Holy Ghost was always conditional; and that the first condition was immediate and perfect obedience to every whisper of the Divine will. To meet these conditions, sometimes a struggle ensued and I found myself at the altar many times. But I thank God that he gave me grace to persist until one day I found myself praying earnestly for the man whom a few weeks earlier I had hated with a hatred that was akin to murder. I believe that my consecration was complete and oh how God blessed my soul. I can testify that after more than twenty-five years I am still growing in grace and I can say truthfully, 'I delight to do Thy will, O God.'

I praise the precious Savior, that by His marvelous Grace, I can boast that He has given me strength to be an overcomer; one of those that are by His own gracious promises elected to receive marvelous rewards. I thank the blessed Holy Spirit for His faithfulness and I pray that I may never meet a day in my experience when it will not be my constant joy to boast of His abiding presence. Ferndale camp has given me the privilege of knowing more than half a hundred missionaries, many of them intimately, to know whom I count the happiest and most soul enriching experiences of my life.

Nor should I neglect to mention the hundreds of loyal saints both in and out of the ministry, many of whom God has called home and whom I live in anticipation of seeing again soon.

Not since that last trip to the altar on the first Sunday of the 1925 camp when the Holy Ghost gave the sweet assurance that the work was done, has He ever told me to go to an altar on my own behalf, and when He has called me to go on the behalf of others it has invariably resulted in victory for the soul to whom He so graciously directed me; and several times in friendships that have blessed me through the years.

I shall never cease to thank God for Ferndale Camp, and for Jesus' sanctifying Grace.²

² Statement by Mr. L. E. Clapp, Personal Interview, July 16, 1951.

A regular visitor at the camp meeting for the last thirty years, was Mr. Roy L. Ousley, a lay preacher, working in the rural communities of the Northwest bears his witness by saying,

God called me to the ministry in Minnesota but I fought the call for ten years. In 1920 I moved to Northwest Washington and began attending Ferndale Camp meeting, missing only one year since that time. I did not like the doctrine and found fault with the whole organization in the beginning. In 1925 Jesus came into my heart at Ferndale Camp and Oh, what a change. I had very little Bible School training but I told the Lord that if he wanted me to preach, for Him to send someone to ask me. A preacher I had never seen invited me to preach and I again refused but the Lord gave me another chance and I have been telling the story of salvation for 19 years. We can do all things through Christ if we trust Him. Praise His Holy Name!

One of the most unusual testimonies was given to the writer by Miss D. Willia Caffray. The testimony was to Miss Caffray from Miss Isabelle Hendricks, a girl who is both deaf and dumb but was sanctified at Ferndale Camp and completed a correspondence course from the Chicago Evangelistic Institute with a grade of over 98%. Miss Hendricks writes:

It was 16 years ago, on Monday, July 22, 1935, after the morning service at the Ferndale Camp meeting, that the Lord sanctified my soul. Miss D. Willia Caffray was the evangelist. The Holy Spirit spoke to my heart and I wanted to be sanctified. The Lord came into my heart in all His fulness, then I knew for sure. He sanctified me then and has kept me day by day, all these years. Although I cannot hear audible voices, I can hear the sweet small voice of my Lord Jesus in my heart. He is my Savior, my Sanctifier, my Keeper, my All in All. Praise His Name.

Statement by Mr. Roy L. Ousley, Personal Interview, July 21, 1951.

"Be ye always abounding in the work of the Lord." I
Corinthians 15:58.⁴

Another of the witnesses to the blessing of the Lord, was Miss Marjorie McKee, a sixteen year old student at Burlington-Edison High School and a member of the Avon Methodist Church. In her testimony she said,

I thank the Lord that he saved me and sanctified me. One day when I was about five or six years old the Lord spoke to my heart through the faithful preaching of Miss Caffray. I was attending camp one day with my mother and grandmother and we stayed for the 'ring service.' At the ring meeting a little girl gave her testimony and I realized I had never asked the Lord Jesus to save me. I gave my heart to Him and have been so happy. The Lord sanctified me at thirteen years of age. I want to win other young people to Christ.⁵

The latest testimony was given by Mrs. Elsie Clark of Bellingham, Washington, and her first time at camp meeting at Ferndale was in July 1951. It was there that the Holy Spirit spoke to her heart.

This is the first time I have attended Ferndale Camp Meeting. Praise the Lord for the wonderful blessing He has given to me. He sanctified me; oh, the wonderful feeling of being in the Will of God, Praise His Holy Name!⁶

These are just a few of the many witnesses brought forth as evidence of God's call to spread scriptural holiness, in teaching and experience through-out the Pacific Northwest.

⁴ Statement by D. Willia Caffray, Personal Interview, July 18, 1951.

⁵ Statement by Miss Marjorie McKee, Personal Interview, July 20, 1951.

⁶ Statement by Mrs. Elsie Clark, Personal Interview, July 19, 1951.