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A History of the Pacific Northwest District Conference of the Evangelical Free Church of America

Robert A. Rapp

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A HISTORY OF THE PACIFIC NORTHWEST DISTRICT CONFERENCE
OF THE EVANGELICAL FREE CHURCH OF AMERICA

A
Graduate
Research Project
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
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CHAPTER I

INTRODUCTION

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INTRODUCTION

The Evangelical Free Church of America is a merger. It should be noted that the Free Church groups that merged in 1950 to form the Evangelical Free Church of America, each had early beginnings in the Northwest.

The first Free Evangelical witness in the Pacific Northwest occurred in the decade of the 1880s, following the historic meetings of organization at Boone, Iowa, and Boston, Massachusetts in 1884. The first churches of both the Swedish and Norwegian-Danish groups were centered in the Seattle-Tacoma area. Progress and growth were impeded in those early days by language and distance barriers. By the time that the language change was nearly completed in the year 1935, the Swedish group had three organized congregations and the Norwegian-Danish group had four. By the time of the merger in 1950, both groups had grown appreciably. The Swedish group had added nine churches, the Norwegian-Danish group eight.

At the time of the merger, new district boundaries were established, the Western District, with headquarters in California, was to divide. The state of Idaho, Oregon,

Washington, and Montana, west of the divide, that had been under its jurisdiction were to comprise the district of the Pacific Northwest Conference.

The Evangelical Free Church fellowship since the merger in 1950 has grown to thirty-six churches with a growth rate exceeding all previous years. Presently two groups of like-minded believers are seeking affiliation with the E.F.C.A. via the Pacific Northwest District Conference.

STATEMENT OF THE PROBLEM

It shall be the purpose of this study to make an intensive investigation into the historical development of the Pacific Northwest District Conference of the Evangelical Free Church of America from its initial implementation in the Northwest to the present time.

JUSTIFICATION OF THE STUDY

This study is one which has evolved out of need. In conversations with the District Superintendent, Reverend David E. Enarson, this writer was appraised of the fact that to date no history has been written concerning the district, and thus many of the Evangelical Free Church Scandinavian distinctives are in danger of being lost.

It will be the further purpose of this study through correspondence and conversation with many members in the district to seek out and determine the distinctives and concrete historical facts concerning the many individual churches which make up the district, and the district organization itself.

Christian Education has played a large part in the life of the district, especially through the camping program. The first collective fellowship of Free Church work in the Northwest was in the area of camping. Located four miles south of Tumwater, Washington, the Black Lake Camp has proved to be the center of collective fellowship within the Conference. Thus, when the district corporation came into being, it was born to a fellowship that was deeply camping oriented.

LIMITATIONS OF THE STUDY

The scope of this study will provide an overview of the early Free Church movement and then focus directly upon the Pacific Northwest District and the churches which are presently serving the various communities of this district.

METHOD OF PROCEDURE

The materials used in this study will be gathered

primarily from three sources; documentary, survey, and personal interview. Wherever existing church histories may be found these will be studied in an effort to glean pertinent information and facts. The archives located at Trinity Evangelical Divinity School in Deerfield, Illinois, will be consulted as well as the official records and minutes of the District Annual Conference. Pertinent information shall also be gathered from the denominational magazine "The Evangelical Beacon."

Basic information pertaining to the history, growth and affiliation dates of the local churches were obtained through a questionnaire. Appendix N contains a sample showing this type of questionnaire. Where apparent facts may be missing an attempt will be made to gather them from other sources.

DEFINITION OF TERMS

General Conference

The General Conference is the largest administrative body of the Evangelical Free Church of America. This body meets yearly in the month of June and is composed of ministerial and lay delegates from all representative churches and denominational boards. This body has final administrative authority concerning denominational affairs.

Lay delegate strength is fixed in terms of church size; two for the first one hundred members, and one additional for each twenty-five thereafter, and none in excess of five. Each pastor is an automatic delegate representing the local church.

District Annual Conference

This conference, also called Pacific Northwest District Conference, is the largest administrative body of the district and meets annually during the month of October. Pastor and lay delegate strength for this conference is the same as for the General Conference.

Pacific Northwest District

The Pacific Northwest District, primarily refers to the work of church planting, and is inclusive of the geographic area which includes Oregon, Washington, Idaho, and Montana from the west slope of the Rocky Mountains.

District Superintendent

The District Superintendent oversees the administrative functions of the district conference, serves as advisor to the local churches, and is an ex-officio member of all district boards and auxiliaries.

STATEMENT OF ORGANIZATION

Chapter two contains a historical survey of the early Free Church movement, both Swedish and Norwegian-Danish, through its establishment in the United States, to the historic merger of the two Free Church bodies in 1950.

Chapter three provides a historical study of the early beginnings in the Pacific Northwest beginning in 1884; the separate growth of the two bodies to the establishing of the Pacific Northwest District Conference in 1951; and its united growth to the present.

Chapter four deals with the historical setting, early efforts, and the stages of Christian Education programming in the Pacific Northwest District Conference, and its relationship between the district and the local church.

Chapter five provides historical sketches of each of the thirty-six churches comprising the Pacific Northwest District Conference.

Chapter six encompasses a concise history of the Kah-Tai Care Center in Port Townsend, Washington, which makes up the third corporation in the Conference structure.

Chapter seven provides the Summary and Conclusions drawn from the study.

CHAPTER II

HISTORICAL SURVEY OF THE EARLY FREE CHURCH MOVEMENT TO 1950

CHAPTER II

HISTORICAL SURVEY

BACKGROUND OF THE EVANGELICAL FREE CHURCH OF AMERICA

In part I. "The Development of The Free Church Movement" in the Diamond Jubilee Story, Norton points out that:

"The immediate spiritual ancestors of the founders of the Evangelical Free Church of America are numbered among the Bible-loving Christians of the nineteenth century in Sweden, Norway, and Denmark who attacked the dead orthodoxy of the state churches of those lands with a living witness to a loving Savior, just as the early Christians had reacted to the institutional church as early as the second century in church history, just a few decades removed from apostolic times."¹

Early Beginnings in Sweden

In the sixteenth century, at a time when the free church movements of north-central Europe and England were at a variance with the Protestant State Churches of those areas, the German Lutheran Reformation penetrated Sweden. By the end of the century Swedish Lutheranism had firmly rooted itself as the State Church of Sweden.² An important factor not to be overlooked in this rooting of Lutheranism was the stream of political life in Sweden.

In 1519 Catholic Archbishop Trolle opposed the election of Sten Sture as administrator of Sweden following the death of his father.

¹ H. Wilbert Norton and others, Diamond Jubilee Story, (Minneapolis; Free Church Press, 1969), p. 13.

² Norton and others, op. cit., p. 31.

The Roman Catholic Clergy upheld Trolle while Sture gathered the nobels to his cause. Trolle led a rebellion, which was supported by King Christian of Denmark, in a vain attempt to rule Sweden. In order to quell the rebellion, Trolle was deposed as Archbishop which had the result of opposition of the Roman Catholic Church to Sture. This leader was later killed while leading his men in battle against one of the subsequent Danish invasions of Sweden.

Following the death of Sture, Trolle regained his office and assumed the leadership of Sweden and directed the diet to elect Christian of Denmark King of Sweden. Opposition to the Roman Church was eliminated in a subsequent purge of the nobles, citizens and clergy, among whom was the father of Gustaf Vasa.³

In the year 1521, Vasa fomented a revolution which resulted in the termination of Danish rule and power of Rome over Sweden. Following the restoration to order, and a political unification of the country, Vasa invited one of the important leaders of the Reformation, Olas Petri, to come to Sweden to preach. Olas was a graduate student who had studied under Luther at the University of Wittenberg for his Masters of Arts degree in 1520.⁴ Under the guidance of Petri the first Swedish catechism was produced, also a handbook for the Swedish Protestant clergy. Petri was also

³ Norton and others, op. cit., p. 32.

⁴ Jeffrey J. Wiebe, "Trinity Junior College: Its History, Development and Institutional Mission: "(Unpublished Doctoral Dissertation, University of North Dakota, 1970), p.22.

successful in guiding the translation of the New Testament into Swedish. This work influenced the style of the Swedish language over two centuries.⁵

In February of 1593 the Diet of Uppsala officially established the Protestant Reformation, the teachings of which had been introduced back in 1521. Article I of the proceedings of the Diet stated agreement... in abiding

By God's pure and saving word as it is contained in the writings of the prophets, evangelists, and apostles, and to acknowledge its inspiration; and that it contains completely all that is necessary for Christian doctrine, faith and morals, and is a test to judge all disputes in religion and needs no further interpretation by the Fathers or others.

Article VI stated,

While it is impossible fully to exclude those who hold false doctrine and do not agree with us, they must not be allowed to hold any public meeting in a house or elsewhere. Those who do so, or who speak against our religion, are to be suitably punished.⁶

As may be seen by the statement of Article VI, those who for a long period had struggled for the privilege of possessing the Word of God, had themselves set the stage of religious intolerance. Scholasticism and a decaying orthodoxy became the center of Swedish Lutheranism.⁷

⁵ Norton and others, op. cit., p. 32.

⁶ Ibid, p. 32.

⁷ Ibid, p. 33.

When Charles XI ascended to the Swedish throne the absolute monarchy was established and the King became supreme in the state as well as the church. Under the King as the spiritual head of the church orthodoxy was the rule of the day in ecclesiastical matters while spiritually the church grew cold. With no spiritual leaders the church languished in its mission to comfort men with the Gospel of Jesus Christ.

Pietism

In the latter part of the seventeenth century there arose a movement destined to bring revival to the Swedish Lutheran Church. Philip Jacob Spener and August Hermann Francke founded the great university at Halle, Germany, from which came the first Protestant missionaries to revive the state church. The teachings of Spener....."insisted that faith in Christ and regenerating work of the Holy Spirit involved the transformation of the entire personality."⁸ The movement that began at Halle became known as Pietism, and emphasized the presence of the Holy Spirit in the regeneration of the unbeliever, in the illumination of the believer in a life of separation from the world and consecration to God."⁹

⁸ Norton and others, op. cit., p. 34.

⁹ Ibid, p. 35.

Pietism came into Sweden as the result of some thirteen Swedish students attracted to the University of Halle, by Francke in 1693-94. At Halle,... "they experienced what true living Christianity is.... They returned to their homeland like new men. A fire burned in their souls.... They had to witness to what they had experienced. Thus, these students vigorously planted the seeds wherever they went."¹⁰

As the pietistic movement spread in the early years of the eighteenth century, dissatisfaction with the State Church mounted. "All persons living within parish boundaries, unregenerate as well as regenerate, were legally members of the congregation. To this the pietists objected. They taught, instead, the necessity of personal conversion and the study of the Bible, in order to live a holy life acceptable to God. They especially objected to the practice of celebrating Communion along with their unconverted neighbors."¹¹

In objection to these practices, the pietists withdrew from the state church and met in houses, or conventicles, to read and discuss God's Word, to share their conversion experiences, and to partake in believer's communion under lay leaders. This movement came under the ban of the

¹⁰ H. Wilbert Norton, *European Background and History of Evangelical Free Church Foreign Missions 1887-1955* (Moline: Christian Service Foundation, 1964), p. 22.

¹¹ Olaf Severn Olsen, ("Civil Religion and Christianity in Sweden," Fides Et Historia (Faith and History), Conference on Faith and History, VIII No. 2, (Spring, 1975, p. 44.

Swedish State Church with the passing of the Conventicle Law in 1726. The Conventicle Law.... "was aimed at breaking up private religious gatherings under the directions of lay leaders in the homes of the Pietistic Christians, and provided fines, imprisonment, or banishment for those found guilty of failure to conform to the State Church regulations."¹²

Herrnhutism

A movement inspired by the Moravian Brethren, Herrnhutism was introduced into Sweden in 1735 by Count Nikolous von Zinzendorf. On his visit to Sweden, Zinzendorf was ordered deported but not before he had planted the seeds of the Herrnhutters. Theirs was a preaching emphasizing grace, forgiveness, peace and joy, with an attitude of "come as you are."¹³

Following Zinzendorf's lead, some of the Moravian Brethren came to Sweden and established aggressive centers of Herrnhutism in Stockholm and Gothenburg. By 1650, four churches were proclaiming Moravian doctrines. Norton points out that revivals broke out in Tornedal, Härjedalen, and Hällsingland in the 1770's, and spread through central and northern Sweden.¹⁴

¹² Norton and others, op. cit., p. 38.

¹³ Ibid, p. 39.

¹⁴ Ibid, p. 39.

The New Readers

During the latter part of the eighteenth century and early nineteenth century the Conventicle Law of 1726 went largely unenforced which allowed the separatistic movements to bear fruit in the revivals of the "Lay Readers" (Läsare). These revivals were destined to crystallize into separatistic "free church" groups. The Läsare were divided into two groups, the Old Readers, who were high-churchly in their attitudes and having the approval of the clergy; and the New Readers who were herrnhutistic, often regarded as antinomian, meeting in houses to read the postils of Anders Nohrberg as well as the volumes of Luther.¹⁵

Perhaps the greatest spark to the nineteenth century Reader revival fervor was George Scott, a Wesleyan Methodist from England, who arrived in Stockholm in 1830 as chaplain to the British legation. Within a year he began to preach in Swedish and drew large crowds. The leading Readers in Sweden became acquainted with him and looked to him for leadership.¹⁶ Scott's evangelistic efforts won the respect and support of many state churchmen, but also many enemies. Mobs incited by Scott's clerical opponents forced him to leave Sweden in 1842.¹⁷

Scott's chief contribution to the new revival movement was to give it unity and he inspired other men to become

¹⁵ Ibid, p. 43.

¹⁶ Olson, op. cit., p. 45.

¹⁷ Ibid, p. 45.

leaders in the spreading movement, such as Carl Olaf Rosenius who guided the Evangelical National Union (Evangeliska Fosterlands Stiftelsen) which united independent associations of converted Swedes, and F.O. Nilsson, a former Swedish sailor who was converted in New York in 1834 and eventually returned to Sweden and organized the first Baptist congregation in Sweden.¹⁸ One of Scott's major accomplishments was the founding of the first free church chapel and "mission house" in Sweden. Bethlehem Church was the first non-state church building erected for religious services in Sweden.¹⁹

Early Beginnings in Denmark and Norway

In 1537 King Christian III issued the Edict of Reformation which made Lutheranism the official religion of Denmark-Norway. On the same day as the Edict was read, Norway became a dependency of Denmark which was a distinct break from the understanding of equality which had existed since 1386.²⁰ From the date of the decree Norwegian Nationalism began to build and the people sided with the Roman Church against imposed Lutheranism. Lutherans who subsequently went to Norway took great risks and found no warm response, primarily because they did not speak the language of the Norwegian folk.²¹ "The first one hundred

¹⁸ Olson, op. cit., p. 45.

¹⁹ Norton and others, op. cit., p. 43.

²⁰ Ibid, p. 47.

²¹ Ibid.

years after the introduction of Lutheranism into Norway, became known as the period of Lutheran orthodoxy, a period of imposed Lutheran doctrine which had no meaning for the life of the Norwegian people."²²

Pietistic and Herrnhutistic Movements in Norway

German Pietism, which has already been noted, spread not only into Sweden but also through Denmark into Norway. The first pietist into Norway was Johan Otto Glussing who came in 1700. Originally, he came as a private tutor but began holding meetings and preaching in a fervent manner.²³ Fierce opposition sprang up from the State Church as pietism was branded as heresy. In 1706 Glussing was forced to leave but the seeds of spiritual awakening had been sown.²⁴

As the seeds grew, opposition multiplied. The State Church issued the Conventicle Law in 1741, which was designed to declare illegal the pietistic meetings of the Lutheran laymen.²⁵

Thirty years after Glussing (1736) the Herrnhutters came to Norway, adding to the Pietistic movement a great missionary zeal. Under the preaching of one Gert Hensen, a major revival broke out in Oslo. So powerful was this

²² Ibid.

²³ Ibid, p. 48.

²⁴ Ibid.

²⁵ Ibid, p. 49.

revival that even the state church priests themselves were stirred and supported the movement.²⁶ "The impact of the Herrnhutters was so great that Dr. Stiansen quotes Bishop Bang (of the Norwegian State Church) when he says,

"...wherever real living Christianity was found previous to the time of Hans Nilsen Hauge, it was colored by the work of the Moravian Brethren, no matter whether clergy-men or laymen had been used by God as instruments."²⁷

Hans Nilsen Hauge was a preacher within the State Church of Norway who emphasized a non-dissenting puritanical movement within the framework of the official Church.²⁸ Following his conversion in 1796, and influenced by such men as Arndt, Tauler, and Zinzendorf, Hauge preached the message of repentance and revivals broke out wherever he went. Opposition from the State Church clergy forced Hauge's arrest and at age thirty three was thrown into prison where he languished for ten years without trial.²⁹ The followers of Hauge were called "The Awakened Ones." They gathered themselves as societies of believers, constituting themselves as a "church within a church" under the leadership of lay elders.³⁰

Dr. Norton indicates that out of the Haugian movement

²⁶ Ibid, p. 49.

²⁷ Norton, op. cit., p. 62.

²⁸ Norton and others, op. cit., p. 54.

²⁹ Ibid, p. 53.

³⁰ Ibid.

the Norwegian Parliament in 1842 abolished the Conventicle Law of 1746 and three years later established a law legalizing separatism and the organization of dissenting groups into churches.³¹

A direct descendent of the Haugian societies surfaced in 1853 with the founding of the first Inner Mission Society in Skien, by Gustaf Adolph Lammers, a State Church priest who was influenced by the Herrnhutters of Oslo.³² The followers of Lammers held informal services in their "prayer house" (bedehus), conducted Bible studies, and prayer meetings. Advocated within the group was the practice of participation of believers only in the Lord's Supper.³³ In 1856 Lammers broke with the State Church and founded the first "free church" in Norway, in Skien called the Free Apostolic Christian Church.³⁴

Lammers later returned to the State Church but his followers continued and "free churches" sprang up in various communities of northern Norway. By 1863 many of the "free churches" began holding conferences, and by 1877 the free churches had evolved into a fellowship of Free Churches with an elected secretary.³⁵

In 1883 the fellowship of Free Churches invited the

³¹ Ibid, p. 54.

³² Ibid, p. 54.

³³ Ibid, p. 56.

³⁴ Ibid.

³⁵ Ibid, p. 58.

... "Scandinavian evangelist, Fredrik Franson to come to their churches in Norway.... Wherever Franson went revival and spiritual awakening resulted. In many places he himself founded "Free Mission Societies" to assist in this follow-up care for new converts."³⁶ In 1884 the delegates and congregations of the "Free Mission Societies" assembled in conference and founded the Norwegian Mission Covenant Church. Among those present were Fredrik Franson, and S.K. Didriksen, who later in the United States founded the Salem congregation in Chicago and was instrumental in the formation of the Norwegian-Danish Evangelical Free Church Association in America.³⁷

³⁶ Ibid.

³⁷ Arnold T. Olson, Believers Only (Minneapolis: Free Church Press, 1964), p. 176.

THE DEVELOPMENT OF THE EVANGELICAL FREE CHURCH
OF AMERICA IN THE UNITED STATES

The Swedish Evangelical Free Church

In the last three decades of the nineteenth century thousands of regenerated Scandinavian believers emigrated to the United States in search of economic freedom and religious hope.³⁸ Norton states that: "When the Swedish emigrants came to America in the latter part of the nineteenth century, they generally attended a Swedish Lutheran Church. The Swedish Evangelical Lutheran Augustana Synod was organized in 1860. The Swedish settlers who felt that there was not enough spiritual warmth in the Augustana Synod formed "Mission Societies" in their communities.....

"Opposition to the Augustana Synod was based upon four points, according to Larson: (1) the service was liturgical and similar to the Swedish State Church; (2) the Lutheran pulpit was for only Lutheran ministers; (3) insistence on literal interpretation of the Augsburg Confession; and, (4) communion was given to believer and unbeliever alike."³⁹

The early Free Church fathers have indicated that the Swedish Evangelical Free Church is clearly a product or example of John Martinson's Swedish Christian newspaper,

³⁸ Wiebe, op. cit., p. 35.

³⁹ Norton, op. cit., p. 77.

Chicago-Bladet. From its very beginning in Chicago in 1877, the spirit and voice of this unofficial organ became the spirit and voice of those who eventually banded themselves together in the work of the Swedish Evangelical Free Church of America.⁴⁰ "The constituency of Chicago-Bladet became the constituency of the Swedish Evangelical Free Church. The beliefs and convictions that dominated the thinking of our Free Church, people were the result, to a large extent, of the molding influence of John Martenson's Chicago-Bladet."⁴¹

On way in particular in which Martenson's paper helped lay the ground-work for the establishment of the Swedish Evangelical Free Church was by its sponsorship of the many Bible conferences in the years just prior to the conference in Boone, Iowa, in 1884.⁴²

These conferences, which were prophetic in nature, were reported in detail in the publication. Those invited to participate as speakers included many who were to become leaders in the Free Church Movement: Professor John G. Princell, John Martenson, Fredrick Franson, J.W. Stromberg and L. Lindquist.⁴³

The October conference of 1883 held in Bush Hall, in

⁴⁰ Norton and others, op. cit., p. 128.

⁴¹ Ibid.

⁴² Ibid, p. 129.

⁴³ Ibid.

Chicago, brought together many of the pastors and laymen from various denominations scattered through the country to spend a week concerning the doctrinal and practical issues confronting The Church of God.⁴⁴ Thompson indicates that the one item of housekeeping business brought up at the conference was the election of Princell, Hallgren, and John Martenson to organize another conference the following year; and this one step paved the way for the foundation conference at Boone which would unite the "free" Swedish brethren.⁴⁵

Also of importance in the formation of the Swedish Free Church was the dissolution of Ansgar College in Knowville, Ill., which was the result of a financial crisis at the school and the dissatisfaction of pastors and churches, just six weeks prior to the meeting at Boone, Iowa. "This left the Ansgaric churches and ministers without any denominational affiliation whatever. Of these, some entered the Mission Covenant while others kept their independent status and identified themselves with the Evangelical Free Church Movement."⁴⁶ The Ansgaric Synod held ministers and churches that had been quickened by revival and by conscience they could no longer conform to the Augsburg Confession of

⁴⁴ Olson, op. cit., p. 27.

⁴⁵ Norton and others, op. cit., p. 131.

⁴⁶ Ibid, p. 132.

the Lutheran Church. One of those ministers was Professor John G. Princell, President of Ansgar College (1880-1884). Thompson indicates that when the Synod dissolved, Professor Princell became the recognized leader of the Free Church cause.⁴⁷

The Boone Conference was in large measure a continuation of the meeting at Bush Hall in Chicago the previous year, though with startling consequential differences. The need was felt for an association of congregations to carry on a strong missionary program, and with that the executive committee was continued to handle matters relative to the support of a missionary.⁴⁸

The discussions that had been part of the subject of the conference, The Church of God, crystallized in the form of specific written resolutions which were adopted by the conference.⁴⁹ Despite opposition on the part of some pastors to organization, twenty-one pastors representing twenty-seven congregations entered into a loose affiliation.⁵⁰

In the fall of 1887, a conference was held at the Twelfth Ave. church in Minneapolis, at which time
"Missionary and benevolent projects were proposed that

⁴⁷ Ibid, p. 132.

⁴⁸ Ibid, p. 135.

⁴⁹ Appendix A.

⁵⁰ Wiebe, op. cit., p. 35.

necessitated a closer cooperation on the part of the churches."⁵¹ At that conference, H.J. von Qualen sought support to enter China as a missionary; a children's home was approved for support at Phelps Center, Nebraska; the free mission work among the Mormons begun by Rev. Fredrick Franson was also given support.⁵²

Following his work in Salt Lake City and that as a missionary evangelist, Franson in 1890 devoted himself to evangelism among the free church congregations. It was during this period that Franson's burden for missions came to fruition. Operating within the nucleus of the Free Church, The Scandinavian Alliance Mission (Franson's Mission) was begun.⁵³ (Now known as T.E.A.M.), The Evangelical Alliance Mission; to which The Free Church still maintains relational ties.)

At the spring conference in the same year the united work adopted the formation of the Swedish-American Mission Society. Societies within individual churches were established with contributing members to support the "free mission" work. Because of some misunderstandings and conflict between Franson's Mission and The Swedish-American Mission Society, interest and support declined, and, as a

⁵¹ Norton and others, op. cit., p. 149.

⁵² E.A. Halleen and others, The Golden Jubilee of the Swedish Evangelical Free Church (Minneapolis: The Swedish Evangelical Free Church, 1934), p. 18.

⁵³ Ibid.

result, in 1896, the SAMS work was dissolved and a new organization was formed under the name of The Swedish Evangelical Free Mission.⁵⁴

"Annual meetings from this time on began to resemble those of later years. There were duly elected delegates from churches and from District societies, in addition to the ministers, who in 1893 and 1894 had effected the organization of a Ministerial Association with thirty-seven members."⁵⁵

The Swedish Bible Institute

In the early days of the Free Church movement, very few churches had permanent pastors. The ministers were almost exclusively evangelists who went from church to church conducting revival meetings among the Swedish immigrants. The need for some form of theological training was not voiced in conference until such men as P.J. Elmquist, J.G. Princell, A.L. Anderson, and Axel Nordin came into the work.⁵⁶

This came about following the revivals of the 1890's when the work in the churches became better organized and the need for better trained pastors was recognized. In 1900, Rev. P.J. Elmquist, superintendent of missions led the advance in establishing a Bible Institute which

⁵⁴ Norton and others, op. cit., p. 150.

⁵⁵ Ibid, p. 151.

⁵⁶ Ibid, p. 152.

began in the Oak Street Hall, (First Evangelical Free Church) in Chicago. The following year the Swedish Bible Institute of Chicago was incorporated by Elmquist, but was officially independent from the Free Church although it received most of its support from that source.⁵⁷

In 1908 The Swedish Evangelical Free Mission officially incorporated as a denomination under the name of The Swedish Evangelical Free Church of America. A simple doctrinal statement was issued:

"This organization accepts the Bible, both the Old and New Testaments, as the Word of God, containing the Gospel of salvation for all men and the only perfect rule for teaching, faith and life."⁵⁸

Following the denominational incorporation the way was clear for the new Bible Institute to become a vital part of the total Free Church work.

In 1910 the annual conference which met in Boone, Iowa, decided to shift the Bible Institute work to Minneapolis in the quarters of the First Evangelical Free Church. Professor Princell had been called earlier, and was the principal teacher and president until his death in 1915.⁵⁹

Following the death of Professor Princell, no successor could be found to carry on the Institute work and

⁵⁷ Ibid, p. 152.

⁵⁸ Ibid, p. 154.

⁵⁹ Halleen and others, op. cit., p. 33.

thus affiliation was sought and made with Moody Bible Institute to provide for the students.

The work was therefore moved back to Chicago and for fifteen years the affiliation continued until the Free Church was able to purchase its own building.⁶⁰ In 1926, the Free Church purchased a residence on the corner of Hermitage and Berteau Avenues, in Chicago, and the Bible Institute was moved to the new location with Professor A.L. Wedell as principal. "Later a three year Seminary course was added for those who desired to enter the ministry."⁶¹

Home Missions

As has been noted earlier, home missions efforts were carried on by the united work in the Utah field. All else was carried on by the nine District Societies that were formed during the first thirty year period of the Evangelical Free Church.

The oldest society was the Swedish Evangelical Free Mission in Colorado, organized in May of 1891. This mission comprised five organized churches in the state.

The Illinois Free Mission Society was organized in 1899. Thompson indicates that the society did not accomplish

⁶⁰ Halleen and others, Ibid.

⁶¹ Ibid, p. 34.

much and their giving mostly went to the foreign fields.⁶²

The Scandinavian Christian Free Mission Society of Wisconsin, formed on June 13, 1903. The society helped support several itinerant evangelists in the home work.

The Free Church District Society of Minnesota, organized January 19, 1907. Through the work of twenty-five pastors, the society sponsored tent meetings and opened new works.

The Scandinavian Free Mission Society of Nebraska, formed October 2, 1896, by evangelist Fredrick Franson. This society was composed of churches in Nebraska and South Dakota.

The Swedish Evangelical Free District Society of Iowa, formed in 1908 in Boone, Iowa.

The Texas Scandinavian Free Mission Society, organized July 1, 1905.

The Swedish Evangelical Free Church District Society of California, organized in Turlock on April 11, 1908 and comprised the churches from California, Oregon, and Washington. The Scandinavian Free Mission Society of South Dakota formed July 6, 1906.⁶³

In general, home missions work languished in the period of 1914-1934 owing to the war, the language transition,

⁶² Norton and others, op. cit., p. 158.

⁶³ Ibid, p. 157-159.

and the depression. The united work, however, was strengthened by the "....leadership given by Dr. E.A. Halleen, who while still serving as pastor of the largest Free Church in Rockford, Illinois, became Superintendent of Missions, later called "president" and agreed to devote half of his time to denominational work. That was in 1922. This arrangement continued until 1928, at which time he devoted his full time as president of the Swedish Evangelical Free Church of America,....right up to the time of the merger of the two Evangelical Free Church bodies in 1950."⁶⁴

Swedish Publications

As has been noted the Chicago-Bladet was the unofficial voice of the Swedish Free Church, and without it Thompson questions whether there would have been any Swedish Evangelical Free Church.⁶⁵ He goes on to indicate that the paper was an independent corporation and not all the Free Church material received publication. As the work grew the need for an official denominational paper became increasingly evident. In 1913, the publication Missionstidningen (The Mission Journal), sponsored by the District Societies of Minnesota, Iowa and Nebraska became the official organ and voice of the denomination until it was merged

⁶⁴ Ibid, p. 174.

⁶⁵ Ibid, p. 168.

with Chicago-Bladet in 1926, at which time the Chicago-Bladet became the official publication.⁶⁶

At the direction of the Free Church Conference in 1931, a plan was...."adopted being to cut the size of Chicago-Bladet in half, eliminating the English department, and to publish a separate paper in English, the same size, thus attempting to meet the needs of both the Swedish and English speaking constituencies. The change took place at the beginning of October 1931, the new English paper being called The Evangelical Beacon, with Roy A. Thompson as editor and business manager."⁶⁷

Following World I the change in language usage became unmistakable and many of the Swedish congregations clung tenaciously to the language of the pioneers until literally forced to make the change. Thompson points out that the 1934 yearbook was the first to be printed entirely in English. It should be noted that by 1935 the name "Swedish" was dropped from the official name of the denomination.⁶⁸

The Swedish Schools

By 1938 the Bible Institute and Seminary had grown to overcrowded conditions. Professor Wedell was elevated to

⁶⁶ Ibid, p. 168.

⁶⁷ Ibid.

⁶⁸ Ibid, p. 190.

the presidency of the school with Dr. Gustav Edwards assuming the office of Dean. Two years later at the death of Professor Wedell, Dr. Edwards took over as president. As the school was hard pressed to replace Professor Wedell an appeal was made to Dr. Halleen, president of The Evangelical Free Church of America to devote a portion of his time to a teaching ministry at the school. This he consented to do and for three years gave six weeks each semester to the teaching ministry.⁶⁹

As far back as 1929, there had been proposals for uniting the schools of the two Free Church Groups. Professor L.J. Pederson from the Free Church Association presented the possibility of a merger between the schools. A committee was elected to consider the matter but never convened so the matter was dropped. The question was revived in 1935 and unity committees were formed by both groups to seek closer cooperation. The idea was given up when only ten of the Association Churches (Nor.) out of sixty voted for merger in 1938.⁷⁰

In 1945 the conference of the Evangelical Free Church Association revived the hope for eventual merger by initiating action which resulted in agreement in 1946 of

⁶⁹ Ibid, p. 200.

⁷⁰ Ibid, p. 202-203.

both annual conferences of Free Churches to merge the schools, with negotiations to begin that same year.⁷¹

Under a mutual agreement of the two denominations,"a three year merger period (1946-49) was established under Acting President, T.B. Madson, and a united board arranged for the construction of a classroom and administration building on the Chicago campus. In 1949, the Norwegian-Danish School was re-located from Minneapolis to Chicago and the schools formally merged as Trinity Seminary and Bible College, under the presidency of Dr. C. Raymond Ludwigson (1949-55). Dr. Madson served a second term as acting president until the appointments of Dr. H. Wilbert Norton as president and Dr. G. Douglas Young as Dean in 1957.

Subsequent to the decision of the 75th Jubilee Conference of the Evangelical Free Church in June 1959, a seventy-nine acre campus was purchased near Deerfield, Illinois. The Divinity School was re-located to the new Deerfield campus in 1961 and renamed Trinity Evangelical Divinity School by the 79th Annual Conference, which also appointed Dr. Kenneth S. Kantzer as Dean, beginning October, 1963."⁷²

It should be noted that one of the major driving

⁷¹ Ibid.

⁷² Catalog 1973-75, Trinity Evangelical Divinity School, p. 28.

forces in the uniting efforts of the schools and eventually the two Free Church bodies was The Evangelical Beacon.⁷³

THE NORWEGIAN-DANISH FREE CHURCH ASSOCIATION

The Outposts

In the book Diamond Jubilee Story, Rev. Olai Urang indicates that the "Free Church" movement among the Norwegians and Danes in this country was more Scandinavian than American, and that the movement started as isolated outposts rather than with any concerted effort.⁷⁴

Many of those immigrants who met together had been part of the spiritual movement in the old country. Their meetings were informal in contrast to the State Church liturgical patterns. To these immigrants it was a natural inclination to seek the same kind of fellowship that they had practiced and enjoyed across the ocean. Where they did not find this to their satisfaction they banded together and formed their own congregations.⁷⁵

In 1884, Severin K. Didricksen, who had helped organize the Norwegian Mission Covenant in Norway in that same year, organized seven Scandinavian believers in Boston into the first Norwegian-Danish Evangelical Free Church in

⁷³ Norton and others, op. cit., p. 207.

⁷⁴ Ibid, p. 65.

⁷⁵ Norton and others, Ibid.

America.⁷⁶

In 1886 a Norwegian layman in Muskegon, Michigan, Ole Horness, brought together the Scandinavian loggers among others in that population and preached the gospel to them. Finding success, Horness started a mission and built the first mission house in 1890, patterned after the Mission house idea in Norway.⁷⁷

Rev. P.C. Tranberg, a Danish leader in the "free" church movement across the ocean came to Chicago in 1882 and carried on a ministry among the Danish in that city. In 1884 the Chicago Theological Seminary invited Tranberg to set up a Norwegian-Danish Institute in their school. As a result, students and teachers from that institution began ministering to their countrymen, and in 1887, the First Scandinavian Congregational Church was organized.⁷⁸ Other churches were started among the immigrants in such places in the east as: Hoboken, New Jersey in 1889; New Haven, Conn., in 1890; Bridgeport, Conn., 1897; Concord, Mass., 1893; Portland, Maine, in 1896; and Brooklyn, N.Y., in 1897. In the mid-west works were established in Fargo, N.D., in 1894; Washington Island, Wis., in 1865; Milwaukie, Wis., 1887; and the Scandinavian Evangelical Free Church in Chicago in 1899.

⁷⁶ Norton and others, op. cit., p. 67.

⁷⁷ Norton and others, Ibid.

⁷⁸ Norton and others, op. cit., p. 68.

Rev. Urang states that: "These churches in the East and the Middle West were lonely outposts, usually with a very loose internal organization and with practically no ties with other similar churches....The problem of exclusiveness hindered the work of some churches."⁷⁹

The Associations

As was the case with the Swedish Free Church, so too did the Norwegian Free Church have a uniting medium. Not until The Evangelisten, an independent religious news publication, began to find its way into the homes of Free Church friends calling for the uniting of the Norwegian-Danish congregations into an organization of believers, did anything close to a uniting effort take place.⁸⁰

In September of 1891, a meeting was held in the Salem Free Church in Chicago to organize the free churches into an association. At that time no representatives came from the churches in the East, but those coming from western churches did unite to form the Western Association. Later that same year, Dr. R.A. Jernberg, then president of the Norwegian-Danish Institute of the Chicago Theological Seminary helped organize the Eastern Association. The main emphasis of both Associations was to provide fellowship and

⁷⁹ Ibid, p. 69-70.

⁸⁰ Ibid, p. 71.

mutual aid and not for the direct promotion of the Free Church cause.⁸¹

With the fear of denominationalism so strong in the independent churches congregations even feared promoting collective evangelism. But Mission societies were formed and given the responsibility of reaching the Scandinavians in America with the Gospel.⁸²

The effecting of union between both associations was a slow process, but by 1900 both associations published their annual reports in the same booklet and together they consisted of twenty organized churches with one thousand members. In 1909 the Western Association drew up a confession of faith and union was affected, and in 1912, the National Association was incorporated, under the name, The Norwegian-Danish Evangelical Free Church Association.⁸³

The Free Church work in Canada was begun at this time as a result of settlers from Northern Minnesota. "The major point of contact grew out of the settlement around Enchant, Alberta. Two laymen, working as a gospel team, M.M. Hegland and Mr. C. Jacobsen, began holding meetings in homes with the result of revival coming to the area."⁸⁴ The work that

⁸¹ Norton and others, Ibid.

⁸² Norton and others, op. cit., p. 73.

⁸³ Ibid, p. 88.

⁸⁴ Ibid, p. 100.

grew from Enchant was to later have direct influence on the Norwegian churches of the West Coast Missionary Society, which included Oregon, Washington, and British Columbia."⁸⁵

Missions

As was demonstrated before, the early churches carried on their work largely independently and with very little cooperation within the association, consequently the Free Church had no foreign Mission board of its own. The churches did, however, send men and money to the work abroad. Desiring to stand with their young people, the churches in large measure supported the organization founded by Franson, The Scandinavian Alliance Mission. In 1895, the Free Church giving to foreign missions showed a figure over \$20,000, while home missions received only \$36.37.⁸⁶

In 1916, C.T. Dyrness wrote an appeal for a renewed interest in home missions. "We have said it before and we say it again, that if we are to maintain our foreign missions program we must expand at home. Unless we do something drastic soon, our whole missionary program will become stagnant."⁸⁷

The pattern was reversed by 1922 when the Western

⁸⁵ Rev. Carl Fosmark, private interview, July 21, 1975.

⁸⁶ Norton and others, op. cit., p. 81.

⁸⁷ Ibid, p. 92.

Association was reorganized at its annual meeting. The support of home missions became the responsibility of the churches rather than individual contributors.⁸⁸

By 1924 sentiment had arisen that the time was right for the appointment of a full-time director of home missions or a denominational president, who would devote his full energies to traveling among the Free Churches and in new fields. When brought before the annual meeting that year the issue was passed, with Rev. H.F. Josephson becoming the first director.⁸⁹

Publications

In 1889 a committee of men from the Congregational Home Mission Society, including R.A. Jernberg, O.C. Grauer, and L. Chr. Johnson, met to plan for the publication of a Norwegian-Danish religious newspaper. The Evangelisten became a bi-weekly paper, and through its influence, a unifying medium for Free Church people throughout the country.⁹⁰ As a unifying medium;.....

its influence cannot be overestimated. It was the voice of the school, the home mission societies, and the Scandinavian Alliance Mission. Here Fredrick Franson wrote his eloquent appeals for workers and for money, and here missionaries gave their long and detailed reports. It

⁸⁸ Ibid, p. 104.

⁸⁹ Norton and others, Ibid.

⁹⁰ Norton and others, op. cit., p. 79.

was a devotional magazine and it was also a religious newspaper, containing news from Norway and Denmark and keeping people informed as to the situation on the foreign mission fields."⁹¹

The Evangelisten was issued originally by an independent publishing society owned by stockholders, and it was not until 1919 that a move was made to make the publication an official Free Church organ. Rev. C.T. Dyrness, chairman of the Evangelisten Publishing Society, came to the annual meeting at Pullman, Illinois, that year and...."presented the periodical with its assets and liabilities to the Free Church. After a lively debate, the offer was accepted."⁹²

It became evident in the 1920's that the language problem in the churches was of growing concern. Some of the people were newly arrived immigrants, but more were either born in America or educated here. As a result, the majority spoke English just as well as they spoke the mother-tongue, and they began to apply more pressure for the use of English in their churches and for more of a ministry among those in America of a non-Scandinavian background. In 1927, the Evangelisten began alternating issues between English and Norwegian-Danish, helping to minimize the Swedish-Norwegian differences."⁹³

⁹¹ Norton and others, Ibid.

⁹² Norton and others, op. cit., p. 91.

⁹³ Ibid, p. 102.

Norwegian Schools

In 1909 a school at Rushford, Minnesota was offered to the Free Churches provided they would repair and maintain the property. This became a uniting influence as the associations accepted the offer. Urang notes that: "On September 28, 1910, the school at Rushford opened with two teachers and nineteen students."⁹⁴

Six years later in 1916, property became available in Minneapolis which would be sufficient for the needs as the school at Rushford grew out of its capacity. The annual meeting of that year approved the property and the move, and subscribed the necessary funds; and thus the school moved to Minneapolis with sixty-two enrolling in the fall. Following this action, the Association broke the tie with the Chicago Theological Seminary and the Free Churches looked to Minneapolis for their future pastors.⁹⁵

During the thirties the school underwent some dark days as few students could afford to attend and financially the school was behind in salaries. Through much interest and good will, the school managed and was forced to close only for one year in 1939 to make repairs and raise funds.

In 1940, Dr. T.B. Madson was named president of the school. And in the next years, the name of the school was

⁹⁴ Norton and others, op. cit., p. 88-89.

⁹⁵ Norton and others, Ibid.

changed to Trinity Seminary and Bible Institute with the school reporting at the annual meeting a balanced budget plus a small surplus.⁹⁶

At the Association's annual meeting in 1945, a committee of five was elected to investigate the possibility of merging the Trinity campus in Minneapolis with the Swedish campus in Chicago. The following year a united school board was chosen with Dr. T.B. Madson elected as Acting President, while Dr. D.R. Anderson was made Dean of the Minneapolis School and Dr. Steelberg Dean of the Chicago School.⁹⁷

The merger of the schools into a united work was effected in 1948 when the Minneapolis property was sold and the school merged with the Swedish work on the Chicago property. Dr. C.R. Ludwigson of Wheaton College accepted the call to become the first president of the merged school.

TWO FREE CHURCHES BECOME ONE

As was stated before, efforts at uniting the two Free Church groups was periodically voiced by men from both camps. In 1917, Rev. C.T. Dyrness of the Chicago Salem Free Church invited "free church" people to a union gathering which resulted in a good meeting but with no formal move toward merger. As early as 1921, Dr. L.J. Pederson, then president

⁹⁶ Norton and others, op. cit., p. 113-114.

⁹⁷ Ibid, p. 122-123.

of the Norwegian school in Minneapolis, presented a suggestion encouraging attempts to unite with the Swedish schools. This was pursued again in the Swedish Conference in 1929 resulting in a committee to study the matter, but as they never met, the issue was dropped.⁹⁸

In the years that followed there was an increasing amount of fellowship and exchange of pulpits between the two groups. In 1934 Dr. Arnold Olson of the Free Church Association drafted a greeting to the 50th anniversary conference of the Swedish Free Church, in which he said.... "We anticipate a day of closer cooperation between the two Free Church associations."⁹⁹

In the book Diamond Jubilee Story, Dr. Olson calls attention to three major "roadblocks" which hindered union between the two Free Church groups prior to 1950.

1. The difference in language. The first Bible course in English was not introduced at the Minneapolis school until 1921. The Norwegian-Danish group did not adopt the English language officially until the annual conference of 1933. As stated earlier, the first annual report of the Swedish group to appear in English was published in 1934. Also, during that year the names "Swedish" and "Norwegian-Danish" were dropped from the official names. Even with these late official actions many churches continued to use the mother tongue in many of their services.

⁹⁸ Ibid, p. 227.

⁹⁹ Ibid, p. 229.

2. Nationalistic Spirit. There was still a strong nationalistic spirit among some of the pioneers, who, in their intense loyalty to the culture and country, as well as language, of their birth, found it difficult to lay aside their prejudices.

3. Fear. Fear of too strong organization. In their hears the idea of merger might bring about a more ecclesiastical as well as larger organization. Also, many feared that merger would mean assuming more liabilities than assets.¹⁰⁰

In 1938, a disappointing merger vote was taken among both groups, but despite this, they continued to cooperate in various ways such as pulpit exchange and joint Bible conferences. Leaders from both groups worked behind the scenes unofficially looking toward the merger possibilities. These same leaders recognized that uniting the publications and schools of both groups would eventually bring about the complete union of both bodies naturally and with almost no opposition.¹⁰¹

The publication board of the Evangelical Free Church of America started as early as 1946 to consider the possibility of joining with the publication of the Evangelical Free Church Association in the establishment of a joint printing venture. When approval was granted in 1947, the entire Swedish publications department moved to Minneapolis and here both of the Norwegian papers

¹⁰⁰ Ibid, p. 230-231.

¹⁰¹ Dr. A.T. Olson, private interview, March 20, 1975.

(Evangelisten, Evangelist) were joined by the Swedish Beacon and Chicago-Bladet. Eventually the two English papers were joined into one publication, The Evangelical Beacon.¹⁰²

In the fall of 1947 Dr. A.T. Olson, president of the Free Church Association corresponded with Roy Thompson, editor of the Evangelical Beacon suggesting that they each present to their executive committees a resolution on on merger which Dr. Olson had already drafted. The "Resolution of Merger" which was carried by both conferences in 1948, read as follows:

The Executive Committee of the Evangelical Free Church of America and the Evangelical Free Church Association recommend to their respective conferences the adoption of the following resolution: Whereas The Evangelical Free Church of America and The Evangelical Free Church Association are church bodies of like precious faith and practice as well as similarity in background; and Whereas the barrier to a union, namely that of differences in language used, no longer exists; and Whereas, there have been expressions in favor of a closer union on the part of the responsible leadership both groups; therefore, Resolved that the respective annual meetings of the two groups in June, 1948, elect three members to serve, with a seventh member elected by the committee itself, as a Committee on Unity. Resolved that this Committee on Unity bring a detailed plan for a complete merger of the two denominations to the next annual meetings, accompanied with suggestions as to how the plan, in accord with the respective constitutions, can become an accomplished fact.¹⁰³

¹⁰² Norton and others, op. cit., p. 207.

¹⁰³ Ibid, p. 233.

One of the problems worked out by the merger committee of both groups was a joint confession of faith. In as much as both groups were in agreement as to the cardinal principles of the evangelical position, they were faced with the need of making a concise statement of that faith. The Free Church Association already had had a twelve point statement, but the Swedish Free Church had no official statement. The result of the efforts of the merger committee produced a twelve point statement that was overwhelmingly agreed upon by both groups.¹⁰⁴

In 1949 Dr. Olson attended the annual conferences of both Free Church groups and read the merger plan and the new statement of faith. The Swedish vote at Medicine Lake was 196 to 13 in favor of the plan, and the Norwegian vote at Britt, Iowa, was 73 in favor and 5 against. The new plan called for the soon to merge bodies to retain the name of the larger Free Church group, The Evangelical Free Church of America.¹⁰⁵ The united body would be:

an association and fellowship of independent congregations of like faith and practice to labor for the salvation of souls and the edification of believers; to organize churches and Sunday Schools and establish and maintain Christian missionary work in the United States and other countries; to promote mutual fellowship and harmony among the

¹⁰⁴ Appendix B.

¹⁰⁵ Norton and others, op. cit., p. 238.

churches; to organize, build, administer and support schools and theological seminaries; to educate and ordain ministers and missionaries; to build and maintain charitable and benevolent institutions; to publish and distribute Christian literature, etc."¹⁰⁶

One of the final steps toward merger was approval of two-thirds of the local congregations. A referendum was submitted to the churches for response by March 1, 1950. The result was beyond expectation, as only two out of 207 churches responding voted negatively. Prior to the June merger conference those two churches changed their vote to cast a united voice.¹⁰⁷

The historic Merger Conference occurred during the week of June 13-18, 1950, at Medicine Lake (a few miles west of Minneapolis). Dr. E.A. Halleen, who for twenty-eight years had served as president of The Evangelical Free Church of America was unanimously elected president of the new organization. Dr. Arnold Olson, who was elected vice president and conference moderator, would himself be elected to guide the denomination two years later.

¹⁰⁶ Norton and others, Ibid.

¹⁰⁷ Norton and others, op. cit., p. 239.

CHAPTER III

THE PACIFIC NORTHWEST DISTRICT CONFERENCE PAST AND PRESENT

CHAPTER III

THE PACIFIC NORTHWEST DISTRICT CONFERENCE
PAST AND PRESENTTHE EARLY SWEDISH AND NORWEGIAN WORKS
IN THE PACIFIC NORTHWEST

The Pacific Northwest District Conference has its immediate beginnings in the year 1950 with the historic merger of the two Free Church bodies forming the Evangelical Free Church of America. In itself, it is both an outgrowth (geographically) and a merger. The Pacific Northwest District Conference is an outgrowth of the Swedish Western District Conference of California, which at that time included the geographic areas extending from the southern boundry of Canada to Mexico and from the Pacific Ocean to the Rocky Mountains. The Conference is also a merger bringing into its formation those churches from Washington and Oregon of the Norwegian-Danish West Coast Missionary Society. Prior to 1950, history winds its way back through the independent congregations and the two Scandinavian Free Church movements which have their earliest beginnings in the Pacific Northwest in the decade of the 1880s.

The First Fifty Years Among the Norwegians, 1880-1930.

The first "free" church to appear in the Pacific Northwest was begun in 1884, the same year the two Free Church Scandinavian bodies were independently organized

in the eastern and mid-western regions of the country. On January 12, 1884, Scandinavian brethren, most of Norwegian descent, began meeting in a private home and organized themselves as the "Scandinavian Evangelical Congregational Church of Tacoma."¹⁰⁸

In its first year, one of their charter members served the group as pastor. Rev. John S. Anderson, Rev. Lorentz P. Paulsen, and Rev. Carl M. Jacobson were the first three pastors called to the work. Odegaard indicates that their tenure was generally of brief duration, leaving periods when the church was without a pastor.¹⁰⁹ In 1908, under the leadership of Rev. Morton Olsen, a re-organization took place and the name of the congregation was changed to Elim Evangelical Free Church of Tacoma.

The second Norwegian outpost to emerge was the Bethany Free Church in Canby, Oregon. In January of 1907, seven persons met and constituted the "Betannia Apostolisk Evangeliske Free Kirke ave Canby." All written documents and all business meetings and services were done in the native tongue, continuing until the language change in 1926.¹¹⁰ During the first sixteen years the church was ministered unto by both pastors, laymen, and traveling evangelists. Among the early pastors were J. Samuelson,

¹⁰⁸ R. Arlo Odegaard, With Singleness of Heart (Minneapolis: Free Church Press, 1971), p. 338.

¹⁰⁹ Ibid, p. 339.

¹¹⁰ Canby Evangelical Free Church, "Historical Sketch," July, 1975.

J.J. Peterson, and Morton Olsen. The first regularly called pastor was Rev. Carl J. Fosmark in 1922.

The Salem Evangelical Free Church in Seattle was organized in 1912, as the result of home Sunday School meetings and evangelistic tent meetings under the guidance of Rev. Morton Olsen, and Rev. Michael Gimse. A church building was rented on the corner of Harvard Avenue and East John Street with Rev. Gimse as the first called pastor.¹¹¹ In 1914 to be more centrally located to the church constituents the church relocated on 25th Avenue N.W. in the Ballard area. Two years later a wind of revival grew under the preaching of an interim pastor, Rev. Gabrielsen. The resulting attendance made it apparent that the building was too small.¹¹² A new building was begun in 1917 the year the church was incorporated and it was dedicated the following year by the new pastor, Rev. Abraham Nilsen. Nilsen's ministry was the longest of the early pastors, lasting until his death in 1925. Under his ministry, the church experienced growth to the point of operating a mission for homeless Scandinavian men beginning in 1922 and lasting for ten years.¹¹³

In 1925, Rev. Fosmark left the work at Canby and came to Salem. Under his leadership, the church attained

¹¹¹ Odegaard, op. cit., p. 340.

¹¹² Seattle United Evangelical Free Church, "75th Anniversary Booklet," Oct. 1967.

¹¹³ Ibid.

"motherhood" status. Early in 1926, Fosmark began holding meetings in a dance hall on Vashon Island, bringing together the Norwegian brethren. They were organized into the Bethel Evangelical Free Church, (Bethel Evangeliske Fri Menighed paa Vashon Island) on September 3, 1926. The following year the Bethel Park Association was formed which was the beginning of the Camping Ministry among the Norwegian-Danish churches in the Pacific Northwest including British Columbia.¹¹⁴ In 1927, Rev. Fosmark ended his pastorate and Rev. Krag Wuflestad took up the work at Salem and as interim at Vashon. Rev. David Anderson came to Bethel in 1929 as the first regularly called pastor.¹¹⁵

The West Coast Missionary Society

In the Executive Board Minutes of the West Coast Missionary Society of February 17, 1951; the record states that the West Coast Missionary Society was organized on March 12, 1910 in Tacoma, Washington. According to Rev. Fosmark, the Society was a loose organization of likeminded Norwegian pastors, evangelists, and congregations from Washington, Oregon and British Columbia. In all of Western Canada there were no Swedish works and in Washington and Oregon they had no organic fellowship or working

¹¹⁴ Rev. Carl Fosmark, private interview, July 21, 1975.

¹¹⁵ Ibid.

relationship with the Swedish brethren.¹¹⁶ Many of the pastors came into the Pacific Northwest from the Bible Institute at Rushford and Minneapolis, and by way of the "mother" church on the Canadian scene at Enchant, Alberta.¹¹⁷ In the matter of licensing and ordination, church extension, and in the calling of a conference, the Society related itself as a body headed by a Chairman and Secretary authorized to conduct such business under the Evangelical Free Church Association.¹¹⁸

As was noted earlier one of the problems which tended to separate the two Free Church bodies was the language issue. Among the Norwegians, Canby was the first to begin using English in 1926. Rev. Fosmark indicates that the language didn't change over completely at Salem in Seattle until 1942. Elim in Tacoma on the other hand, had a very strong congregation tied to the language. Rev. C. Myrdahl was the pastor from 1929 until his death in 1952, and the language was used almost exclusively until his death.¹¹⁹

¹¹⁶ Ibid.

¹¹⁷ Ibid.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

THE FIRST FIFTY YEARS AMONG THE SWEDISH, 1880-1930.

The earliest Swedish Free Church work to occur on the Pacific West Coast began in the last decade of the 1800s. In 1890, a few Christian families banded together in the Ballard area of Seattle, and in 1892, organized the first Swedish "free" church, then known as the "Church of God."¹²⁰ Gospel meetings were held in tents or in rented halls with traveling evangelists assisting the work. For the most part, gifted laymen led in those early services, which were characterized by their informality.....

The singing of songs, the reading of the Word of God, the thinking on it and sometimes the discussion of it, much prayer on bended knees, considerable time was given to testimonies - that was the way the time was used. The ministers traveled as missionaries and evangelists, visiting the churches on their tours.¹²¹

Rev. S.P. Everlov and Rev. John Peterson were the first two Swedish pastors to enter Washington with the Gospel. These men preached far and wide in the Puget Sound region traveling from place to place by foot and by boat. Their efforts brought much fruit to the new Seattle work.¹²²

In the year of organization, the church erected its first building on a lot donated by Captain Ballard. In 1894, the work showed a marked increase; the Sunday School

¹²⁰ Halleen and others, op. cit., p. 220.

¹²¹ E.H. Lindquist, Wallace S. Johnson, Herbert D. Peterson, The Evangelical Free Church of America and The Western District Conference, (Turlock: Western District Conference, 1948), p. 11.

¹²² E.H. Lindquist, "Farthest West" The Evangelical Beacon, May 2, 1950.

was organized and the church called its first pastor, Rev. J.E. Hofstedt. The church records indicated that Rev. Hofstedt's stay was short, for by November of 1895 the church was again without a pastor and was served for some years by traveling evangelists.¹²³ Certainly, one of the pioneers of this work was a dedicated layman and church member, Mr. Aaron Haglin. This layman served on the city council of the city of Ballard and gave over fifty years of dedicated service for the equipping of the saints at Seattle First Church.¹²⁴

In 1908 a group of Scandinavian brethren got together and began holding meetings in Tuttle's Hall on the corner of North Mississippi Ave. and Shaver Streets in Portland. With twenty-five charter members this group formally organized as a church on December 15th under Rev. Alfred Stone.¹²⁵ A thriving Sunday School and Young Peoples program was begun in 1911 and in June of 1914, the church built and dedicated its first church building located on the corner of N. Missouri and Sumner Streets.

The church at Harper, which grew out of home meetings in 1913, was in many respects a home missions outreach of the Seattle First Church.¹²⁶ Home meetings among the

¹²³ Halleen and others, op. cit., p. 220.

¹²⁴ Seattle United Evangelical Free Church, "75th Anniversary Booklet," Oct. 1967.

¹²⁵ Southwood Park Evangelical Free Church, "Church Dedication Booklet," Sept. 1969.

¹²⁶ Halleen and others, op. cit., p. 189.

brethren continued for a short period under the guidance of Rev. Ed Rogden. A two room house was then secured where services and a Sunday School were conducted until 1918, when a church was built on a half-acre grant of property given by Mr. August Anderson. Much of the work contributed toward this new work came from the members at Ballard, led by Rev. C.G. Athell. The name given the church at its dedication was the Scandinavian Evangelical Free Church of Harper, Washington.¹²⁷

Evangelical Free Church Western District Conference

Following his evangelistic work in the Puget Sound, Rev. John Peterson took up the work in California, organizing churches among the Scandinavian brethren in Kingsberg, Turlock, and Berkley. Seeing the work expand the need for a more effective Gospel work, Rev. Peterson urged an association of his fellow labors and took the initial steps towards the formation of a District Society.¹²⁸

A conference of Churches was called, meeting in the Turlock Evangelical Free Church April 10-12, 1908, at which time the Evangelical Free Church District Society of California was born. The Society was organized as an

¹²⁷ Harper Evangelical Free Church, "50th Anniversary Booklet," Dec. 10, 1967.

¹²⁸ E.H. Lindquist, Wallace S. Johnson, Herbert D. Peterson, op. cit., p. 59.

individual membership society with the aim of carrying on mission work in California.¹²⁹

In the early years, the new society confined most of its activity to California, with Rev. Peterson only occasionally visiting the outlying areas. Evangelism and expansion efforts were particularly neglected in these years,¹³⁰ until the arrival of Rev. E.H. Lindquist in 1912, as the first evangelist and field man called to the District.

It wasn't until 1930 at the annual conference in Turlock that authority was given by the Swedish Evangelical Free Church to incorporate the District as a Conference. At that meeting a new constitution was adopted and the name was changed to the Evangelical Free Church Western District Conference.¹³¹ It was at this time that the geographical boundaries were expanded to include the seven western states, and instead of an individual membership society, the organization became a delegate conference constituted of the delegates from the local churches and their ministers and missionaries.¹³² Under the new constitution, the Conference now called a Conference Superintendent, Chairman, Vice-Chairman, Secretary,

¹²⁹ Ibid.

¹³⁰ Appendix C.

¹³¹ E.H. Lindquist, Wallace S. Johnson, Herbert D. Peterson, op. cit., p. 60.

¹³² Ibid.

Financial Secretary, and Trustees. E.H. Lindquist served as the first Conference Superintendent and remained in that post until 1950. Rev. A.J. Thorwall served as Conference Chairman.

"The incorporating and the widening of the borders vested in the District Conference, the right and power to start new works in any of the seven states of the West as well as to acquire and hold whatever property if might need in carrying on its extension work. This right made it possible to assist Sunday Schools as well as small groups in procuring meeting places until sufficiently strong to organize and incorporate themselves, thereby becoming able to take over such church properties."¹³³

During the advance of the Free Church work in California, the Pacific Northwest churches noted very slow growth, impeded for the most part by language and distance barriers.¹³⁴

THE CAMPING MINISTRY

Black Lake Bible and Missionary Conference Grounds

Early in the Pacific Northwest the need was felt for a Young Peoples Organization in promoting fellowship and encouraging definite service in the Lord's work. An

¹³³ Ibid, p. 61.

¹³⁴ Rev. David E. Enarson, Pacific Northwest Annual Conference, Report of the Superintendent, 1974.

organization was brought about on July 31, 1915, at the Tacoma Evangelical Free Church, under the leadership of Rev. A.G. Peterson.¹³⁵ The other churches represented were the Free Churches from Portland, Harper, and Seattle.¹³⁶

Conferences were held annually for three days in one of the Swedish churches. The local pastors, visiting ministers and missionaries all participated in various capacities. These meetings featured a good Bible teacher, reports from the Sunday Schools, reports from Young Peoples groups, missionary activity, music, contests, and fellowship.¹³⁷ The treasury was maintained by a fifty-cent membership fee, offerings at annual conferences, sale of badges, and donations. As interest and attendance grew, the group moved their conferences into the camping experience using rented facilities such as Lutherland and Seabeck.¹³⁸

In 1942 a committee was appointed to investigate a lake site near Tumwater which was suggested by Rev. Ralph Larson. Investigation continued and nothing was officially done until the meeting at Seabeck in 1945. At this conference

¹³⁵ Halleen and others, op. cit., p. 232. (Note: The Tacoma Evangelical Free Church was organized in 1895 and closed its doors in 1923. No history exists as to this work or those who labored there.)

¹³⁶ Appendix C and D.

¹³⁷ Willing Workers Guild, from "Moments to Remember," Copied Source of the Swedish Young Peoples Minutes of 1936-1950.

¹³⁸ Ibid.

the committee was empowered to incorporate the Conference when the need to do so arose. Action was also taken to ensure that the Board be empowered to purchase grounds. A new constitution was adopted, adding to the officers a Board of Trustees to supervise such properties and finances that they may acquire.¹³⁹

At the next executive board meeting following the conference, the property at Black Lake, Washington, known as Briar Brae Lodge was the subject of discussion. A motion was made by Rev. Larson to purchase the property and following discussion an affirmative vote was taken and thus Black Lake Bible Camp was born.¹⁴⁰

Through all the discussions relative to Black Lake, Rev. E.H. Lindquist, Western District Superintendent, gave much encouragement to the board to move ahead with the land purchase. It was Rev. Lindquist who set the example; he issued a personal check for two hundred fifty dollars, the amount needed as earnest money for the purchase. The initial cost of four thousand five hundred dollars was raised by personal loans and purchase of the ten acre site was made with no conference funds.¹⁴¹

¹³⁹ Ibid.

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

The first camp was held at Black Lake on July 22, 1946, under the theme "Pioneering with Christ." Services were held in a gospel tent. Formal dedication of the grounds took place on the Friday evening of that first week of family conference, led by Superintendent Lindquist.¹⁴²

The first building to be erected was the kitchen open air dining facility, which was built in that first year. In 1947, Rev. Palmer Hanson headed up the first building of the dormitory structure. The first youth camp was held in 1948 in cooperation with the churches from the Evangelical Free Church Association, (NOR.).¹⁴³

In 1950, a caretaker's house was completed and its first occupants, Mr. and Mrs. Asa Smith, began their ministry at the camp which lasted until their retirement in 1967.

The Young Peoples Retreat of September, 1952, proved to be a memorable one as the Conference speaker was Dr. Arnold T. Olson, President of the newly merged Evangelical Free Church of America, and ground was broken by Dr. Olson for a new tabernacle which would replace the meeting tent. The project was completed the following year, and in Conference, August 1, 1971, the tabernacle

¹⁴² Ibid.

¹⁴³ June C. Stump, "Black Lake Bible Camp Development Plan," Oct. 12, 1974.

was formally dedicated as the E.H. Lindquist Memorial Tabernacle.¹⁴⁴

Through the years many improvements have been made at Black Lake, including the facility enlargement to thirty-five acres, the dedication of a new dining hall in 1959; the addition of a motel type lodge for families; recreational expansion allowing for a variety of sports and activities and the building of a Conference office and adjoining bookstore.¹⁴⁵

The Bethel Park Association

The camping ministry on Vashon Island came about as the result of the founding of the Bethel Free Church by Rev. Carl Fosmark in 1926. Rev. Fosmark indicated that in the early days some lots were sold to Free Church people for summer houses, and to begin with, tents were raised for gospel services, and then later a tabernacle was erected.¹⁴⁶ For many years an effective ministry was carried on at Vashon, but by the merger in 1950, it became apparent that Black Lake had eclipsed Vashon in facilities and accessibility. Rev. Enarson made this apparent when he said:

¹⁴⁴ Ibid, p. 2.

¹⁴⁵ Ibid, p. 2.

¹⁴⁶ Carl Fosmark, private interview, July 21, 1975.

Now, I think it is very clear that because of the limitations of the size of their property, because of the lack of any athletic facilities within the property, particularly pertaining to water, and because of the ferry trip involved, in every contact there, it was obvious that the die was cast.¹⁴⁷

Participation in the camping experience at Vashon steadily declined in favor of Black Lake. In 1964, the corporation was dissolved and its assets were placed in the District revolving fund. The property was returned to the Bethel Church for future expansion.¹⁴⁸

Inland Empire Camp

The Inland Empire Camp had its beginnings in the summer of 1962. Because of the distance barriers, the eastern churches of the District (eastern Washington, Idaho, and Montana) led by Rev. Dave Mullins from the extension work at Mullen and Kellogg, met on the American Sunday School Union grounds at Camp Utmost approximately thirty miles from Missoula, Montana. All youth camps were conducted at Camp Utmost, however, Family Camp was still reserved for Black Lake.¹⁴⁹ Since 1963, the camping program has been spasmodic, some years no camps were held. The future of the Inland Empire Camp is still an unresolved issue and one that the district leadership will be confronting in 1976.

¹⁴⁷ Rev. David E. Enarson, private interview, July 28, 1975.

¹⁴⁸ Ibid.

¹⁴⁹ Pacific Northwest District Annual Conference Minutes, Apr. 19, 1963.

THE ROAD TO MERGER

The Depression Years

The depression years of the thirties saw slow growth in both the Swedish and Norwegian churches. In the Swedish churches, the language question was nearly settled, while among the Norwegians the language continued until 1942, with the exception of Elim which continued until 1952.¹⁵⁰ In spite of the economic and language problems two works were begun in this period.

In 1935, a group of believers in LaCenter, Washington made an appeal to the Western District Conference, through Pastor Levi Olson of Portland First Church, to enlarge the Free Church work in the Pacific Northwest. At the next annual meeting the Western District Conference accepted the opportunity. Under the direction of Superintendent Lindquist, property was secured, and in May, 1936, the LaCenter Evangelical Free Church was formally organized with nineteen charter members. Rev. Milford Sholund came to LaCenter from Chicago as the first pastor of this work.¹⁵¹

In 1939, a Sunday School work was begun at Nordlund on Marrowstone Island, (near Port Townsend). Rev. Clarence

¹⁵⁰ Rev. Carl Fosmark, private interview, July 21, 1975.

¹⁵¹ LaCenter Evangelical Free Church, "Church Dedication Booklet," 1970.

Dalk began the work and was assisted by a Miss Nesland from the Salem Free Church in Seattle. Land for a building was donated by Miss Ruth Johnson, the only surviving charter member. Building funds were donated by Scandinavian friends and a building was erected the following year.¹⁵² The work was assisted as a home missions work from its beginning and lasted until 1952 at which time the work became self supporting. In 1944, Rev. Curtis Gilchrist came to take up the work and immediately found himself involved in a second work at Irondale a short distance away. At first a tent was used and then a church basement was built to accommodate the growing work. By 1952 services at Nordland were discontinued while Irondale began regular fall services.¹⁵³

The First Spurt of Growth 1940-1950

In the decade of the forties, seven churches were added to the Western District Conference in the Pacific Northwest. The Tumwater Evangelical Free Church began from a small Baptist splinter group which affiliated with

¹⁵² Miss Ruth Johnson, private interview, July 19, 1975.

¹⁵³ Irondale Evangelical Free Church, "Historical Sketch," Aug. 1975.

the District in 1940.¹⁵⁴

The second church to enter the district was Charter Oak Evangelical Free Church, organized on October 23, 1941. This work began out of weekly Bible studies held for the Charter Oak group led by Rev. A. Lindvig who was pastoring the LaCenter Church during the years of 1938-40.¹⁵⁵

The third work, Vancouver Evangelical Free Church, was a whole new enterprise which came into being through the vision of Rev. Carl E. Sundholm. Through District assistance lots were purchased on the corner of 20th and Fairmont in east Vancouver. Without a local nucleus of believers, the doors were opened in April, 1945, with Rev. Ralph de Bourgh Larson as the first installed pastor.¹⁵⁶

The Proebstel Evangelical Free Church began in a community Sunday School sponsored by the American Sunday School Union. Rev. and Mrs. Simon Anderson came to the area in 1943 and served as volunteer workers. As the work grew, Rev. Anderson contacted the Western District for assistance in the possible expansion of the Free

¹⁵⁴ Tumwater Evangelical Free Church, "Historical Sketch," from the Archives at Trinity Ev. Divinity School, March, 1965.

¹⁵⁵ Charter Oak Evangelical Free Church, "10th Anniversary Booklet," 1951.

¹⁵⁶ Vancouver First Evangelical Free Church, "Historical Sketch," from the Archives at Trinity Ev. Divinity School, Oct. 27, 1965.

Church work in the Proebstel area. With the approval of the Western District Conference property was purchased and in August of 1945 an organizational meeting was held at which time the vote was officially taken to affiliate with the Evangelical Free Church of America.¹⁵⁷

Hazel Dell Evangelical Free Church was formally organized on March 12, 1949. This work also grew out of a community Sunday School. Rev. Simon Anderson left the work at Proebstel to assist this work in forming a Free Church.¹⁵⁸

The Lexington Evangelical Free Church began as Twin Cities Bible Class meeting in the Catlin Hall in Kelso, Washington, in May, 1948. Mr. A.W. Huegli was called to serve the group from Multnomah School of the Bible in June. As the work grew the group felt the need to organize, however, it became clear that there was not a close unity on doctrine and some left the group. In June of 1949, contact was made with the Assistant Superintendent for the North end of the Western District, Rev. Carl Sundholm, who was also serving the LaCenter Church as pastor. In a meeting held in Longview at mid-month with Rev. Sundholm, a decision was made to unite with the Evangelical Free Church. The

¹⁵⁷ Proebstel Evangelical Free Church, "20th Anniversary Booklet," Oct. 3, 1965.

¹⁵⁸ Hazel Dell Evangelical Free Church, from the Archives at Trinity Ev. Divinity School, May, 1965.

church was officially welcomed into the district on August 21, 1949. Pastor Huegli continued to serve this body until November of 1951.¹⁵⁹

The seventh church to be added in the decade of the 40s was the Portland Ave. Evangelical Free Church of Tacoma, Washington. In April of 1949, at the Western District Conference at Orland, California, Rev. Sundholm was called to go to Tacoma, establish a building and pastor the resultant church. Over two years of ground work had preceded this action, and in the face of opposition, several locations for purchase were attempted before the present site was found. On November 1st, remodeling of an existing building quickly began and on November 13th, the first service was held with a stack of shingles serving as the pulpit. The church was officially organized on January 7, 1951.¹⁶⁰

The Pacific Northwest District Conference

During the week of February 22-26, 1950, the West Coast Missionary Society met in annual conference at White Rock, B.C. During the business session, the Executive Board brought a recommendation to the Conference to "proceed with incorporation papers for the

¹⁵⁹ Lexington Evangelical Free Church, "Historical Sketch," from the Archives at Trinity Ev. Divinity School, May, 1965.

¹⁶⁰ Portland Evangelical Free Church, "10th Anniversary Booklet," Nov. 22, 1959.

West Coast District Conference in the State of Washington."¹⁶¹
By Conference action, the Executive Board was authorized to act as a Merger Committee, to meet with the Evangelical Free Church of America to work out the details of the merger of the two Free Church bodies and the forming of the two new Districts.¹⁶²

On two occasions the District Merger Committee, composed of fourteen members, and equally divided between the two Free Church groups, met to facilitate the smooth change over of the two groups into one district body, and to assist the six churches of British Columbia in forming their own district on the Canadian scene. A further function of the Merger Committee was to prepare the ground work in assisting the new district to act on its own behalf the moment the first officers were elected at the Organizing Conference. The Chairman of the District Merger Committee was Rev. Carl Sundholm, representing the Western District; and the Secretary was Rev. Harry Odland representing the West Coast Missionary Society.¹⁶³

The period between the national merger in June of 1950 and establishing of the Pacific Northwest District

¹⁶¹ Appendix E.

¹⁶² Ibid.

¹⁶³ Appendix F.

Conference in April of 1951 offered some confusing moments in the chain of administrative authority. On September 22, 1950, the Executive Board of the West Coast Missionary Society issued a letter to the Ministerial Board requesting procedures for the ordination of Rev. Palmer Hanson serving the Norwegian work at Yakima. As he was licensed by the Swedish Evangelical Free Church, this left the executive board in somewhat of a quandry.¹⁶⁴

The issue was resolved at the organizational conference of the new Pacific Northwest District. On the Saturday evening of conference, Rev. Hanson was set aside to the gospel ministry in impressive ordination ceremonies.¹⁶⁵ (Rev. Enarson indicates that only on one other occasion was an ordination performed in an annual conference, and that this practice is not normally done in a conference situation.)¹⁶⁶

The last annual conference of the West Coast Missionary Society was held at the Bethel Free Church on Vashon Island, February 15, 1951. At that meeting, the churches of British Columbia were charged to form their own district. The Executive Board was charged to remain

¹⁶⁴ Appendix G.

¹⁶⁵ Appendix I.

¹⁶⁶ Rev. David E. Enarson, private interview, Feb. 14, 1975.

in office and conduct the affairs of the Society until such time as the two new districts became functional, thereupon the books of the Society would be closed. With the closing of the Conference, the West Coast Missionary Society ceased, thus ending forty-one years of administrative oversight among the Norwegian churches in the Pacific Northwest and Canada.¹⁶⁷

The Pacific Northwest District Conference officially came into being during the days of April 25-29, 1951. The Canadian churches had been charged to form their own district and the Western District Conference underwent geographic realignment, thus allowing the Oregon and Washington churches to form the new district.

The Conference took place in Seattle, hosted jointly by the First and Salem churches. Rev. Sundholm and Rev. Odland, as Chairman and Secretary of the Merger Committee, presided over the business sessions. Present at the Conference as an honored guest and speaker was Dr. E.A. Halleen, president of the Evangelical Free Church of America. The first elected officers of the new Conference were: Chairman, Rev. John Groenlund; Vice-Chairman, Rev. Curtis Gilchrist; Secretary, Rev. Maurice Pfeil; Vice-Secretary, Rev. Charles McGee; Financial

¹⁶⁷ Appendix H.

Secretary, Mr. Irving Rowell; and the first elected Superintendent, Rev. Carl Sundholm.¹⁶⁸

With the closing of the Conference business sessions, twelve churches of the Evangelical Free Church of America and five churches of the Evangelical Free Church Association were united into the new Pacific Northwest District Conference of the Evangelical Free Church of America.¹⁶⁹

FROM MERGER TOWARD MATURITY

Small Growth and Problems in the Fifties

The decade of the 50s saw five churches added to the Conference¹⁷⁰ and the District boundaries stretched to include Montana and Idaho. In Idaho, Sunday School work was being carried on by Mr. and Mrs. Eric Johnson in the Mullen and Kellogg areas.¹⁷¹ Their work was followed by Rev. Lyle Vanderpoel in Mullins and Rev. Maurice Pfeil in Kellogg. Though begun in 1954, the work at Stevensville in Montana did not seek District affiliation until 1959.

One of the reasons for slow growth in the period was

¹⁶⁸ Appendix I.

¹⁶⁹ Appendix C.

¹⁷⁰ Ibid.

¹⁷¹ Appendix I.

given by Rev. Enarson in his annual report to the Conference in 1974. He indicated that the Conference was without financial stability in its first decade; consequently, the superintendent was forced to wear a number of hats.¹⁷² The first superintendent, Carl Sundholm, found himself in this position, that of being both a pastor and superintendent.

Another factor involved the two corporations of the Conference. The Black Lake Board assumed oversight for the camping ministry including christian education. This left the District Board with the assumed responsibility for church planting, making the District Superintendent somewhat of a foreign person in his relationship to the Black Lake Board. Seldom, if ever, did either of the Boards meet together, and the only coordinating that took place was through the office of the Superintendent.¹⁷³

In 1956, the District Annual Conference adopted a National Free Church Sunday School resolution calling for the appointment or election of a Sunday School Committee in the District and a regional Sunday School Secretary.¹⁷⁴ The appointments were made at the next

¹⁷² Pacific Northwest District Annual Conference, Report of the Superintendent, Oct., 1974.

¹⁷³ Rev. David E. Enarson, private interview, Feb. 14, 1976.

¹⁷⁴ Pacific Northwest District Annual Conference Minutes, Apr. 18-21, 1956.

District Board meeting in May. Elected as Sunday School Secretary was Rev. Emery Larson, with Rev. John Groenlund, Mrs. Martha Buttner, and Mrs. Marcus Crowley appointed to serve as the Sunday School Committee.¹⁷⁵ Rev. Enarson indicates that the Black Lake Board assumed leadership in this area and for a period elected the Sunday School Secretary. Later the office was again relegated to the District Board. From this point on, the District Board elected this office and he now also sat on the Black Lake Board. This situation continued until the Conference re-alignment in 1974.¹⁷⁶

In 1957, the District issued a call to the Canadian Pacific District in an effort to share a full term superintendent between them, with each bearing half the burden of the expense. This request was denied by the Canadian District until 1960 when Rev. Dave Enarson was released to work as a joint Superintendent for the Canadian Pacific District and the Pacific Northwest District.¹⁷⁷

The District Superintendents

The first man to give leadership in the office of District Superintendent in the Pacific Northwest was Rev. E.H. Lindquist. He was educated at the Free Church Bible

¹⁷⁵ Board of Directors Minutes of the Pacific Northwest District, May 22, 1956.

¹⁷⁶ Rev. David E. Enarson, private interview, Feb. 14, 1976.

¹⁷⁷ Pacific Northwest District Annual Conference Minutes, Apr. 29, 1960.

Institute in Chicago, and was ordained on May 23, 1903, at Watertown, Minn. He served churches in Nebraska and California and Texas. He then returned to Nebraska as an evangelist and then to California and then became superintendent of the Western District Conference. While in that office he pastored the Seattle First Church from 1932 to 1936.¹⁷⁸ Rev. Lindquist continued as superintendent until the District realignment in 1950, when Rev. Herbert D. Peterson succeeded him.¹⁷⁹

The second District Superintendent but the first for the new Pacific Northwest District, was Rev. Carl Sundholm. Rev. Sundholm came to the district from California and began a long pastoring career at LaCenter in 1941. In 1945, he took on additional duties as Assistant Superintendent for the Pacific Northwest, assisting Rev. Lindquist in that office. In 1949, he resigned at LaCenter and was charged to start the new work at Portland Ave. in Tacoma. While at Tacoma, the district was organized and Rev. Sundholm became the District's first Superintendent. In 1952, he resigned the Portland Ave. Church to carry on full time as superintendent, but this lasted only until 1954 when the District Board requested that he again take up a church to supplement his income. In 1960,

¹⁷⁸ E.H. Lindquist and others, op. cit., p. 190.

¹⁷⁹ Rev. David E. Enarson, private interview, Feb. 14, 1976.

Rev. Sundholm retired from the office of Superintendent to devote more time to a pastoral ministry and administrative tasks at Black Lake.¹⁸⁰

The office of Superintendent now falls to its present occupant, Rev. David E. Enarson. In 1957, a merger was consummated between the Fellowship of Gospel Churches and the Free Church in Canada. Rev. Enarson was the Moderator of the Fellowship of Gospel Churches at the time of merger and a member of the faculty of Prairie Bible Institute. The infusion of the churches into the work caused the Prairie District to seek the full time services of Rev. Carl Fosmark who had been serving as superintendent to the joint Canadian Pacific and Prairie Districts. At this time, Rev. Enarson accepted a call to the pastorate at Langley, B.C., and at the Annual Conference was asked to also assume part-time duties as superintendent of the Canadian Pacific District, upon the resignation of Rev. Fosmark.¹⁸¹

In 1960, the Pacific Northwest District called upon the Canadian Pacific Conference to share a superintendent and this was successfully agreed to on an equal share basis. By 1966, the district had assumed two-thirds of his support and a call was given for Rev. Enarson to

¹⁸⁰ Pacific Northwest District Annual Conference Minutes, Oct. 1974.

¹⁸¹ Pacific Northwest District Annual Conference Report of the District Superintendent, Oct., 1974.

assume full time duties as Superintendent of the Pacific Northwest District Conference. By summer, Rev. Enarson, having accepted the call, was resident in Tacoma.¹⁸²

In an interview with Rev. Enarson, this writer asked how the office of superintendent relates itself to the churches.

Rev. Enarson: A simple statement that we make is this: if a church is assisted monetarily, then the superintendent is an automatic member on that church board, then he's an ex-officio. This is a principle that we adhere to in the district. The services of the superintendent are at the beck and call of any church that wishes to use him in his ministry. He cannot impose himself on a church; but he cannot refuse to go to a church if the church so desires.

So in that area, we have done probably more than most superintendents do. We involve ourselves as a consultant in building programs. We involve ourselves in a liason way with the churches as it represents all of the departments, schools, the overseas missions, all of this, so that the function of the superintendent in this district, according to what these men tell us, is a bit broader than in most any other district.¹⁸³

The Challenge of the Sixties

The decade of the sixties brought a number of changes to the district, as well as challenges. Eleven churches were brought into the district bringing the total number of churches in the district to thirty.¹⁸⁴

¹⁸² Ibid.

¹⁸³ Rev. David E. Enarson, private interview, July 31, 1975.

¹⁸⁴ Appendix C.

As stated earlier under the Camping Ministry, the Inland Empire churches began a separate youth camp experience in Montana in 1962, which has continued intermittently. Also, in 1964, the Bethel Park Association on Vashon Island dissolved its corporation in favor of Black Lake, and placed its assets in the District revolving fund.

In a prior statement made by Rev. Enarson, the reader was made aware that the district was born into a situation of financial instability. Most of the pastors were not totally supported by their churches, thus forcing them into secular work. The Superintendents likewise supplemented their income by pastoring, thus detracting from their district function.¹⁸⁵ In the sixties, this trend began to reverse as more of the churches took on the responsibility of supporting their pastors. As this occurred, the District Trustees sought to bring a financial balance into the District through a district subsidy.

In June of 1961, the Trustees issued a letter to the district churches with a recommendation that "each church prayerfully consider putting the District on its budget. That if a church is already giving to the District that

¹⁸⁵ Rev. David E. Enarson, private interview, July 30, 1975.

it consider increasing that support."¹⁸⁶ The response of the churches to this program of financing has been generally favorable, however, the needs must be presented annually to remind the churches of their support and commitments. Mr. Dean Keastner, Chairman of the District Trustee Board put this way:

A study of our churches; annual incomes and of our District's annual budget indicates that if each church would place the District's General Fund on its budget for a minimum of 3% of its income, we could easily balance the budget of the District.¹⁸⁷

A unique challenge and opportunity was presented to the District Board of Trustees on June 10, 1961, by Rev. Dave Enarson. Present with him at that meeting were Mr. and Mrs. George Green, owners of the Lagoon Nursing Home in Port Townsend, Washington, who offered the Nursing Home to the Pacific Northwest District for acquisition and development.

Superintendent Enarson and Kenneth Mathys were charged by the board to investigate and evaluate the value of the home in regards to the Evangelical Free Church of America and The Evangelical Alliance Mission for a retirement home. At the time of discussion, the

¹⁸⁶ Board of Trustees Minutes of the Pacific Northwest District, June 12, 1961.

¹⁸⁷ Pacific Northwest District Annual Conference Report of Board of Trustees, Oct. 1974.

property had assets of \$20,000. A suggestion followed that the home could be set up as a non-profit corporation apart from the Pacific Northwest District but under its jurisdiction.¹⁸⁸

The Semi-Annual Conference held in October of 1961 passed a resolution which made possible the acquisition of the Lagoon Nursing Home.

.....whereas, preliminary investigation by the District Trustees appears to indicate this would be a feasible and profitable undertaking for the District, and whereas, time has not permitted a more detailed investigation with a professional appraisal of the property, Be it therefore resolved that the Conference authorize the District Trustees to proceed with acquisition of this property, the Lagoon Nursing Home of Port Townsend, if in the judgment of the Trustees and District Board such acquisition should be deemed advisable; or otherwise to call a special Conference session to give consideration with reference to such acquisition.¹⁸⁹

The investigation continued and on November 17, 1961, the Trustees began formal acceptance proceedings of the Home. A motion was made which stated, "With gratefulness to God for the generosity of His children, Mr. and Mrs. George Green, we receive with thanks the gift of the Lagoon Nursing Home located at Port Townsend, Washington....." The Greens were asked to remain and become

¹⁸⁸ Board of Trustees Minutes of the Pacific Northwest District, Jun. 10, 1961.

¹⁸⁹ Pacific Northwest District Semi-Annual Conference Minutes, Oct. 10, 1961.

the first administrators of the Pacific Northwest Evangelical Free Church Homes, Inc.¹⁹⁰

A further challenge in the early 1960s found the Pacific Northwest District launching out and actively assisting and supporting the Evangelical Free Church of America and the Canadian Pacific District in a joint venture in the founding and nurture of the denominations's first Junior College.

"In 1956, the Christian Conference and Training Center, an independent camping association, gave its property at White Rock, B.C., to the Evangelical Free Church of America. Hampered by a lack of funds, this association was aware of the interest of the denomination in a post-high school training institution, and it requested that its facility be used to start such a venture."¹⁹¹

A group of Free Church laymen from Langley, Clearbrook, Vancouver and Abbotsford studied the possibilities of the White Rock property and found the site too small on which to build a school. As a result, the property was sold and the funds set aside for the purchase of a future site.¹⁹²

¹⁹⁰ Board of Trustees Minutes of the Pacific Northwest District, Nov. 17, 1961.

¹⁹¹ Wiebe, op. cit., p. 47.

¹⁹² Ibid, p. 48.

In 1957, when Rev. Enarson candidated for the pulpit at Langley, he was informed by the church that there was a high degree of interest in establishing a church related school in the area.

In 1958, Rev. Enarson led an exploratory committee, appointed by the Board of Directors of the Evangelical Free Church of America, to study the feasibility of a Free Church School in the lower British Columbia region.

Working with concerned laymen, the study committee divided their study into six areas: "(1) The evaluation of the need for such an institution, (2) A survey of the student potential of the three districts, (Canadian Prairie, Canadian Pacific, Pacific Northwest), (3) The consideration of the type of school, (4) The preferable location, (5) The relationship of the proposed school to the denomination, to Trinity Seminary and Bible College and the provincial university, and, (6) The matter of finances."¹⁹³

Based on the findings of the two year study, the committee submitted the following recommendations to the General Conference:

1. That a school be established in Canada offering the first two years of a college program similar to that offered by Trinity College and acceptable to the Administration of Trinity.

¹⁹³ Ibid, p. 50.

2. That the proposed school be located in the lower mainland of British Columbia.
3. That from the Jubilee Program-for-Progress in Canada, funds be allocated to secure the necessary properties to begin such a school.
4. That a joint committee composed of members appointed from the Board of Education and duly elected representatives from the several districts concerned, be charged with the responsibility of undertaking the more detailed planning necessary to provide for the early establishment, administration and support of the proposed school.
5. That throughout the Free Church-particularly in the districts concerned-and at this conference, we beseech the Lord in special prayer for this proposed undertaking.
6. That in the event that the proposed school for Canada should for any reason fail to become a reality, whatever funds may have been raised toward its founding in the Jubilee Program-for-Progress in Canada, shall be assigned to Trinity College, Chicago.¹⁹⁴

These resolutions were adopted as read at the general church conference held at Denver in 1959. The conference further adopted a resolution to establish a permanent school for Canada Committee to direct the founding of the school. The original members elected to this committee were:

¹⁹⁴ Wiebe, op. cit., p. 51.

David E. Enarson, Committee Chairman,
Langley, British Columbia

E.E. Mattson, Committee Secretary,
Harper, Washington

Henry D. Friesen, Abbotsford, British Columbia

Peter Friesen, Vancouver, British Columbia

Kenneth Loge, Wainwright, Alberta

Charles W. McGee, Tacoma, Washington

H. Wilbert Norton, Palatine, Illinois

Delbert Riemer, Windsor Park, Manitoba¹⁹⁵

In order to bring about the purchase of desired properties a loan was negotiated with the Royal Bank of Canada. Papers were drawn up naming the Canadian Pacific District as the recipient, the Canadian Prairie District and the Pacific Northwest District as guarantors and the National Evangelical Free Church of America as final guarantor. By reason of its charter in the Dominion of Canada, the Canadian Pacific District was to hold title to the property in trust.¹⁹⁶

Dr. A.T. Olson, president of the Evangelical Free Church of America, sent a letter authorizing the trustees of the Pacific Northwest District to borrow such funds as may be required to purchase the property.

By an approved motion the District Board of Trustees

¹⁹⁵ Wiebe, op. cit., p. 52.

¹⁹⁶ Board of Directors Minutes of the Pacific Northwest District, Sept. 8, 1960.

was authorized to sign a guarantee for a loan of \$125,000 from the Royal Bank of Canada on behalf of the Evangelical Free Church of America for the purchase of property in the province of British Columbia for the school in Canada.¹⁹⁷

In 1961, the former Seal-Kap Farms of Langley, B.C. was purchased for the site of the new Junior College at a cost of \$145,000.¹⁹⁸

In conference at Green Lake, Wisconsin, June 17-24, 1961, resolutions were passed naming the new school Trinity Junior College, with the opening dates set for the fall semester of 1962.¹⁹⁹

Dr. Calvin B. Hanson was nominated in January, 1961, by the School for Canada Committee for the presidency of the proposed Trinity Junior College. Rev. Hanson and his wife, Muriel, had gone out under the Free Church Mission Board in 1949 as the first Free Church missionaries to Japan. While in Japan, they established a permanent mission and operated a Bible Institute. In 1959, they returned home for medical reasons, and Rev. Hanson continued his education at the University of Minnesota while pastoring the large Central Evangelical Free Church

¹⁹⁷ Ibid.

¹⁹⁸ The Evangelical Free Church of America, Report of the Board of Trustees, Yearbook, 1961, p. 100.

¹⁹⁹ Ibid, p. 16.

in Minneapolis. The Annual Conference of 1961 accepted and approved the nomination of Dr. Hanson as the first President of Trinity Junior College. Elected to serve with Dr. Hanson were, Dr. E.E. Mattson as Registrar and Dean of the College, and Leland Asa as Dean of Students.²⁰⁰

The school was formally opened in September of 1962 with seventeen students. The following year saw an increase to forty-nine students, with growth continuing each successive year. In the 1969-70 school year, the total enrollment showed 310 students.²⁰¹

Rev. Enarson indicated that Trinity Junior College was born at a very unique moment in the history of education in British Columbia. It was at a time"when the Department of Education and the university were at loggerheads; and they were establishing the 13th grade throughout all the high schools, in order to accomodate the growing potential of students where the universities couldn't absorb them and it was into that situation that we just fell as the recipient of good will from both sides."²⁰²

Actual credentialing came about when Jim Westman,

²⁰⁰ Wiebe, op. cit., p. 104.

²⁰¹ Dr. Calvin B. Hanson, private interview, July 21, 1975.

²⁰² Rev. David E. Enarson, private interview, July 30, 1975.

a Free Church layman in British Columbia, and a graduate of the University of British Columbia, secured an open door for Dr. H. Wilbert Norton to have an audience at the university. From that audience, initial accreditation followed for the new school.²⁰³

By General Conference request, the districts were asked to take a positive relationship with the new school, encouraging the churches to send their young people for training, and to place the school on their budgets. Rev. Enarson indicates that this was "strongly pressed along the Pacific Coast all the way to California; and you will find that the support to the school, the major support, numerical and executive, has been along the Pacific Coast, American and Canadian."²⁰⁴

In 1971, under General Conference approval, Trinity Junior College changed its name to Trinity Western College.²⁰⁵

Dr. Hanson served as president of the college until his resignation in August of 1974. The Board of Governors granted him a sabbatical to Israel for a year's study. He continues to serve as a professor and pastor of the Langley Evangelical Free Church.²⁰⁶

²⁰³ Ibid.

²⁰⁴ Ibid.

²⁰⁵ The Evangelical Free Church of America, Report of Trinity Western College, Yearbook, 1971, p. 217.

²⁹⁶ Dr. Calvin B. Hanson, private interview, July 21, 1975.

Succeeding Dr. Hanson as president, and called to serve by the General Conference in 1974, was Dr. R. Neil Snider. Dr. Snider was installed in the office of president in October of 1974.

The sixties was a time when the district sought not only to support the Christian Education enterprise of the school at Langley, but sought also to address itself to a more meaningful Christian Education outreach to the district churches.

Rev. Enarson indicates that prior to 1960, "Sunday School was a means of planting churches, more so than today, by far. The Sunday School was the extension arm of the church within the church as well as outside the church. The prime example of this in our district was the work begun in Idaho by the Eric Johnsons."²⁰⁷

One of the early functions of the Sunday School Secretary mentioned earlier, was to promote collective church Sunday School involvement in the district program which had been adopted from the denominational Free Church Department of Christian Education. Attendance contests were established and district Sunday School workers conferences were organized, and in the beginning, Christian Education per-se was focused around the camping ministry at Black Lake. All of the Sunday School honors

²⁰⁷ Rev. David E. Enarson, private interview, Feb. 14, 1976.

were awarded at Black Lake family conference, and this continued on into the mid-sixties, thus pointing up one of the divisional problems over Christian Education within the Boards.²⁰⁸

The semi-annual Conferences in 1969 inaugurated the first major change in the direction of Christian Education in the district when the first Christian Education Board was constituted. Secretaries of the various committees were, Rev. Kenneth Loge, Secretary of the Sunday School Committee; Rev. Jim Barton, Secretary of Week-Day Activities; Rev. Dave Mullins, Secretary of the Free Church Youth Fellowship; Rev. Stan Salapka, Black Lake Camp.²⁰⁹

Conference Realignment in the Seventies

From the mid-sixties on, it was observed on both the Black Lake Board and the District Board that there was a need to enlarge the total Christian Education area, and add further responsibility.²¹⁰

A study committee recommended in 1967 that a Board of Education be included in the Pacific Northwest District Conference constitution. This study committee

²⁰⁸ Ibid.

²⁰⁹ Pacific Northwest District Semi-Annual Conference Minutes, Oct. 1969.

²¹⁰ Rev. David E. Enarson, private interview, July 30, 1975.

was composed of representatives from Black Lake Bible Conference, the Pacific Northwest District, and the Christian Education Department of the Evangelical Free Church of America.²¹¹

The Article Seven change was approved in conference session in 1968, and replaced the Sunday School Secretary as a member of the Pacific Northwest District Conference Board with the Chairman of the Board of Christian Education. His duties were not just to represent the Sunday School, but rather the broader field of Christian Education.²¹²

A similar change was not made to the Black Lake Bible Conference constitution in view of the fact that the Sunday School Secretary came from the eastern half of the field and could not meet conveniently with the Black Lake Board. Thus, this area of the work had no representation on the board of the Black Lake Bible Conference.²¹³

One of the phenomena of the actions of the boards was pointed out by Superintendent Enarson when he indicated that committees were elected from both sides who had

²¹¹ Pacific Northwest District Annual Conference, Report of the Superintendent, Oct. 1975.

²¹² Ibid.

²¹³ Ibid.

responsibility in the same areas which led to a failure to recognize where the true boundaries of responsibility between the committees were.²¹⁴ This overlapping caused some fears to develop between the boards and most important there developed a failure to minister to some areas altogether.²¹⁵

In order to address the problems of fear, overlap, and omission in the ministry of both boards, it was adopted in the 1969 Annual Conference that a committee be appointed to study and construct an organizational chart around which a new constitution could be written which would comprise both boards.²¹⁶

From the study, the committee recommended to the District Board that it recommend to the District Conference that it seek merger negotiations with the Black Lake Bible Conference. There was an affirmative response from both boards and members from both boards were elected to serve on a merger committee. The assignments within the committee proved to be unclear to everyone, and the report brought back to the conference was without unity.²¹⁷

²¹⁴ Rev. David E. Enarson, private interview, Feb. 14, 1976.

²¹⁵ Pacific Northwest District Annual Conference Minutes, Report of the Superintendent, Oct. 1971.

²¹⁶ Appendix J.

²¹⁷ Pacific Northwest District Annual Conference, Report of the Superintendent, Oct. 1971.

From out of all this work, it became quite clear that "merger" was not a good word. It was pointed out that it was desirable to keep both corporations very much intact, as doing so would have many benefits. From this impasse, members of the committee sought the counsel of Dr. Arnold T. Olson. In a joint session of both the boards in 1971, Dr. Olson suggested that rather than to seek a merger, the corporations should seek realignment.²¹⁸

From that meeting new committees were elected and the constitutions that provide for realignment of both corporations were written and passed in conference in 1974.²¹⁹ Both corporations, henceforth, would be controlled by one and the same meeting.

"Under the new realigned constitutions both boards may meet together in the Conference Board Meeting. This is composed of both boards, with the Chairman of the District and the Secretary of the District assuming the titles of Chairman and Secretary of the Conference Board. When conference dates and locations are acted upon; when a nominating committee needs to be chosen, or such other business is necessary, then the boards shall meet jointly.²²⁰

The realignment provided for both the Chairman of the Board of Christian Education and the Sunday School

²¹⁸ Pacific Northwest District Annual Conference, Report of the Superintendent, Oct. 1974.

²¹⁹ Appendix K.

²²⁰ Rev. David E. Enarson, private interview, Feb. 14, 1976.

Secretary to sit on the Black Lake Board. Rev. Enarson indicated that this situation is currently in debate as a functional overlap and will be discussed at the 1976 Annual Conference.²²¹

Approval was given by the Annual Conference of 1975 to create a fourth paid administrative position within the District, to be known as the Assistant to the Superintendent. An exact job description has not yet been formulated but the rough draft encompasses two main areas of responsibility. (1) As a pastor church planter, he will move into an area where there is an interest, or a nucleus of believers interested in the Free Church, and shepherd the flock until they become an established work. (2) In addition to his primary function as a church planter, he will also serve as Program Director for the camping programs at Black Lake.²²²

Rev. Enarson indicates that the new assistant will have an ex-officio position on all boards as does the Superintendent and will report to the board through the Superintendent.²²³

In April of 1976, Rev. Eldon Padgett of Central Bible Evangelical Free Church in Centralia, Washington, was to

²²¹ Ibid.

²²² Ibid.

²²³ Ibid.

have assumed his new duties as the District's first Assistant to the Superintendent.²²⁴

By closing of conference in 1975, six churches had been added to the district fellowship in the five year period of the seventies, thus bringing the total number of churches in the Pacific Northwest District Conference to thirty-six.²²⁵ According to Rev. Enarson, the averages indicate one new work being added to the District each year.²²⁶

AUXILLARY ORGANIZATIONS

Womens Missionary Society

The Women's Missionary Society came into being in April of 1908, through the influence of Mrs. Donald Jacobsen of the Summerdale Free Church in Chicago. The first chairman of this organization was Mrs. John G. Princell. At the outset, only the Ladies Aid Societies in the churches of Chicago cooperated, but later the appeal was made to all the women of the Swedish Free Churches throughout the land to join the growing organization.

²²⁴ Ibid.

²²⁵ Appendix C.

²²⁶ Rev. David E. Enarson, private interview, Mar. 17, 1975.

Since it was made an auxillary in 1909, it has taken in the whole field of the Evangelical Free Church. One of their first benevolent projects was the raising of \$10,000 for a missionary home in Canton, China; which was completed in 1916.²²⁷

In the Pacific Northwest, early W.M.S. activities were carried on in the individual Swedish churches with a loose tie to the national organization.

The first reported W.M.S. activities in the conference minutes appears as an oral report given by Mrs. Roy Nelson of Portland.²²⁸ In more recent times since the early individual societies, those churches in the district having a local W.M.S. group, relate themselves to the District W.M.S. and through them to the national organization. Projects are undertaken by the churches on the district level as well as the national level which are established yearly, in support of missions both at home and abroad.

Free Church Youth Fellowship

The Free Church Youth Fellowship had its beginning

²²⁷ E.H. Lindquist, Wallace S. Johnson, Herbert D. Peterson, The Evangelical Free Church of America and The Western District Conference, (Turlock: Western District Conference, 1948.) p. 40.

²²⁸ Pacific Northwest District Conference Minutes, Apr. 22, 1964.

in the Pacific Northwest District in the early 50s under a committee header by Mr. Corky Beckman. The purpose of the F.C.Y.F. was to unite the churches youth in District fellowship and encourage support for national F.C.Y.F. projects.²²⁹

Following the study on Christian Education which was adopted in 1969, an F.C.Y.F. representative was placed on the Board of Christian Education to guide the District's programs. From the churches a District F.C.Y.F. committee of officers is chosen yearly. They, with the pastoral representative, plan and organize youth retreats, annual summer camp, an annual meeting, and District Competition in preparation for the national F.C.Y.F. conference. The District competition includes vocal singing, instrumental accomplishment, Bible team quizzing, and literary accomplishment.²³⁰

²²⁹ Rev. Charles McGee, private interview, Feb. 19, 1976.

²³⁰ Pacific Northwest District Annual Conference Report of the Free Church Youth Fellowship, Oct. 1975.

CHAPTER IV

CHRISTIAN EDUCATION IN THE PACIFIC NORTHWEST DISTRICT CONFERENCE

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CHRISTIAN EDUCATION IN THE PACIFIC NORTHWEST
DISTRICT CONFERENCE

EARLY BACKGROUND

Historical Setting

Historically, the Evangelical Free Church is made up of likeminded believers in independent and free congregations who associate themselves in a unity of fellowship based upon a common belief.

"To promote mutual fellowship and harmony among the churches and to unite them for such mutual activities beyond the scope and ability of a local congregation but having no controlling power over the internal affairs of such congregations."²³¹

With the pyramid of authority in reverse, (congregational), the demand for intensified efforts in the area of quality Christian Education has generally remained a problem of the local church.²³²

Early Efforts in the District

At the Semi-Annual Conference held at the First Evangelical Free Church in Vancouver on November 5, 1954, a letter and greetings were read from the Rev. C. Chester Larson, the Executive Secretary of the

²³¹ Dr. A.T. Olson, This We Believe, (Minneapolis, Free Church Press, 1961), p. 175.

²³² Rev. David E. Enarson, private interview, July 30, 1975.

Sunday School Department of the Evangelical Free Church of America, in which he outlined a Sunday School program for the District with a relationship to the Free Church Sunday School Department.

1. Accept and maintain the Sunday School Standard.
2. Send in news and ideas that can be shared with other schools.
3. Notify us of all Sunday School Conferences, clinics or institutes in your district.
4. Set up your Sunday School enlargement contests in the District in accordance with the Sunday School Standard.²³³
5. Organize an active Sunday School Committee within the District that will work to promote our Sunday School program, if you do not have one at the present time.
6. Above all, PRAY for one another every Sunday. Also, remember the overall work of our Free Church Sunday Schools.²³⁴

No action was taken by the Conference upon Rev. Larson's suggestions, however, by the Annual Conference at Vashon in April of 1956, a resolution from the District Board was approved calling for the adopting of the national Sunday School resolution pertaining to the appointment of a Sunday School Secretary. The Conference called upon the District Board to appoint

²³³ Appendix L.

²³⁴ Pacific Northwest District Semi-Annual Conference Minutes, Nov. 5, 1954.

a Sunday School Committee of three and a Sunday School Secretary.²³⁵

Action on the resolution was completed in the May meeting of the District Board when Rev. Emery Larson was appointed the first Sunday School Secretary, and Rev. John Groenlund, Mrs. Martha Buttner, and Mrs. Marcus Crowley were appointed as the three member Sunday School Committee.²³⁶

Rev. Dave Enarson indicates that one of the early functions of the Sunday School Secretary was to promote collective church Sunday School involvement in the District program which had been adopted from the national Free Church Sunday School Department. Attendance contests were established and District Sunday School Workers Conferences were organized, and in the beginning Christian Education per se was focused toward Black Lake. "All of the Sunday School honors were awarded at the Black Lake family conferences, and this continued on to the mid-sixties, which serves to highlight one of the divisional problems experienced over Christian Education within the boards."²³⁷

²³⁵ Pacific Northwest District Annual Conference Minutes, Apr. 18-21, 1956.

²³⁶ Board of Directors Minutes of the Pacific Northwest District, May 22, 1956.

²³⁷ Rev. David E. Enarson, private interview, July 30, 1975.

The operation of the District Sunday School Secretary and Committee were not given official bounds until a constitutional amendment was passed in 1959 which stated:

- (1) A Sunday School Committee of three (3) members shall be elected at the regular Annual Conference of the District. The purpose of the Committee shall be to supervise the promotion of Sunday School work within the Pacific Northwest District and its churches, to assist in organizing local and regional Sunday School institutes and rallies, to plan the programming of the Sunday School emphasis at the District Conferences and to care for other phases of Sunday School promotion. This Committee shall be responsible to the District Board and the District Conference and must clear all major policies with the District Board. The term of office of the members of the Committee shall be three years - elected in such a manner that the term of one member expires each year. The Committee shall elect its own officers as it deems necessary from within its own membership.
- (2) A District Sunday School Secretary shall be elected to administer the work of the Sunday School Committee of which he shall be a member. He shall be responsible to carry out the decisions of the Conference and of the Sunday School Committee. He shall report to the Committee and prepare the Sunday School report for the District Conference. His term of office shall be for three (3) years, unless otherwise decided by the Conference - or until a successor has been elected. The District Nominating Committee shall present candidates for the Sunday School Committee and for the office of Sunday School Secretary. ²³⁸

²³⁸ Pacific Northwest District Annual Conference Minutes, Apr. 1959.

The first elected Sunday School Secretary, under the new constitutional amendment, was Rev. Charles McGee; Rev. Wayne Tanner, Mr. Omar Glass and Rev. L. Bradley were elected to the Sunday School Committee.²³⁹

Between the years of 1960 to 1966, Teacher Training programs and classes for Sunday School workers were held during family conferences at Black Lake, and several District-wide Sunday School Conferences were held at various churches.²⁴⁰

From the mid-sixties on it was observed on both the Black Lake Board and the District Board, that there was a need to enlarge the total Christian Education area, and add further responsibility.

THE EARLY BOARD OF CHRISTIAN EDUCATION

A Study Committee recommended in 1967 that a Board of Christian Education be included in the Pacific Northwest District Conference Constitution.²⁴¹ This study committee was composed of representatives from Black Lake Bible Conference, the Pacific Northwest District and the Christian Education Department of the Evangelical

²³⁹ Ibid.

²⁴⁰ Pacific Northwest District Annual Conference Minutes, Apr. 18, 1966.

²⁴¹ Appendix M.

Free Church of America.²⁴² The results of the Study Committee were adopted by the Annual Conference, held April 1-3, 1968, and Article VII of the Constitution was amended creating a Board of Christian Education.²⁴³

In an effort to carry out the recommendations of the Study Committee, the new Board of Christian Education ran into divisional problems between the two boards as Rev. Enarson points out:

Q. Do you find that this study has been a part of the Christian Education guide?

Rev. Enarson: The study has been somewhat part of the guide, yes. It was formation of that that began to pinpoint our confusion.

Q. Wasn't the study written from the standpoint of the needs that they saw on the Board?

Rev. Enarson: But it is from the standpoint of the District Board and not from the standpoint of the Black Lake Board.

Q. Which is where it should have been shouldn't it?

Rev. Enarson: Well, that's a real good question, you see, as the Black Lake Board only functioned in the area of camping. And Christian Education had to be broader than just camping.

Q. Isn't that where the trouble was, because they didn't know what to do about it?

Rev. Enarson: That's exactly right. And so, Black Lake had terribly tender toes.²⁴⁴

²⁴² Pacific Northwest District Annual Conference Report of the Superintendent, Oct. 1971.

²⁴³ Pacific Northwest District Annual Conference Minutes, Apr. 1-3, 1968.

²⁴⁴ Rev. David E. Enarson, private interview, Feb. 14, 1976.

"The program ran into difficulty the moment that it was implemented over the organizational difficulties that existed between the two corporations.

And so, the District Board of Christian Education was hampered. It feared doing anything for fear it was doing something that someone else was supposed to be doing. There were no clear lines of responsibility. So until the realignment was consummated, there was really very little chance for the development of a true Christian Education program."²⁴⁵

The constitutional change of 1968 replaced the Sunday School Secretary as a member of the Pacific Northwest District Board with the Chairman of the Board of Christian Education. His duties were not just to represent the Sunday School, but rather the broader field of Christian Education.

A similar change was not made to the Black Lake Bible Conference Constitution in view of the fact that the Sunday School Secretary came from the eastern half of the field and could not meet conveniently with the Black Lake Board. Thus, this area of the work had no representation on the board of Black Lake Bible Conference.²⁴⁶

²⁴⁵ Rev. David E. Enarson, private interview, July 30, 1975.

²⁴⁶ Pacific Northwest District Annual Conference Report of the Superintendent, Oct. 1971.

District Realignment

In order to address the problems created between the boards of overlap and omission in their ministries, the Annual Conference of 1969 appointed a committee to study and construct an organizational chart around which a new constitution could be written which would comprise both boards.²⁴⁷

The organizational chart and new constitution that provided for realignment of both corporations were written and passed in conference in 1974. Both corporations, henceforth, were to be controlled by one and same meeting.²⁴⁸

For the Christian Education Board the realignment fixed areas of functional responsibility and administration separate from, yet allied to, the areas of oversight of both the Black Lake Board and the District Board.

Currently, the realignment provides for both the Chairman of the Board of Christian Education and the Sunday School Secretary to sit on the Black Lake Board. Superintendent Enarson indicates that this situation is currently in debate as a functional overlap and will

²⁴⁷ Appendix J.

²⁴⁸ Appendix K.

be discussed at the 1976 Annual Conference.²⁴⁹ The desirable goal will be:

The Board of Christian Education will have its relationship to the District Board through the Chairman of the Board of Christian Education. This is the new format now that is anticipated; and the Board of Christian Education will have its relationship to the Black Lake Board through the Week-Day Activities Secretary who is also the Youth-Camp Committee Chairman.²⁵⁰

Assistant to the Superintendent

In a conference at Black Lake, this writer asked Superintendent Enarson: "Does the District, in order to institute an effective Christian Education program, envision the possibility of a future Director of Christian Education to implement a program sponsored by the District to the churches?"

Rev. Enarson: I think, again, we need to be careful with our terminology. It will not be sponsored by the district, it will be sponsored by the Conference. And a concern has been, that in our growing stage, and recognizing this, that even though we are growing substantially, and for the first time in our lives are seemingly able to carry the costs of the offices that we presently employ, we have brought in or are bringing in a constitutional amendment pledging all of our corporations to a multiple use principle of personnel and therefore whether we will be looking for a full-time Christian Education man, well in other words, though this is desirable, whether we have the capacity to handle this sort of thing at this moment is questionable and there-

²⁴⁹ Rev. David E. Enarson, private interview, Feb. 14, 1976.
²⁵⁰ Ibid.

fore we may just produce a beautiful machine that we can look at in the garage without having fuel enough to get it on the road. And so, there is no doubt that we are growing toward what we visualize as an assistant to the Superintendent in the area of Christian Education.²⁵¹

Approval was given by the Annual Conference of 1975 to create a fourth paid administrative position within the District, to be known as the Assistant to the Superintendent. An exact job description has not yet been formulated but the rough draft encompasses two main areas of responsibility.

- (1) As a pastor church planter, he will move into an area where there is an interest or a nucleus of believers interested in the Free Church, and shepherd the flock until they become an established work.
- (2) In addition to his primary function as a church planter, he will also serve as Program Director for the camping programs at Black Lake.

As of this writing, he will have an ex-officio position on all boards as does the Superintendent and will report to the District Board through the Superintendent.

In April of 1976, Rev. Eldon Padgett of Central Bible Evangelical Free Church in Centralia, Washington, will assume his new duties in this new office.²⁵²

²⁵¹ Rev. David E. Enarson, private interview, July 30, 1975.

²⁵² Rev. David E. Enarson, private interview, Feb. 14, 1976.

Christian Education and Curriculum

While conducting an interview with Rev. Enarson at Black Lake, this writer asked for a response to a summary statement on Christian Education within the Conference.

If I were to express Christian Education on the Conference level at this point, I would have to express Christian Education in the sense that the individual churches have the responsibilities within themselves to insure the continuing education of their people, for Bible based lessons, curriculum and these kinds of things; and we look to the Conference at this point only in terms of the camping program and nurture that they give there; which includes the camping experience and Bible teaching; and the occasional District Workers Conference; and we would be very fair in saying that we are in a growing situation to where we just have not come forward to confront the total situation.

Rev. Enarson: That's right, and all of this is in embryo at this point. ²⁵³

When asked if the Conference foresaw a time in the future when it would be in a position to sponsor a curriculum to the churches, Rev. Enarson's response was to the affirmative. In suggesting that at the present time most of the District's churches are using material from one of the three major publishing houses, i.e. Gospel Light, Scripture Press, and David C. Cook, Rev. Enarson's response was:

I think we have some real disappointment in

²⁵³ Rev. David E. Enarson, private interview, July 30, 1975.

what those publishing houses are doing, because they are selling material rather than teaching the Book anymore. We have some real concerns there. My personal conviction is this, that as churches and camps, we're doing very little as far as Bible teaching is concerned and therefore, we need a very, very serious updating in all aspects of teaching and materials. ²⁵⁴

THE CURRENT CHRISTIAN EDUCATION BOARD

The current Christian Education Board is made up of the Chairman of the Christian Education Board, a Sunday School Secretary, a Secretary for the F.C.Y.F., and the Secretary for the Week-Day Activities who is also the Youth Camp Chairman.

The general outline of duties for each office as enumerated in the Report of Committee to Study Christian Education has been the general practical guide as observed by the various committee members. ²⁵⁵

Chairman-- Shall lead all business meetings and be the official spokesman of this Board. He shall be a member of the District Board to provide liaison between the District Board and the Board of Christian Education.

Sunday School Secretary -- Shall be Chairman of the Sunday School Committee which he selects upon approval of the Board of Christian Education who shall supervise the work of the Sunday School within the District.

²⁵⁴ Ibid.

²⁵⁵ Rev. David E. Enarson, private interview, Feb. 14, 1976.

F.C.Y.F.

Secretary -- Shall be the Chairman of the F.C.Y.F. Committee which he selects upon approval of the Board of Christian Education who shall aid in carrying out the District F.C.Y.F. programs.

Week-Day
Activities

Secretary -- Shall be Chairman of a Children's Committee which he selects upon approval of the Board of Christian Education who shall aid in the work of week-day clubs, release time classes, nursery school, vacation Bible school, and other children's activities not listed above. This person also becomes:

Youth Camp

Chairman -- Who shall direct the work of promoting and directing their respective camps and shall encourage the work of Bible camps throughout the District.²⁵⁶

In order to give the reader an accurate picture of the practical activities of the Board of Christian Education as it currently functions, the Report of the Board of Christian Education from the District Annual Conference of 1975 is here included.

REPORT OF THE BOARD OF CHRISTIAN EDUCATION

The P.N.W. Board of C.E. is made up of four members - a chairman, plus secretary for FCYF, Sunday School and Week-Day Activities. The board has met at intervals as called by the chairman. Each secretary has a committee with which he works between board meetings. Thus, our meetings are for reporting and coordinating.

The Week-Day Activities Committee, Rev. James Barton Sec., functions primarily in the area of camping. They

have been very busy and will report to the conference separately.

The Sunday School Sec., Rev. David Mullins, reports our Sunday School averaged 93.9 in attendance, a 12% increase over 1973. Average enrollment was 125. These figures are taken from reports sent in by 25 churches. V.B.S. in 16 reporting schools showed average enrollment of 116, average attendance 102.

Probably the most exciting statistic on these reports shows that there were 425 decisions for Christ in C.E. activities - Sunday School, camp, youth, VBS, etc.

Pastor Rocky Stewart is our Secretary for FCYF. His committee has spent considerable time in evaluating two concerns:

1. What can the District FCYF do to support and stimulate the local church youth work.
2. How should the District organization be structured in order to accomplish this?

The FCYF activities this past year have included a Leadership Retreat (last fall), a "Spring Fling Thing," and a very successful High School camp this summer. Another Leadership Retreat will happen Nov. 14 and a Winter Retreat is being planned.

Needed right now are two pastors and two young people who would serve on the nominating committee.

The Board as a whole cooperated to sponsor a Christian Worker's Retreat, hosted by the Charter Oak Church. Dr. Kenneth Gangel of Miami Christian College, formerly with Trinity, was the much appreciated speaker. His messages were meaningful, exciting and motivating. Workshops were offered for youth workers, Sunday School staff and teachers, Child Evangelism, Clubs, Bus Ministry, Camping and Home Bible Studies. Some 250 Christian workers from around our District attended. Even the C.E. Board from the Canadian Pacific District came to observe. Although the cost per person was only \$10 and our main speaker was brought all the way from Florida, we paid all our bills and showed a profit of \$20! Current thinking is that we should do something like this every two years.

The possibility of a Family Life conference next spring is being explored.

We recommend that each Sunday School send a yearly contribution to the District and National C.E. work. Check to see if your church has done so.

Your suggestions and inquiries are invited.

In our Saviour's Name

Wayne Tanner, C.E. Chairman

* * * * *

YOUTH CAMP REPORT
ANNUAL DISTRICT CONFERENCE - Oct. 24-26, 75.

"Thank You" for your prayer and support to make another successful year of camping at Black Lake for our young people. We can praise the Lord for the 80 decisions during the three weeks and for many more Christian characteristics built into lives.

We have again seen the need for a program director in our camping ministry. We continue to recommend the same to our District and Camp. We are also evaluating our program and asking the Lord for His fresh direction.

Yours for the Ministry of Camping
Rev. J. Barton
Youth Camp Chairman

Youth Camp Committee
for '75

Ch. Pastor J. Barton
Pastor Don Kroening
Pastor E. Matson

FACTS AND FIGURES CONCERNING 1975 CAMPING

	<u>Primary</u>	<u>Junior</u>	<u>Junior High</u>
Accepted Christ	20	19	14
Already Christian	75	118	64
Rededicated	2	7	19
Undecided	3	4	6
No information	12	26	37
<hr/>			
Total	112	174	140

CHAPTER V

HISTORICAL SKETCHES OF
THE THIRTY-SIX CHURCHES OF THE
PACIFIC NORTHWEST DISTRICT CONFERENCE

INTRODUCTION

The material presented in this chapter has been gleaned from four primary sources: (1) From data researched from the archives at Trinity Evangelical Divinity School at Deerfield, Illinois, which was made available by Professor Victor L. Walter; (2) From personal interviews with the Conference Superintendent, Rev. David E. Enarson; (3) From the questionnaire mailed to all the churches of the District seeking historical data, and from which this writer received a 100% response. A copy of the letters to the churches and the questionnaire are provided in Appendix N; (4) Finally, data was secured from the District directory which was distributed to the churches in 1968.

CHAPTER V

HISTORICAL SKETCHES OF
THE THIRTY-SIX CHURCHES OF THE
PACIFIC NORTHWEST DISTRICT CONFERENCE

GRACE EVANGELICAL FREE CHURCH

Osburn, Idaho

Grace E.F.C. is a merger of two Free Churches: One located in Mullan was begun in 1949 by Rev. Lyle Vanderpoel. The other in Kellogg, was originally begun in a former residence in the settlement of Elk Creek, in 1948 by the Erick Johnsons. This church located in Kellogg in 1953.

The churches of Mullan and Kellogg merged and re-located at Osburn in 1964. Three reasons were indicated for the move: (1) a central location in the area; (2) financially, not enough people to support two separate works; (3) personnel, not enough men to operate two churches well.

Pastors Serving the Church

Mullan		Kellogg	
Rev. Lyle Vanderpoel	1949-1951	Mr. Erick Johnson	1948-1950
Rev. Paul Talmage	1952-1954	Rev. Maurice Pfeil	1950-1956
Rev. Mervin Seashore	1954-1958	Rev. Earl Mattson	1957-1959
Rev. Dave Mullins	1960-	Rev. Dave Mullins	1960

GRACE EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Osburn

Rev. Dave Mullins	1969
Rev. G.T. Handy	1970-1971
Rev. Glen Whitmore	1973-

BITTER ROOT BIBLE EVANGELICAL FREE CHURCH

Stevensville, Montana

The work at Stevensville was begun by Rev. W.A. Stephens, meeting in the home of Mr. and Mrs. Bert Bosckis in August of 1954 with ten charter members. The following month the group moved their services to the women's club, where they met until purchasing their present property from the Roman Catholic Church in September of 1959. The group officially incorporated November 4, 1959.

The church was affiliated with the Evangelical Free Church through the Pacific Northwest District during the ministry of Rev. Earl Matson in 1961.

Pastors Serving the Church

Rev. W.A. Stephens	Aug. 1954-Oct. 1954
Rev. James Smithwick	Nov. 1954-Mar. 1957
Rev. Lee Shoemaker	1957-Jan. 1959
Rev. Earl Matson	Sept. 1959-Nov. 1967
Rev. James Best	Jan. -July 1968 (Interim)
Rev. Kenneth Loge	July 1968-June 1971
Rev. Howard Stone	Mar. 1972-Dec. 1973
Rev. Harry Heindricks	Jan. -Aug. 1974 (Interim)
Rev. Clarence Lowen	June 1975---

BETHANY EVANGELICAL FREE CHURCH

Canby, Oregon

The church at Canby was originally organized on January 8, 1907 by a group of seven persons of Norwegian descent, under the name of "Betannia Apostolisk Evangeliske Free Kirke ave Canby." The church constitution was originally written in Norwegian language, and services and meetings were conducted in the native tongue until 1926.

The first site of the church was located on S.E. 2nd Avenue and Knott Street and served the church until August of 1963 at which time the church relocated to its present site on S. Ivy Street.

In the early days the church was served by visiting pastors and evangelists, among whom were J. Samuelson and J.J. Peterson. Rev. Carl Fosmark was the first regularly called pastor. During his ministry at Canby, Rev. Fosmark also served a Congregational Church in Hubbard, Oregon, some eight miles distant.

Pastors Serving the Church

Rev. Carl Fosmark	1923-1925
Rev. H.A. Wanvig	1925-1932
Rev. G.P. Norton	1932-1933
Rev. Joseph Tollefson	1933-1934
Rev. Roy Anderson	1934-1935
Rev. Lyle Bramblett	1935-1936

BETHANY EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. Daniel Corbett	1936-1940
Rev. Arthur Lundberg	1940-1943
Rev. H.A. Wanvig	1943-1954
Rev. Joseph Harris	1954-1960
Rev. Curtis Gilchrist	1960-1965
Rev. Dale Leander	1965-1970
Rev. Donald Kroening	1970--

LYNCH EVANGELICAL FREE CHURCH

Portland, Oregon

The Lynch E.F.C. is an outgrowth of prayer and vision of members from the First Church of Portland (now Southwood Park E.F.C.). This work was begun from prayer meetings and on December 6, 1959, the first Sunday School and Church services were held in an old store building on the corner of S.E. 170th Ave. and Division with Rev. Eldon Padgett as pastor.

As the work grew, additional property was needed, and in 1961, purchase of the present location was secured with the first services being held on November 12th in the uncompleted new building.

Growth has been evident in the work at Lynch as evidenced by two additions to the building. The first in 1964 and the second in 1975 adding a new kitchen, nursery, restrooms and youth room. Currently remodeling has begun on entry way, Pastor's Study, and Narthex.

Pastors Serving the Church

Rev. Eldon Padgett	1959-1967
Rev. Joe Leftwich	1968-1971
Rev. Charles McGee	1972--

SOUTHWOOD PARK FIRST EVANGELICAL FREE CHURCH

Portland, Oregon

The First Evangelical Free Church of Portland began meetings on August 23, 1908, at Tuttle's Hall, located on the corner of N. Mississippi Ave. and Shaver Sts. The church was formally organized on December 15, 1908, under Rev. Alfred Stone with twenty five charter members.

Early in 1914, property was purchased on N. Missouri and Sumner Sts. and a building was erected and dedicated on June 8th of that year. Numerous additions attested to the growth of the church through the years.

In 1967, a decision was made to relocate on four acres of property in the Southwood area of S.W. Portland. A fire on January 1, 1968, destroyed the old property, forcing the church to conduct services in Cascade College for twenty months.

Construction on the new property was completed on August 1, 1969, with the dedication service following on September 14, 1969.

Several members of the First Church in 1959 undertook the missionary enterprise and began prayer meetings which led to the branch work at 170th and S.E. Division, now known as Lynch E.F.C.

SOUTHWOOD PARK FIRST EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Alfred Stone	1908
Rev. A. Youngberg	1908
Rev. A. Olson	1909
Rev. Albert Peterson	1910
Rev. Hugo Rodine	1915
Rev. Anders Alm	1917
Rev. Eric Moolund	1920
Rev. George Bostrum	1921
Rev. H.O. Jacobson	1922
Rev. A. Anderson	1923
Rev. Eugene Wernberg	1924
Rev. Frank Lavine	1926
Rev. Oscar Carlson	1927
Rev. Joseph Francine	1929
Rev. Levi Olson	1930
Rev. Milford Sholund	1937
Rev. Irving Peterson	1942
Rev. Edmond Erickson	1944
Rev. John Groenlund	1949
Rev. John McLennon	1962
Rev. Wallace Roseberg	1964
Rev. Dwayne Flohr	1972

WEST HAVEN EVANGELICAL FREE CHURCH

Portland, Oregon

Originally the church was begun as the West Haven Bible Church under the American Sunday School Union in 1962, pastored by Rev. Robert White. The work at West Haven was begun by the Ernie Emerson, Alfred Reed, Bud Stark, and Bill Polette families. The group moved into their present site in 1963 and affiliated with the Evangelical Free Church through the Pacific Northwest District Conference in November of 1969.

Pastors Serving the Church

Rev. Robert White	1962-1963
Rev. Daniel Forsberg	1964- Present.

NORTH ROSEBURG EVANGELICAL FREE CHURCH

Roseburg, Oregon

The work at Roseburg was begun on September 4, 1949, in a parsonage which served as a home, church, and Sunday School. Originally men from the First E.U.B. Church in Eugene traveled to Roseburg to establish the work with Rev. Clark Robb as the first pastor.

The church has always maintained its location on the corner of Church and Vine. The first church building was built in 1950 (sanctuary), and the parsonage continued to serve as the Sunday School. A Sunday School Annex was added in 1954.

The church continued under the Evangelical United Brethren denomination until 1968 when it became independent rather than merge with the United Methodist. At the Annual Conference of 1969, the North Roseburg Church was affiliated with the Evangelical Free Church.

In 1970, Rev. Palmer Hanson, with the help of District pastors and laymen, assisted the church in building a new sanctuary and administration wing.

Pastors Serving the Church

Rev. Clark Robb

1949-1952

NORTH ROSEBURG EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. Kenneth Dooley	1952-1957
Rev. Lyle Willard	1957-1959
Rev. Ed Albee	1959-1961
Rev. Walter Rolley	1961-1964
Rev. Steve Watkins	1964-1971
Rev. Maurice Pfeil	1972-1973
Rev. Gale Newman	1973--

AIRWAY EVANGELICAL FREE CHURCH

Airway Heights, Washington

Airway Evangelical Free Church began as a Sunday School in 1953 under the American Sunday School Union directed by Rev. and Mrs. Howard Lamphear. The earliest guiding lights in the work were Georgia Stewart and Helen Hodsdon.

The work was officially incorporated on April 19, 1955; with the name of "Airway Community Church."

The church came in contact with the First Evangelical Free Church of Spokane in 1956, and in April of 1957 was granted affiliation with the Pacific Northwest District.

The first church building was established on their present location in 1955; remodeling of the building was undertaken in 1972.

Pastors Serving the Church

Rev. Howard Lamphear	1953-1961
Rev. John McArthur	1962-1963
Rev. Ken Grisson	Apr.-Sept. 1963 (Interim)
Rev. Bob DeViney	1964-1972
Rev. Harold Richardson	1972-1974
Rev. Jerry Moore	1974--

CHARTER OAK EVANGELICAL FREE CHURCH

Battle Ground, Washington

The very early work at Charter Oak grew out of a union of two Sunday Schools joining together for mutual benefit. A short while later (1938), Rev. A. Lindvig, pastor of the Free Church at LaCenter, began holding Bible studies for the Charter Oak group. Through his suggestion, the group began a building fund, looking toward the day when they might worship in their own sanctuary.

In 1939, property was secured on the corner of Mr. Gerhard Person's place and building was begun. On May 26, 1940, the church was formally dedicated, and on October 23, 1941, the group was formally organized as the Charter Oak Evangelical Free Church with Rev. E.H. Lindquist, Superintendent of the Western District of the Swedish Evangelical Free Church officiating.

Rev. Maynard Granlund was the first regularly called pastor to the flock which numbered fifteen as charter members.

A parsonage was added to the grounds in 1944, and a new sanctuary complex was completed in 1972.

CHARTER OAK EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. A. Anderson (Student Pastor
Rev. Maynard Granlund
Rev. Palmer Hanson
Rev. Lyle Vanderpoel
Rev. Jay Beaumont
Rev. Harry Hobbs
Rev. Herbert King
Rev. Jim Barton 1965 - Present.

CAMELOT EVANGELICAL FREE CHURCH

Federal Way, Washington

Camelot E.F.C. was born in the vision of a group of District pastors who saw the need and an opportunity for a Free Church witness in the Federal Way area. Pastor Alan Inglis, who was one of the group of pastors, was asked by the District to lead the new church.

Prayer meetings were begun in the home of Mr. John Husveg and continued until seven families were gathered together, at which time regular services were begun in the home of Rev. Inglis. (This was begun in October of 1967).

By May of 1968, growth had forced the new church to hold its services in the Camelot Elementary School. During the next three years, property was acquired adjacent to the school and in May of 1971, construction was begun on a permanent worship structure.

Formal dedication took place on October 25, 1972. Since then, evident growth has seen the start of construction of a multi-purpose gymnasium (1975) in the furtherance of the work at Camelot.

Pastors Serving the Church

Rev. Alan Inglis	1967-Present
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LEXINGTON EVANGELICAL FREE CHURCH

Kelso, Washington

The work in the Kelso-Longview area had its earliest beginnings with five families conducting cottage prayer meetings in the early part of 1948. In May, the group moved to the Catlin Hall in Kelso and began Sunday meetings with assistance provided by students from Multnomah School of the Bible in Portland. One of the students, Mr. Al Huegeli, was called in June to be the first pastor of the flock. Because of his acquaintance with the Free Church, the group sought counsel with Rev. Carl Sundholm; and following that meeting, sought affiliation with the Free Church.

The group was formally welcomed into the Evangelical Free Church on August 21, 1949.

In 1955, the work was moved to the Longview Women's Club, giving them more desirable quarters.

Property was purchased at Tenth Ave. and Oak Street in Longview and building was begun following Easter in 1957. The new church was occupied the following March (1958).

A further relocation was effected in 1969 as the church undertook the vision for a better location and to reach an unchurched area in the Lexington community three

LEXINGTON EVANGELICAL FREE CHURCH (cont.)

miles North of Longview-Kelso. A joint union was effected with the American Sunday School Union in the use of facilities and through the completion of a new church in May of 1971.

Pastors Serving the Church

Rev. A.W. Huegli	1948-1951
Rev. Leonard Juntune	1951-1955
Rev. Carl Sundholm	1955-1963
Rev. Sidney Frank	1963-1965
Rev. Ron Gallop	1965-1968
Rev. Dave Enarson	1968 (District Supply)
Rev. Jim Best	1968 (Interim)
Rev. Carl Fosmark	1968-1969 (Interim)
Rev. Dave Mullins	1969-Present

LaCENTER EVANGELICAL FREE CHURCH

LaCenter, Washington

The Evangelical Free Church in LaCenter was organized in May, 1936, with nineteen charter members. The property, formerly owned and served by the Methodist Church for several years, had been bought in 1935 by the Western District of the Evangelical Free Church when Rev. E.H. Lindquist was the District Superintendent. Rev. Milford Sholund came from Chicago to be the first pastor of this work.

Numerous additions and remodelings served the church through the years as the work increased in this community. New property was acquired in 1969, and with the coming of Rev. Palmer Hanson in 1970, work on a new church building was begun.

Relocation to the new and spacious church structure on the present site was accomplished in April of 1971.

Pastors Serving the Church

Rev. Milford Sholund	1935-1938
Rev. A. Lindvig	1938-1940
Rev. E.H. Lindquist	1940 (Interim)
Rev. Carl Sundholm	1940-1949
Rev. Rickter	1949 (Interim)
Rev. Charles McGee	1949-1954

LaCENTER EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. H.A. Wanvig	1954-1964	
Rev. John Groenlund	1964	(Interim)
Rev. G.T. Calhoun	1965-1967	
Rev. Darrell Freleigh	1967	(Interim)
Rev. Curtis Gilchrist	1967-1970	
Rev. Palmer Hanson	1970-1976	
Rev. Rick Sonnerholm	1976	Aug.

HARPER EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Oscar Carlson	1926-1927
Rev. Frank Lavine	1927
Rev. Arthur Carlson	1929
Miss Anna Lindgren	1931
Rev. Herbert Peterson	1932-1934
Rev. Alford Bjurlin	1935-1936
Rev. Edwin Nelson	1936-1941
Rev. Robert Roosendaal	1941-1951
Rev. Morris Rosene	1951-1957
Dr. Enoch Mattson	1957-1962
Rev. Weston Trucker	1963-1967
Rev. Albert Anderson	1968-1970
Rev. Steve Watkins	1971--

IRONDALE (NORDLUND) EVANGELICAL FREE CHURCH

Port Townsend, Washington

Rev. Clarence Dalk, an evangelist from Prairie Bible Institute, began a work on Marrowstone Island (Nordlund), in 1939, meeting in a schoolhouse. This work was a Home Missions project under the Free Church Association and assisted through the Seattle Salem Free Church.

Property for the Nordlund Church was donated by Miss Ruth Johnson, the only surviving charter member at this writing. Among those who built the church were, Robert Hiller, Charles Jensen, and Elmer and Harry Johnson.

During Rev. Curtis Gilchrist's ministry, a second work was begun at Irondale, using a gospel tent. A short while later a church basement was built to house the work.

The church went from home missions status to self-supporting during Rev. Joseph Harris' ministry. Also, at this time, services were disbanded at Nordlund and regular services started at Irondale because of the potential. A new sanctuary was erected during the ministry of Rev. Jack Hiller.

Pastors Serving the Church

Rev. Curtis Gilchrist 1944-1948

IRONDALE (NORDLUND) EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. Ronald Oldfield	1949-1952
Rev. Joseph Harris	1952-1954
Rev. John McLennon	1954-1956
Rev. Jack Hiller	1956-1963
Rev. Harry C. Ring	1964-1972
Rev. G.T. Handy	1973--

COMMUNITY EVANGELICAL FREE CHURCH

Pullman, Washington

One of the newer works in the district, this church was begun by Rev. Elmer Hiebert in 1971, meeting in the community Grange Hall.

Among those involved in the work, it was decided to de-emphasize outward organizational structure and formality. The results have been very successful and gratifying as large numbers of WSU and U of I students attend and are being reached.

Pastors Serving the Church

Rev. Elmer Hiebert	1971-1973
Rev. Lowell Carlson	1973-1974
Rev. James I. Wilson	1974-Present

VILLAGE CHAPEL EVANGELICAL FREE CHURCH

Renton, Washington

In 1935, Mr. and Mrs. W.J. Cross were given the leadership of a Sunday School started by the Salvation Army, in an old abandoned schoolhouse. The building was used jointly as a community meeting house, dance hall, and Sunday School.

In 1950, the first pastor came to the group, Rev. Harris Lorensen, and through his ministry, the group purchased land and began building construction. The first services were held on Easter Sunday in 1952 in the basement. The sanctuary was completed in 1953.

Those persons who gave much in starting the work and seeing it through were; Mr. and Mrs. W.J. Cross, Edith Brandt, Edward LaDuke, Eric D. Carlson, and Osmund Torbenson.

In April of 1967, Village Chapel affiliated with the Free Church through the Pacific Northwest District Conference, and in that same month Rev. Cliff Emery came to take up the work.

1975 saw a complete remodeling of the facilities at Village Chapel, finished in time for the 25th Anniversary on March 12, 1976.

Pastors Serving the Church

Rev. Harris Lorensen	1951-1962
Rev. W. Fred Harter	1963-1965
Rev. Murray Clugston	1965-1966
Rev. Clifford L. Emery	1967--

BETHEL EVANGELICAL FREE CHURCH

Seattle, Washington

The work at Bethel was begun in 1934 in the home of the Pains, next door to the present location as a Sunday School under the direction of Elna Bard, Jean Magnuson, and Louise Sagerquist. The work was a branch of Emanuel Tabernacle and was known as the Lynwood Heights Chapel, and Bethel Bible Chapel.

Additions and Building

1937 - 1st Addition	1956 - 4th Addition
1939 - 2nd Addition	1968 - Present structure
1951 - 3rd Addition	completed

In October of 1966 at the District Conference in Portland, Oregon, application for affiliation was received and accepted; thus naming the congregation to membership in the Pacific Northwest District Conference.

The first Free Church pastor to serve the congregation was Rev. Eldon Padgett who arrived in January of 1967 to take up the work.

Pastors Serving the Church

Rev. Blackman	1938
Rev. Roy Bundy	1939-1944
Mr. Paul Lorenz	1944-1946

BETHEL EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. Oscar Renberg	1947-1951
Rev. Kermit Eckelbarger	1953-1957
Rev. Wayne Bell	1958-1967
Rev. Eldon Padgett	1967-1972
Rev. Terry McLoughlin	1972--

CALVARY EVANGELICAL FREE CHURCH

Seattle, Washington

Calvary E.F.C. came into existence from the merger of two Free Church congregations in the Seattle area in 1975, that is, Rainier View Ev. Free Church and the Skyway Free Church, which had been the Skyway Presbyterian Church, Unaffiliated.

RAINIER VIEW

The work at Rainier was begun in 1937 as an independent Sunday School meeting in a private home. In 1941, a lot was purchased upon which an old school building was placed and **services** were moved to the new site. The Sunday School experienced growth and evolved into a church which was assisted by various laymen and pastors until the fall of 1951 when Pastor Edwin Reitz, a student at Seattle Pacific College, came to the work.

Under his ministry, early in 1952 the church sought affiliation with the Pacific Northwest District, which was consummated at the Annual Conference held in Portland, Oregon, in April of that year.

Building Projects

1956-1960	Permanent church basement begun and occupied.
1960-1963	Upper story completed and occupied.

RAINIER VIEW (cont.)

Pastors Serving the Church

Rev. Edwin Reitz	1952-1954
Rev. Fulton Harrigill	1954-1960
Mr. William Mock	1960-1963
Rev. Carl Sundholm	1963-1974

SKYWAY EVANGELICAL FREE CHURCH

This work was begun as a "Bible Class" in September of 1958 in the home of Mr. and Mrs. George Kipper.

When the group grew to ten families, it was decided to move into the Skyway V.F.W. Hall, where services were begun on July 12, 1959, while mid-week services continued at the Kipper home.

Land was acquired in November of 1959 for constructing a church; actual construction was begun in July of 1961, with the first services being held in May of 1963.

At the time of incorporation, there were sixty-five charter members.

The church changed its name from Skyway Bible Church to Skyway Presbyterian Unaffiliated, and then to Skyway Evangelical Free Church in the fall of 1974 at which time they affiliated with the E.F.C.A. via the Pacific Northwest District Conference.

SKYWAY EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Daniel Weyer	Rev. John Booth
Rev. Merrill Westphal	Rev. Donald Sills
Dr. Arthur Petrie	
Rev. Ken Hedstrom	

CALVARY EVANGELICAL FREE CHURCH

At the time of Rev. Carl Sundholm's passing in 1974, the Rainier View Church was first contacted by the Skyway Church expressing their desire to become a Free Church and to merge congregations in their building.

The Skyway Congregation belonged to a fellowship of independent churches, pastored by Rev. Carl Straub. Through Pastor Straub's help, the congregation looked in the direction of the E.F.C.A. for affiliation, and in October of 1974, they were welcomed into the Pacific Northwest District Conference, bringing to a close in January of 1975, Rev. Straub's years of service with the Skyway Church.

At this time, the Rainier View Congregation made the decision to consolidate with Skyway and move their building. Rev. Elmer Snider, the business administrator at Black Lake then came to serve the combined group as interim pastor.

In August of 1975, the congregation issued a call to Rev. Wally Roseberg to become the first pastor of the new Calvary Evangelical Free Church.

UNITED EVANGELICAL FREE CHURCH

Seattle, Washington

The Seattle United Church is a merger of two of the oldest works in the District, bringing together the Swedish First Church founded in 1892, and the Norwegian-Danish Salem Evangelical Free Church founded in 1912.

FIRST EVANGELICAL FREE CHURCH

This work traces its beginning to 1892 when a number of families came together and organized the "Church of God." Mr. Aron Hagelin, a charter member, civic leader, and a spiritual rock to the church for over fifty years, received from Captain Ballard, a parcel of land on N.W. 61st Street where a church was erected.

The work in the early days was served by traveling evangelists until the first pastor came in 1894.

SALEM EVANGELICAL FREE CHURCH

In 1909, Rev. Ingvald Loe, pastor of the Minneapolis Evangelical Free Church, while visiting in Seattle, grew concerned that there was no local Sunday School of the Free Church Association. Out of this concern, Rev. Loe assisted his friends, the Lybecks, and the Aksel Larsens, in starting

UNITED EVANGELICAL FREE CHURCH (cont.)

SALEM EVANGELICAL FREE CHURCH
(cont.)

Sunday School meetings in homes. This continued for a time until a church building on N.W. 65th Street was rented for Sunday services.

Following Rev. Loe's departure, the group was assisted by Rev. Morten Olsen, pastor of the Free Church in Tacoma. Assisted by Rev. Michael Gimse, Rev. Olsen conducted summer tent meetings in the area of John Street and Yale Avenue with great success, so that strength and numbers were added to the church causing them to be formally organized as the Salem Evangelical Free Church in 1912.

A rented church building on the corner of Harvard Avenue and East John Street became the first home of the new church with Rev. Michael Gimse as the pastor. In 1915, the church relocated in the Ballard area, at 25th Avenue N.W. and Northwest 67th Street, as most of the members and friends lived in that proximity.

Under a spirit of revival during the ministry of Rev. Abraham Nilsen, attendance crowded the church and yet another move was necessitated. Property was obtained at 7,000-26th Avenue N.W. and a new permanent church was dedicated in 1918.

UNITED EVANGELICAL FREE CHURCH (cont.)

SALEM EVANGELICAL FREE CHURCH
(cont.)

In 1922, the church opened a mission for homeless Scandinavian men, which was operated for ten years. In 1925, under the ministry of Rev. Carl Fosmark, the church on Vashon Island was begun.

UNITED EVANGELICAL FREE CHURCH

Following the merger conference of the two Free Church bodies in 1950, the First Church and the Salem Church voted to merge, on the basis that both churches were located in the Northwest section of the city and that a stronger voice and testimony could be manifested by joining together.

With these decisions made, the First Church sold all properties and services were then held in the Salem Church. Under a joining agreement, both Free Church pastors, Rev. Donald Stover of First Church and Rev. Harry Odland of Salem Church, resigned June 4, 1951, in favor of the united congregation calling a new pastor to shepherd the flock.

Under the ministry of Rev. Ralph Clauson, new property was purchased at 1420 N.W. 80th Street, and on August 8, 1954, work was begun on a new church building. By December 23, 1956, the lower auditorium was ready for occupancy, and nearly four years later, on April 10, 1960, services were being held in the completed sanctuary.

UNITED EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

First Church

Rev. Hofstedt	1894-1895
Rev. Amil Anderson	1899
Rev. A.J. Youngberg	1906-1908
Rev. S.P. Everlov	1909-1910
Rev. Carl Athell	1911-1920
Rev. E. Westlund	1920-1921
Rev. R. Carlson	1921-1928
Rev. A. Carlson	1928-1932
Rev. E.H. Lindquist	1932-1936
Rev. Percy Carlson	1936-1941
Rev. Joel Anderson	1941-1942
Rev. Herb Anderson	1942-1943
Rev. Carroll Nelson	1943-1945
Rev. Donald Stover	1945-1951

Salem Church

Rev. Ingvald Loe	1909
Rev. M. Olsen	1911
Rev. Michael Gimse	1912
Rev. B.J. Solem	1914-1916
Rev. Gabrielson	1916
Rev. A. Nilsen	1917-1925
Rev. Carl Fosmark	1925-1927
Rev. K.P. Wuflestad	1927-1937
Rev. Casper Benson	1937-1942
Rev. Carl Fosmark	1942-1948
Rev. Harry Odland	1948-1951

United Evangelical Free Church (1951)

Rev. Ralph Clauson	1952-1955
Rev. Walter Cahill	1956-1964
Rev. Rollin Walton	1964-1965 (Interim)
Rev. Willard Vetter	1965-1969
Rev. Wallace Johnson	1970-1975
Rev. Lionel Barrett	1975--

WHITE CENTER EVANGELICAL FREE CHURCH

Seattle, Washington

The work at White Center was begun in 1946 as a community Sunday School which evolved into a church work, and for seventeen years occupied the White Center community building on weekends.

During the ministry of pastor Fred Harter, contact was made with the Pacific Northwest District concerning affiliation and in 1960, the work was welcomed into the conference as a member church.

Under Palmer Hanson's ministry, the present church building was erected on previously purchased lots. The project was completed in 1965 with Rev. Hanson drawing up the plans and contracting the work with members of the church, at a total cost of \$35,000.

Pastors Serving the Church

Mr. McClelland	
Rev. Cameron Sharpe	
Rev. Bob Iverson	1953-1956
Mr. Gordon Nelson	1957
Rev. Frank Grimstad	1957
Rev. Fred Harter	1957-1963
Rev. Palmer Hanson	1963-1969
Rev. Arthur Jensen	1969-1970 (Interim)
Rev. Waldo Flickinger	1970-1973
Rev. Robert Verme	1973--1976

COMMUNITY EVANGELICAL FREE CHURCH

Soap Lake, Washington

The beginning of this church dates back to 1920, when evangelistic services were conducted in the Soap Lake Theatre by Dr. Paul Schrag and Rev. Wannamaker. Prior to this time, there was no church in the town, but steps were taken to remedy the situation. The building on East Main Avenue which currently houses the regional library was purchased and became Soap Lake's first church building.

In the fall of 1929, construction was begun on the present structure, on the corner of Main Avenue and First Street East, to accomodate an increased congregation. It was named the Soap Lake Mission Church and was operated as a community church.

From the years of 1938 through 1963, the church was served with pastors under an affiliation with the Evangelical United Brethren Church.

In 1964, the church became affiliated with the E.F.C.A. Pacific Northwest District Conference through the ministry of Rev. Fred Heffke.

Pastors Serving the Church

Dr. Paul Schrag	1922-1932
Rev. Pillion	1932

COMMUNITY EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. Clarence Scudder 1932-1937

E.U.B.

W.A. Backer	1938-1941
C.E. Fogg	1942-1943
E. Muench	1944-1945
A. Glenville	1946-1947
P. Hunsberger	1948-1951
Ira Weight	1952
L. Weinert	1953-1955
W.F. Radamacher	1956-1958
H.C. Ryan	1959-1960
Rev. Eric Johnson	1960-1962
Rev. Oscar Renberg	1962-1963

Affiliated E.F.C.A. 1964

Rev. Fred Heffke	1964-1967
Rev. Earl Matson	1968-1972
Rev. Robert DeViney	1972--

FIRST EVANGELICAL FREE CHURCH

Spokane, Washington

The First Evangelical Free Church was organized in January of 1955 with eighteen charter members. The group, under the leadership of Rev. and Mrs. Paul T. Seashore, had been meeting previously in the pastor's home and at the Naval Training Center on North Assembly.

The church was a home missions project of the Pacific Northwest District under the guidance of Rev. Carl Sundholm, Superintendent. The work in Spokane was begun by Rev. and Mrs. Paul Seashore; along with Mr. and Mrs. Ray Kellmer, Mrs. Martha Steen, and Mr. and Mrs. Norman Sterner.

Property and Building Projects

Property at the corner of Assembly and Queen was purchased and the parsonage was erected in 1959. In 1961, the basement portion of the sanctuary was erected; and in 1963, the present sanctuary structure was completed.

Pastors Serving the Church

Rev. Paul T. Seashore	1953-1957
Rev. Mark Lee	1957-1958 (Interim)
Rev. Wayne Tanner	1958-1968
Rev. Earl Mortlock	1968-1970
Rev. Keel Dresback	1970--

CENTRAL BIBLE EVANGELICAL FREE CHURCH

Tacoma, Washington

Central Bible was originally begun as a work in the home of Rev. Adam B. Hunter in 1939 under the name Westminster Bible Church.

In 1943, the name of the group was changed to Knox Bible Presbyterian Church; and a building was purchased in November of 1944 on South I. Street. The church has relocated on two occasions. In January of 1968, they moved as a result of a merger with another group which was assimilated. In March of 1971, another move was made upon buying property with expanded facilities.

In 1974, the church was affiliated with the E.F.C.A. through the Pacific Northwest District Conference. As their property was adjacent to the Elim Free Church, Central bought the Elim properties, as they (Elim) had voted to relocate, merging with Central on a temporary basis.

Pastors Serving the Church

Rev. Adam B. Hunter	1939-1964
Rev. C.J.T. Straub	1962-1968 (former pastor of merger group)
Rev. Kenneth L. Hedstrom	1964--

ELIM EVANGELICAL FREE CHURCH

Tacoma, Washington

The Elim Evangelical Free Church (Norwegian-Danish), is the oldest work in the District Conference, dating its charter back to the year of beginnings of the Free Churches in Boone, Iowa and Boston in 1884.

Believers under Rev. John S. Anderson and Carl Jacobson gathered together on January 12, 1884 and began holding worship services in a private home.

As in the case of Seattle First Church, in the years when no pastor was available to the pulpit, traveling evangelists and gifted laymen filled the need.

The first church building was not erected until 1909 and only on two occasions has the church relocated. The first move was made to allow a Black congregation from the Church of Christ to minister to a growing Black population in the community. The second move was necessitated when Central Bible, an independent church, then affiliated with the E.F.C.A. in 1974, located directly across from the Elim property. Elim thereupon affiliated with Central and placed its corporation in dormancy until such time as it might relocate.

The Elim corporation was revived in 1975 when property was purchased and building begun, some twenty miles distant

ELIM EVANGELICAL FREE CHURCH (cont.)

at 128th Street and 94th Avenue E. in Puyallup. Rev. C. Edwin Enarson, brother of Supt. David Enarson, was called from the Canadian Prairie District to shepherd the flock at the new Elim location.

Pastors Serving the Church

Rev. John S. Anderson	1884
Rev. O.M. Olson	
Rev. C.B. Bjuge	
Rev. J.L. Petterson	
Rev. J. Strangeland	
Rev. Lorenz P. Paulson	1888-1892
Rev. Carl M. Jacobson	1893-1895
Mrs. C. Hendrickson	1896-1906 (City missionary)
Rev. M. Gimse	
Rev. Morton Olsen	1908-1923
Rev. Bot Nyborg	1923-1927
Rev. William Glad	1927-1929
Rev. Christopher Myrdahl	1929-1952
Rev. Martin Linnerud	1952-1960
Rev. Alan K. Inglis	1961-1967
Rev. Arthur Jensen	1967-1968
Rev. Elmer Olson	1968-1970
Rev. Alan Colton	1971-1973
Rev. C. Edwin Enarson	1975--

PORTLAND AVENUE EVANGELICAL FREE CHURCH

Tacoma, Washington

Portland Avenue came about through the desire of the Western District Conference, under the leadership of Supt. E.H. Lindquist, to start a second Free Church work in the Tacoma area.

From 1948 through September of 1949, successive attempts at securing locations for building were tried and finally on September 24th, a location was secured at East 64th Street and Portland Avenue.

Rev. Carl Sundholm was commissioned by the Western District in April of 1949 to move to Tacoma to build, gather, and pastor the resultant congregation. On November 1, remodeling was begun on an existing building which served as a temporary chapel. The first service was held on November 13th with thirteen people present. Rev. Sundholm's pulpit was a large stack of shingles.

The church was organized in a meeting on January 7, 1951, with twenty-six charter members.

Additions and Remodeling

October, 1954	New church complex completed.
1954	Chapel converted to parsonage.
February, 1963	New parsonage completed.

PORTLAND AVENUE EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Carl Sundholm	1949-1952
Rev. Bertil Thorne	1953-1956
Rev. Wilmar Francine	1956-1958
Rev. Charles McGee	1958-1967
Rev. Weston Trucker	1967-1968
Rev. Keith Lundberg	1968-1975
Rev. Ron Campbell	1975--

FAITH EVANGELICAL FREE CHURCH (SYLVAN PARK)

Tacoma, Washington

Sylvan Park Bible Church comes to the Pacific Northwest District Conference being voted into membership at the Annual Conference at Vancouver First Church in October of 1975.

Their history indicates a beginning in February of 1958 as an independent work meeting in the Odd Fellows Hall in So. Tacoma under the leadership of Rev. Alex Saurveine.

In June of 1959, the congregation moved into a newly completed church complex on South Cedar Street. Through the efforts of Mr. Larue, a bell was donated to the church by the Northern Pacific Railroad.

Additions

Building lengthened in 1973.
New parsonage acquired during the ministry of the Logans.

Prior to the Annual Conference of 1975, the church was, and is, being served by the District Superintendent on an Interim basis. It is expected that the new Assistant to the Superintendent will assist this work beginning April 1, 1976. Due to constant noise pressure from the nearby Air Force Base, the congregation has indicated a desire to relocate.

FAITH EVANGELICAL FREE CHURCH (SYLVAN PARK) (cont.)

Pastors Serving the Church

Rev. Alex Saurweine
Rev. Leonard Bradley
Rev. Nelson Logan
Rev. Rus Backus (Interim)
Rev. Lee Kirkpatrick
Rev. David E. Enarson (Interim)

TUMWATER EVANGELICAL FREE CHURCH

Tumwater, Washington

The work at Tumwater began in 1932 with a small group of fifteen under Rev. Fred C. Boyce, meeting at first in the home of Frank Inwards, and later in a building used as a former tavern on the corner of DeSoto and DesChutes Way.

On February 19, 1940, the trustees incorporated the group as the Tumwater Mission Church. That same year, the church was granted affiliation with the E. F.C.A. through the Pacific Northwest District, though the corporation name was not changed until 1946.

Building on the present site was begun in May of 1941, and completed for occupancy by October 31, 1943. Additional space was added to the structure in 1951 for a new sanctuary and Sunday School.

Pastors Serving the Church

Rev. Fred Boyce	1932
Rev. Ralph Larson	1941
Rev. George Borg	
Rev. Joseph Pierre	1948
Rev. Curtis Gilchrist	1951
Rev. Emery Larson	1954
Rev. Paul Seashore	1958
Rev. Arthur Anderson	1963
Rev. Allan Collister	1974-1976

FIRST EVANGELICAL FREE CHURCH

Vancouver, Washington

First E.F.C. was born from the desire and vision of Assistant Superintendent, Rev. Carl Sundholm, to see an evangelical message in a large residential growth area of Vancouver near the close of World War II.

Assisted by the Western District Conference, funds were secured and a lot was purchased on East 20th and construction on a small cement block structure was begun. Rev. Ralph Larson was called to be first pastor and the first services were held on April 8, 1945. There was no nucleus to begin with, although a few members of the First E.F.C. in Portland gave support in attendance for a few months. However, a steady group began to grow from the neighborhood and returning servicemen.

Rebuilding and relocating

- 1956 Work completed on two story addition, housing Sunday School, kitchen and Fellowship Hall.
- 1962 Relocation property on Mill Plain and Devine Road secured; (need for a larger church).
- 1965 April 11, 1965; first services held in new church.
- 1970 Expansion of Educational Unit.

FIRST EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Ralph D. Larson	1945-1952
Rev. George MacDougall	1952-1955
Rev. Maurice Pfeil	1956-1961
Rev. Howard Lamphear	1962-1965
Rev. Lanson Ross	1966-1971
Rev. Wayne R. Tanner	1972--

HAZEL DELL EVANGELICAL FREE CHURCH

Vancouver, Washington

The work at Hazel Dell was formally organized on March 12, 1949. Previous to that date, the work was known as the Hazel Dell Community Sunday School, with meetings held in the Hazel Dell Community Hall. There were twenty charter members under the leadership of Rev. Simon Anderson.

In 1951, the church purchased a lot on N.E. 66th Street and began building in 1952 with the aid of a Revolving Fund Loan provided by the District. The following year, the church began using the basement facilities for services and in 1955 the church was able to utilize the completed structure.

1962 found Rev. Emil Axene arriving to shepherd a flock of fourteen souls on the verge of despair. The church was deep in debt and the membership considered closing its doors. God provided, as Rev. Axene was able to turn discouragement to challenge. A loan made possible debt repayment freeing the church.

As evidence of challenge and growth, a further relocation was effected in 1971 as the church moved into larger facilities on N.W. 9th Avenue.

HAZEL DELL EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Simon Anderson	1949-1951	
Rev. Elmer Conrad	1951-1953	
Rev. Rex Logan	1953-1954	
Rev. Carl Sundholm	1954-1955	(Interim)
Rev. George Martin	1955-1957	
Rev. Clyde Dirks	1957-1962	
Rev. Emil Axene	1962-1969	
Rev. Don Anderson	1969-1971	
Rev. Stan Salapka	1971-1972	
Rev. Wallace Roseberg	1972-1975	
Rev. Harry Heinrichs	1975--	

PROEBSTEL EVANGELICAL FREE CHURCH

Orchards, Washington

The Proebstel work had its beginning in a community Sunday School sponsored by the American Sunday School Union and held in the old community hall near the present church property. In 1943, Rev. and Mrs. Simon Anderson came to the work as volunteer workers.

Rev. Anderson saw the need for a better place to hold services and became interested in the present church property, and succeeded in interesting the Western District Conference in the purchase of the property, and in the summer of 1945 the Sunday School moved to their new quarters.

In August of 1945, an organizational meeting was held with Rev. E.H. Lindquist and it was at this meeting that the decision to affiliate with the E.F.C.A. was made. A Fellowship was organized and Rev. Anderson was named pastor.

Building Additions

1957 New Chapel completed on December 15th.
1959 Sunday School annex completed July 12th.
1962 Adjacent property acquired and parsonage developed.
1969 New Sanctuary completed in March.

PROEBSTEL EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church

Rev. Simon Anderson	1943-1948
Rev. Kenneth Nordtome	1948-1950
Rev. Stanley Salapka	1950-1956
Rev. Earl Matson	1952-1954 (Interim)
Rev. Palmer Hanson	1956-1962
Rev. Clifford Emery	1962-1967
Rev. Charles McGee	1967-1972
Rev. Earl Matson	1972--

BETHEL EVANGELICAL FREE CHURCH

Vashon Island, Washington

The work on Vashon Island came about through the efforts of Rev. Carl Fosmark serving the Salem Evangelical Free Church in Seattle. The organizational meeting was held on September 3, 1926 with: Mr. and Mrs. Christ Thompson, Mr. J.F. Johanneson, Mr. and Mrs. Ole Fosmark, Mr. and Mrs. Nils Didricksen, Mr. and Mrs. John Habbestad, Mr. and Mrs. George Fosmark, Mr. Arthur Fosmark, Miss Grace Fosmark, Mr. M.M. Gimse, and Rev. Carl Fosmark. The group met originally in an old barn type dance hall under the name "Bethel Evangeliske Fri Menighed pas Vashon Island."

In 1927, a church basement was built and used until the structure was completed in 1942. A further addition was completed in 1949.

In 1927, the Bethel Park Association was formed which served as the Missionary Conference grounds for the West Coast Missionary Society of the Norwegian Free Church. The grounds served as camping and conference grounds until the charter was dissolved in favor of Black Lake in 1964.

Pastors Serving the Church

Rev. Carl Fosmark	1926
Rev. K.P. Wuflestad	1926-1927

BETHEL EVANGELICAL FREE CHURCH (cont.)

Pastors Serving the Church
(cont.)

Rev. M.M. Gimse	1927-1928
Rev. David Anderson	1929-1930
Rev. G.O. Vikan	1931-1932
Rev. Emil Eck	1933
Rev. Julius Tellvick	1934-1936
Rev. Harold Nordleng	1937-1947
Rev. Douglas Saxby	1948-1950
Rev. Maurice Pfeil	1951
Rev. Ken Myers	1952-1954
Rev. Herbert Goertz	1955-1957
Rev. Leonard Bradley	1958-1960
Rev. Cliff Wilcox	1960
Rev. Arthur Jensen	1960-1964
Rev. Keith Lundberg	1964-1969
Rev. Don Shouse	1969-1973
Rev. Stan Salapka	1973--

EVANGELICAL FREE CHURCH OF YACOLT

Yacolt, Washington

The work at Yacolt was originally begun in 1959 when Rev. and Mrs. Herbert King of Charter Oak, assisted by Mrs. Bert Weimer, and the Alton McDaniel family, began children's and youth meetings in homes. This work continued until April of 1960 at which time the old Eaton Grocery Store was rented and services were begun with fifty-nine present. Mr. E. Menhennett, a Christian bookstore owner from Vancouver came and preached on Sunday mornings to the new group.

In January of 1962, the church organized with fifteen charter members shepherded by pastor Peter Wiebe. Launching out on faith, the group purchased lots on the corner of Cushman Avenue and Johnson Street, and engaged pastor Palmer Hanson to build a new church building, which was completed on October 2, 1962. A further addition was completed in 1974.

Pastors Serving the Church

Rev. Everett Menhennett	1960
Rev. Peter A. Wiebe	1960-1965
Terry Dirks	1965 (Summer - student pastor)
John Groenlund	1966 Nov.-Feb, student pastor)
Rev. Curtis Gilchrist	1966 (Interim)
Rev. Keith Howard	1966-1968
Bill Hudson	1968-1973 (Student pastor)
Rev. Lyle Vanderpoel	1974-1975 (Interim)
Rev. Emil Axene	1975--1976
Rev. Joe Nelson	1976 - Aug.

CHAPTER VI

PACIFIC NORTHWEST EVANGELICAL
FREE CHURCH HOMES, INC.

INTRODUCTION

All quotes and historical data supplied in this chapter were gleaned from a written historical sketch, recorded by Rev. Kenneth Loge, Administrator of the Kah-Tai-Care Center, (Pacific Northwest Evangelical Free Church Homes, Inc.), and used with permission.

CHAPTER VI

PACIFIC NORTHWEST EVANGELICAL
FREE CHURCH HOMES, INC.

The history of the Lagoon Nursing Home (Kah-Tai Care Center) begins in August of 1948 when Mr. and Mrs. Lawrence Blanchard moved to Port Townsend for the purpose of building a motel.

The Lagoon Motel was opened in March of 1950 and was successfully operated for two years until 1952 when military personnel were withdrawn from the Port Townsend area. Through the suggestions of friends, they converted the motel into a nursing home care facility and opened the Lagoon Nursing Home with one patient in the latter part of 1952, with Paula McDonald as Head Nurse.

In 1955, the facility had twenty-two patients receiving care and in November of that year the home was sold to Mr. George Green, who continued operation of the home.

In May of 1961, Mr. Green offered to turn the Nursing Home over to the Pacific Northwest District of the Evangelical Free Church and this offer was taken

up by the District Board of Trustees.

At the Semi-Annual Conference of the Pacific Northwest District held during the week of October 10, 1961, authority was given to the Trustees to proceed with the acquisition of the Lagoon Nursing Home, and to proceed further with drawing up of the Articles of Incorporation for a non-profit corporation.

On April 6, 1962, the Articles were approved and the name of the home was changed to the Pacific Northwest Evangelical Free Church Homes, Inc. On May 11, 1962, the keys to the home were turned over to Rev. David Enarson, who in turn presented the keys to Trustee Chairman, Mr. Cephas Ramquist.

Mr. and Mrs. Green continued to operate the home as administrator under the new corporation until April of 1967, when they effected a move to Seattle. On April 14, 1967, Mr. Ken Mathys of Vancouver, Washington, was asked to become comptroller of the home, including the active administration of the home, in which capacity he served as accountant for the home for more than a year more.

Superintendent Enarson was then called upon to assume leadership in the administration of the home for seven months, commuting no less than once a week from Tacoma.

"On May 21, 1971, the District Board of Directors called Rev. Kenneth Loge, pastor of the Evangelical Free Church in Stevensville, Montana, to become the administrator for the home and on June 11, 1971, he came to assume the position serving as administrator in training with Russell Berg of Poulsbo, Washington, as his preceptor."

Delta Engineering Incorporated of Sumner, Washington, was employed in the spring of 1971 by the District Board to obtain funds for, and supervise plans for the erection of a sixty bed Nursing Home adjacent to the old facilities and to remodel the old facilities as an Intermediate Care Facility.

A Certificate of Need was applied for from the State Department of Social and Health Services which was subsequently referred to the Clallam-Jefferson County Comprehensive Health Planning Council for their recommendation. A second application was received by this Council by a different party seeking to establish a nursing home in Port Townsend, and thus a hearing was held in Port Angeles on November 5, 1971, by the committee to resolve the issue.

"The committee recommended, after considering the data from the hearing, that a Certificate of Need be issued to the Pacific Northwest Evangelical Free Church

Homes for the addition of a new sixty bed unit for the following reasons: (1) Immediate present need for only sixty beds; (2) The proposed sixty bed new skilled nursing home is reasonable, adequate and financially feasible; (3) The Pacific Northwest Evangelical Free Church Homes, Inc., pioneered the service in Port Townsend, has done an excellent job, and should be granted a Certificate of Need to expand; (4) The applicant has broad support from the community; (5) The Pacific Northwest Evangelical Free Church Homes, Inc. have established working relations and coordination with local agencies, such as public health and the medical association; (6) Past records of patient care appears to be excellent on the basis of letters of recommendations; (7) The new addition will be adjacent to the present nursing home, which is well located to serve the area."

On November 19, 1971, the Certificate of Need was received from Olympia from the Department of Social and Health Services, and preliminary work was begun for the application of funds.

Plans were drawn and revised as surveys and professional persons offered suggestions. The Board of Directors acted to select Delta Engineering as the General Contractor for the project, and on April 27, 1973, plans and building specifications were submitted

to the Department of Social and Health Services for approval.

When material and project costs were added up as bids came in, economy inflation affected the project to the point that it was determined that plans should be revised to cut the costs.

"Plans were then drawn up whereby volunteers from the churches of the district might accept portions of the construction with the following goals: that foundation and cement work be completed by October 1 and all materials for erection of the new building be on hand to enclose the new building and that thirty men be on hand for a two week period in October during which time the building would be erected completing the rough work. Rev. Enarson would be in charge of personnel assignments, a reputable contractor to head up the building crews. In addition, the General Contractor would be on hand as well as the architectural inspector and the F.H.A. Consultant. Plans were also made for the housing and feeding of the crew of men."

Building and closing delays hampered the work of construction until April 10, 1974, when crews were finally allowed on site to begin the project.

"On the week of May 20th, the floors were poured

and all was ready for the Hammerites and Hittites to move in on May 24th. Rev. Enarson and Rev. Palmer Hanson who would remain on the job to organize and supervise the volunteer crews during the entire time moved in on May 22nd and arrangements were made for housing, meals, and coffee breaks for the volunteer carpenters from the churches."

By June 15th, in only three weeks time, the roofing on the building was completed and the outside of the structure was already dressed with sheetrock overlayed with plywood and work was ready to begin on the inside.

Inspections and work continued throughout the summer, and by August 23rd, most of the finished work was completed on the new unit.

Official state inspection was called for on October 1st and a public open house followed on October 20th. By November 1st, word was received that the nursing home had permission to occupy the new facility. Thirty one patients were moved from the old facility into the new and the period of adjustment began.

With the facility enlargement completed, it became apparent that additional staff would be needed.

Among those responding to a call of ministry to the nursing home were Mr. and Mrs. George Foutz from the Free Church in Roseburg, Oregon. Leaving her employment as Director of Nursing at Roseburg's Community Hospital, Mrs. Foutz came to the nursing home as a much needed Director of Nursing Services. Mr. Foutz, with fifteen years experience operating a commercial laundry service, came to the home taking up the task as Service Manager.

During the time construction had been in progress, it became evident that a large task of remodeling the existing building needed to be undertaken in order to bring the home up to standard.

"It was also necessary to submit another application for a Certificate of Need for ninety-four skilled nursing beds in our home. This involved a change of certification in the existing building from Intermediate Care to Skilled Care and the addition of three beds. This application was completed and forwarded to the Department of Social and Health Services in Olympia on December 4th, 1974.

Reply to this application was received on January 17, 1974, substantially giving us approval to proceed according to plan."

Work on remodeling was begun the week following vacation of the old unit and proceeded until February 13th at which time federal inspectors halted the work of the contractor for building in variance to the set plans.

Because of substantial delays, a meeting was held on March 7th by the District Board with representatives of the finance company and the contractor. In that meeting, the board decided to go to the people of the district to borrow money at 12% interest to place on deposit until final closing with F.H.A., and so that monies could again be drawn for construction.

The amount required on deposit was \$157,000 and in ten days \$110,000 had been raised in the District. In view of this response, the bank submitted a letter of credit for the remainder.

"On April 14, a letter from the contractor notified all personnel that construction was resuming on the Lagoon Nursing Home project. On May 22nd, a letter from the H.U.D. office gave notification that the increase on the mortgage had been approved, making the new maximum mortgage amount \$922,500.00."

Construction on the project was completed in time for an open house on June 29th with many persons from

the community coming to view the completed care facility. Dedication services were held on July 26th, 1975, with Dr. Arnold T. Olson giving the address.

The nursing home has entered into an agreement with the state to receive and care for public assistance patients as well as patients from the Veterans Administration Hospitals. Intermediate Care patients are also accepted from the community at large on an available basis.

"With encouragement from new state regulations and directives and the desire on the part of the staff itself, the Restorative Care Department of the nursing home became increasingly active.

Eleanor Nelson had been employed first on a part-time basis and then full time as activity director even before we vacated the old premises. With the increased room in both the dining room, lounge area and activity room, many new and more diversified activities were possible and Eleanor was able to enlist a core of volunteers to assist in many ways. In May (1975) an agreement was made with Harriett Fish to act as the Occupational Therapist Consultant, and progress was made in securing assistance from professional personnel in the Physical Therapy field. Also, an

agreement was made with the Jefferson County Community Counselling Service for professional help in the field of Social Service. Though these services will cost the home in finances, it is felt that they are worthwhile expenditures in improving the care provided by the home."

At a meeting of the Board in May (1975) it was noted that there was an increasing amount of adverse publicity being given nursing homes in the public media. It was also noted that the board is negotiating for future property near the home to build a retirement complex and boarding home, with a view toward providing for retirement with all levels of care. Therefore, it was decided to rename the Lagoon Nursing Home to the Kah-Tai Care Center in order to embrace the multiple care concept.

CHAPTER VII

SUMMARY AND CONCLUSIONS

who have served the district from its earliest days; a complete chapter begins this work tracing the "Free Church Movement" from its Scandinavian beginnings in the sixteenth century through its migration to the United States in the 1800s, as men sought to serve their Lord in an atmosphere of religious freedom, to the establishment of the two Free Church bodies into the unified fellowship of the Evangelical Free Church of America in 1950.

In Chapter I, the introduction provides an overview of the historical study, followed by the Statement of Problem, Justification of the Study, Method of Procedure, and Definition of Terms used.

Chapter II contains a historical survey of the early Free Church movement, both Swedish and Norwegian-Danish, through its establishment in the United States, to the historic merger of the two Free Church bodies in 1950.

Chapter III provides a historical study of the early "Free Church Movement" in the Pacific Northwest beginning in 1884; the separate growth of the two bodies to the establishing of the Pacific Northwest District Conference in 1951; and its united growth to the present.

Chapter IV is a much shorter chapter, but detailing clearly the historical setting, early efforts, and the stages of Christian Education programming in the Pacific Northwest District Conference, and its relationship between the district and the local church.

In Chapter V, historical sketches of each of the thirty-six churches comprising the Pacific Northwest District Conference are presented, each based upon the amount of information submitted in response to a church history survey, with 100% of the churches responding.

Chapter VI encompasses a concise history of the Kah-Tai Care Center in Port Townsend, Washington, making up the third corporation in the Conference structure.

Chapter VII provides the Summary and Conclusions drawn from the study.

CONCLUSIONS

(1) It is believed by this writer that this Graduate Research Project has fulfilled its primary objectives in providing to the Pacific Northwest District Conference, a usable historical tool, chronicling ninety-one years of Free Church work and expansion in the Pacific Northwest.

(2) The first problem that became apparent to this writer was the lack of data available from both Free Church groups prior to the formation of the District Conference in 1951. Great gaps occur in written material from Conference minutes from both sides. On the Norwegian side, the only available historical material is from the Annual Conferences of 1950-51.

On the Swedish side, Conference minutes begin in 1952; no minutes were available from the joint merger conference of 1951 save the written summary submitted to the Evangelical Beacon. Prior to 1951, all minutes would have had to have been gleaned from the Western Conference which Rev. Herbert Peterson indicates are nearly non-existent due to the fact that record keeping in the early churches and conferences were deemed unimportant. It is hoped that the future will witness a reversal in this long trend in historical record keeping.

(3) Realizing that district growth has been a major factor, it is hoped that the material presented in Chapter III and IV on Christian Education development and its impact on the churches and the district, will cause both the churches and the District Conference to undertake in the near future a serious study of

re-evaluation of the total Christian Education thrust within the district. Perhaps, encompassing such aspects as a full-time District Christian Education Director, not pastoring a church; to programming and curriculum planning in cooperation with the churches; to the re-structuring of the Christian Education Board in conformity to the pending constitutional change applying the principle of multiple use personnel.

A P P E N D I X

APPENDIX A

APPENDIX A

THE ARTICLES OF FAITH OF THE SWEDISH EVANGELICAL
FREE CHURCH DRAWN UP AT BOONE, IOWA
OCTOBER 14-19, 1884

Without herewith wishing to declare a confession of faith that is in any way shall be considered binding for ourselves or others, otherwise than as an expression of what we find the divine Word teaches in certain things, and which is of importance to all Christians, we do herewith, as briefly as possible proclaim the results we have reached after having diligently searched the Word of God according to the grace and insight we have received of God.

1. The Church of God on earth consists of the entire multitude of converted, born-again and to Christ baptized persons, wherever they as such may dwell.
2. Each local church or group of believers in any locality shall in its government and existence as a church so constitute itself that it shall have the same characteristics as the Church at large, and have rules, requisite for membership, etc. neither broader nor narrower than those of the Church at large.
3. The various groups of believers here and there have the right and the obligation to labor for the salvation of

souls and for their own edification in faith, love, and unity, with all the given means and in accordance with the gifts of the Holy Spirit as recorded in I Corinthians the 12th chapter.

4. Always remembering that the Church is one in Christ; that He is the head of the Church, and that the Holy Spirit is the infallible Leader into all truth, and that the Word of God, especially the New Testament, is the constitution of the Church and its unforgettable rule, therefore it behooves each group of believers to stand fast in the liberty wherewith Christ has made us free (Gal. 5:1); i.e. individuals as well as collectively, we have the right and obligation to remain independent of all forms of church authority, and to keep ourselves out of all obligations that might curtail such privileges and perfect liberty. But the local churches should therefore the more cooperate among themselves by means of conferences and societies as well as with individuals in whom they have confidence.

(Note that the local church has, in accordance with the Word of God and the laws of our land, the right to ordain persons into Christian service, and these rights should be used in the fear of the Lord whenever so needed).

5. As members of God's commonwealth in this land, we wish, as did Israel of old, prosperity to the land wherein we dwell, and pledge ourselves to seek its best. To that end

we do hereby oppose all lasciviousness and crime, knowing that sin is the ruin of any nation. Especially do we express our abhorrence of such barbaric and degenerating practices as drunkenness and polygamy, which practices cause great hindrance to the furtherance of the Gospel and the salvation of people. On the other hand, we do pledge ourselves to further and cooperate in every effort put forth to quell such iniquities in every honorable purpose and plan. We are also convinced, especially in regard to combating the liquor evil, that its presentation as a special feature without associating it with other social or political questions, will find the best support in the community, state, and nation, such as a total prohibition of the manufacture, sale, and use of intoxicants. This goal we earnestly pray God soon may grant us in His mercy.

APPENDIX B

APPENDIX B

STATEMENT OF FAITH
OF THE EVANGELICAL FREE CHURCH OF AMERICA

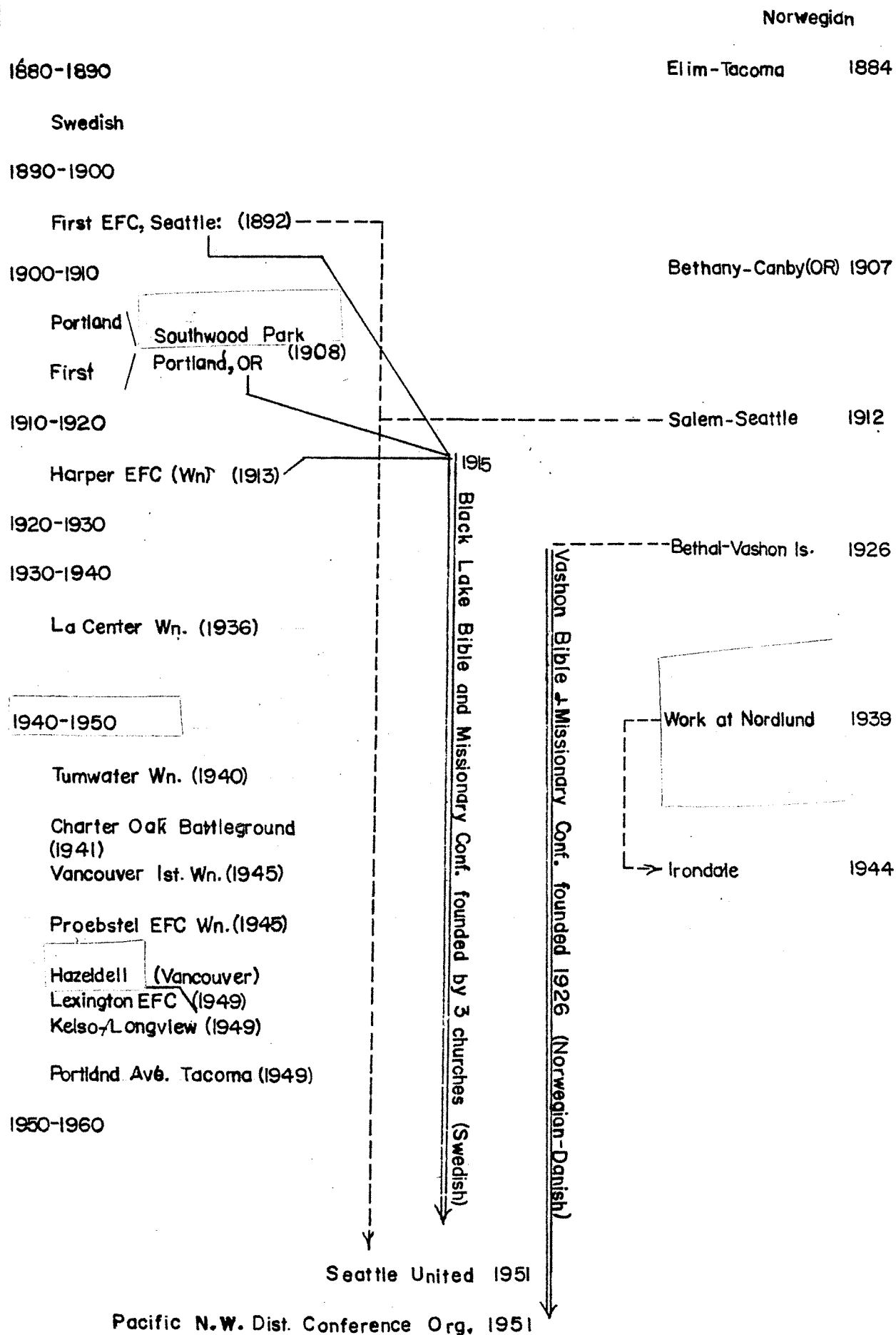
1. We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men, and the Divine and final authority for all Christian faith and life.
2. We believe in one God, Creator of all things, infinitely perfect and eternally existing in three persons, Father, Son, and Holy Spirit.
3. We believe that Jesus Christ is true God and true man, having been conceived of Mary. He died on the cross a sacrifice for our sins according to the Scriptures. Further, he arose bodily from the dead, ascended into heaven, where, at the right hand of the Majesty on High, He now is our High Priest and Advocate.
4. We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate the believing sinner, indwell, guide, instruct and empower the believer for godly living and service.
5. We believe that man was created in the image of God but fell into sin and is therefore lost, and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained.
6. We believe that the shed blood of Jesus Christ and His resurrection provide the only ground for justification and for salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit, and thus become children of God.

7. We believe that the Lord's Supper and Water Baptism are ordinances to be observed by the Church during this present age. They are, however, not to be regarded as means of salvation.
8. We believe that the true church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the body of Christ of which He is the head.
9. We believe that only those who are thus members of the true Church shall be eligible for membership in the local church.
10. We believe that Jesus Christ is the Lord and Head of the Church and that every local church has the right, under Christ, to decide and govern its own affairs.
11. We believe in the personal, premillennial, and imminent coming of our Lord Jesus Christ and that this "blessed hope" has a vital bearing on the personal life and service of the believer.
12. We believe in the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgement and everlasting conscious punishment

APPENDIX C

EXPANSION BY DECADES

THE THIRTY-SIX CHURCHES OF THE PACIFIC NORTHWEST DIST.



1950-1960 Cont.

1960-1970

1970-

Rainier View Seattle- 1937/EFC

1953-

Stevensville Mont.

1954

Airway Heights Wn.

1954

Spokane First

1955

Lynch EFC Portland

1959

Yacolt EFC Wn.

1960

West Haven EFC Portland

1962

Soap Lake EFC Wn.

1963

Faith EFC Dallas OR

1965

Grace EFC Osburn Id. merge of Mullan + Kellogg

1948

1949

1964

1966

Village Chapel EFC Renton

1966

White Center EFC Seattle

1966

Bethal EFC Seattle

1967

Camelot EFC Federal Way

1967

N. Roseburg EFC OR

1968

Trinity EFC Boise Id.

1969

Skyway Presbyunaffiliated 1974 merged w/Rainier View Calvary EFC 1975

Central Bible-Tacoma 1974 Elim merged 1974 Relocated 1975

Klamath EFC Klamath Falls, OR 1975

Sylvan Park EFC Tacoma 1975

Central Bible EFC Centralia 1971

Community EFC Pullman 1971

Vashon Conf. dissolved assets placed in Distr. fund

Pacific Northwest Evangelical Church Homes Inc. 1962 - Port Townsend Wn.

Ka Tai Care Center

Inland Empire camp founded 1962 held in Montana + held on rented grounds

APPENDIX C (cont.)

Works started but no longer active or dissolved

Nor. Work - Yakima

Affiliated with the Mission Covenant - 1956

Spokane Faith, Outreach of Spokane First

Big Timber, Mont. Transferred to Rocky Mtn. Dist. 1969

Billings, Mont.

Everett, Lake Stickney, Wn. Property in private hands

APPENDIX D

APPENDIX D

ORGANIZATIONAL MEETING HELD IN TACOMA, WASHINGTON
JULY 31, 1915

For some time it had been spoken of, and considerably thought about, the possibility of organizing a Young People's Conference on the Pacific Northwest, and now seemed to be the right time for action in the matter. So therefore, the Tacoma Young People's Society decided to invite the rest of the Young People's Societies to meet in Tacoma to deliberate and talk over the matter at hand. This kind invitation was accepted with thanks, and the decision made, to gather in Tacoma, to further consider the undertaking on July 31, 1915.

The meeting was opened by the reading of God's word, and prayer. Pastor A.G. Peterson was elected as president for the meeting, H.G. Rodine was elected secretary.

Following a lively discussion, it was unanimously agreed to organize a Young People's Conference on the Northwest Coast, and that the name of this Conference shall be: Swedish Evangelical Free Church Young People's Conference on the Northwest Coast.

Next in order was the election of officers, with the following results:

M. Samuelson ----- President, Ballard, Wash.
 Judith Ohman ----- Vice President, Tacoma, Wash.
 Otto Ekblom ----- Secretary, Harper, Wash.
 Anna Swanson ----- Vice Secretary, Portland, Ore.
 Ada Backlund ----- Treasurer, Portland, Ore.

To serve as Program Committee, pastors C.G. Athell, A.G. Peterson, H.G. Rodine, Ed Rogden, and E.R. Engstrom, were elected.

The Conference requested the various local Young People's Societies to appoint a financial secretary in each Society, to represent, and work for the Conference. Pastors C.G. Athell, H.G. Rodine, A.G. Peterson, Ed Rogden, and E.R. Engstrom, together with the elected board, were appointed to work out suggestions for a constitution, for the Conference, which to be brought to next Annual Conference.

It was further decided that each member should contribute 50¢ per year as dues.

H.G. Rodine, Secretary

APPENDIX E

THE WEST COAST MISSIONARY SOCIETY
ANNUAL CONFERENCE MINUTES,
WHITE ROCK, B.C.
FEBRUARY 22-26, 1950

THE
WEST COAST MISSIONARY SOCIETY

of

The Evangelical Free Church Association of North America

1935 - 1951

Compiled:

Howard D. Lanphear

May 18, 1962

Secretary

Pacific Northwest District of

The Evangelical Free Church of America

From Annual Conf
Feb. 22-26, 1950
White Rock B.C.

The West Coast Missionary Society

of

The Evangelical Free Church Association of North America

funds for establishing and maintaining a CONFERENCE EXTENSION FUND, and that the Executive Board shall determine from conference to conference what part of the collections shall be allocated to this fund." The Annual Meeting adopted this recommendation in the form presented.

2. FOLDING CHURCH TRAILERS

"The Board recommends to the Annual Meeting of the WCM Society 1950 that we use the blue print size (22x30 ft.) to construct two Folding Church Trailers: one for each side of the International Border Line. It was suggested that we construct one such mentioned Trailer first, and in the course of time add one more trailer, so that each side of the Line might have one available for use."

"It was recommended that each conference church in the district take up an offering the third Sunday (19th) in March 1950, and that we aim for achieving the goal of \$600.00 during this Sunday. That amount would enable the District to purchase material sufficient for one Folding Church Trailer." The Annual Meeting adopted this recommendation, and urged the churches through their Pastors to take an offering for this cause.

3. DISTRICT INCORPORATION PAPERS

"The Executive Board Recommends to the Annual Meeting 1950 that necessary steps be taken to secure INCORPORATION PAPERS for the West Coast District Conference in the State of Washington, U.S.A."

Action was taken to authorize the Executive Board to carefully investigate through legal counsel the advisability of securing such Incorporation Papers. This action would be adopting the recommendation presented and authorizing the Executive Board to proceed with an investigation relative to Incorporation procedure.

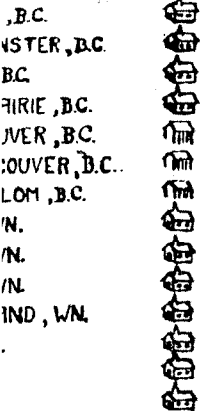
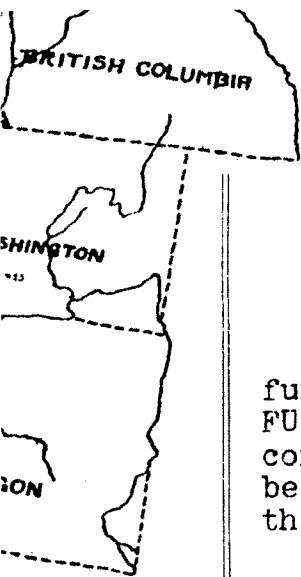
4. HOME MISSIONS FUND DISTRICT SUPPORT

"The Board recommends to the Annual Meeting 1950 the following plan of stimulating and increasing District contributions to Home Missions:

1. That a Monthly Envelope System be printed, with a map of the West Coast District on each envelope, and that these envelopes be distributed to the churches, and that,

2. This Monthly Envelope System be handled by an appointed individual in each church, and that its funds be forwarded to the District Treasury." The Annual Meeting

adl



COMMITTEE

D. Dietrick
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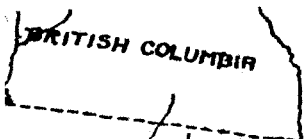
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" . . . It Pleased God by the Foolishness of Preaching to Save Them That Believe." 1 Cor. 1:21

Cent. p. 6

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The West Coast Missionary Society

of

The Evangelical Free Church Association of North America

Evangelical Free Church and reported by Rev. Harry P. Odland. Action was taken to accept all Home Mission Worker's reports with appreciation for their faithful work for the Lord.

TREASURER'S REPORT

The Treasurer, Mr. Iving H. Rowell, Seattle, Washington, distributed mimeograph copies of his financial report to all person present at the session, that they might follow him in reporting Conference Finances. The Meeting accepted the Treasurer's report, adding their sincere appreciation to Mr. Rowell for his faithful and efficient work in handling the Lord's funds.

AUDITORS REPORT

"We the appointed auditors of the Financial records of the West Coast Missionary Society have audited the books of which Mr. Irving H. Rowell, is treasurer, and have them to be in good order with receipts, disbursements and balances to be correct." Signed: Elmer Ellison, W. F. Adams, Auditors.
(copy filed in Home Mission's Finances)

SUMMER BIBLE CONFERENCE

The Board reported that the Summer Bible Conference be held at Vashon, being it is the last year before the full consummation of the merger plans, which will vitally effect the Coastal district. A shorter conference period than the customary ten days was suggested for 1950.

MERGER COMMITTEE

The Meeting delegated authority to the Executive Board of the West Coast Missionary Society to serve as a Merger Committee to meet with the Evangelical Free Church of America to consummate matters pertaining to our district relative to the merger of the two Church Bodies.

RECOMMENDATION TO NATIONAL MERGER COMMITTEE

The Annual Conference of WCMSoc. recommends to the National Merger Committee that the proposed name for the merger groups be reconsidered in view of three factors:

1. Difficulties involved for Canadian churches by the use of the term "America." Page 7 Proposed Merger Plan.
2. Legal difficulties in registering properties in an Association designated as "American";
3. Our desire to keep our identity as an "association of churches" rather than as "a church," p. 7. Art. I.

The West Coast Missionary Society

of

The Evangelical Free Church Association of North America

BLACK-LAKE BIBLE CAMP

The conference appointed three persons to represent the Evangelical Free Church Association in the joint boys and girls camp project. Rev. Harry P. Odland, Mr. Irving H. Rowell, Seattle, Washington, and Pastor Roland Oldfield, Irondale, Washington, were the appointees.

SEMI-ANNUAL CONFERENCE

The Executive Board was given power to determine matters relating to the Semi-annual Conference in the fall of 1950.

CONFESSION OF FAITH RECOMMENDATION

A period of discussion developed over the matter of wording a recommendation on Confession of Faith in the proposed merger plans. The Chair was empowered to name a committee of three to formulate a recommendation to be presented to the Assembly for action, later in the day (Sat.).

Recommendation: "That the Annual Conference of the West Coast District of the Evangelical Free Church Association recommend to the Annual Conference of the Evangelical Free Church Association for presentation to the joint session of the annual conference of the two groups in June 1950, that a pattern of Confession of Faith, which reflects the views of the majority of the Evangelical Free Churches be included in Article III of the Articles of Incorporation of the Proposed Merger Plans or be added as an appended statement."

Committee submitting the recommendation was: Wm Johnson, Alvin L. Moyer and Irving H. Rowell.

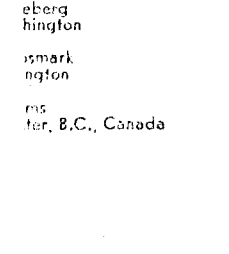
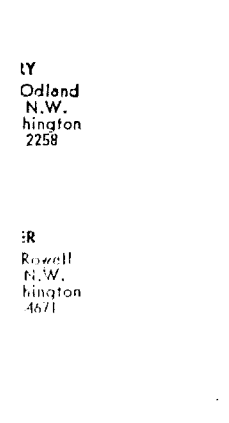
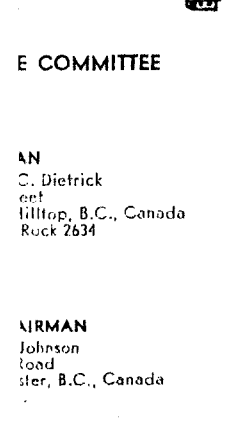
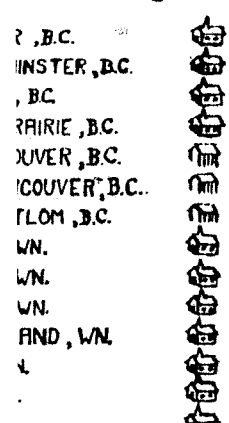
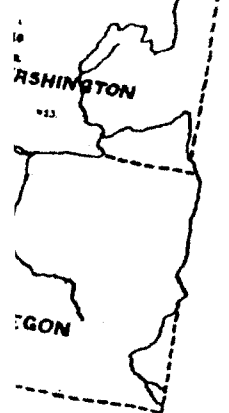
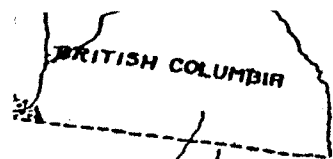
ELECTION OF OFFICERS (23 votes cast)

The Nomination Committee submitted its report and it was accepted. Twenty-three votes were cast. Mr. Wm Burrell and Roland Oldfield were appointed tellers.

Election results

Chair-man- Rev. Clifford C. Dietrick, White Rock, B.C.
Vice-chair-man: Rev. Wm Johnson, New Westminster, B.C.
Secretary (3 yrs) Rev. Harry P. Odland, Seattle, Washington.
Treasurer: Mr. Irving H. Rowell, Seattle, Washington.
Trustee: Mr. Ralph H. Hawkinson- 1950--1953
Mr. W. F. Adams--1949-1952
Mr. George Fosmark 1948-1951

Auditors were elected by acclamation with W. F. Adams and Elmer Ellison placed in office.



APPENDIX F

APPENDIX F

DISTRICT MERGER COMMITTEE
Seattle, Wn. Nov.18, 1950

Delegations constituting the DISTRICT MERGER COMMITTEE in response to previous notice met at the First Evangelical Free Church, 1723 W. 61st Street, Seattle, Washington, Saturday, November 18, 1950, at 11 A.M. The meeting was called to order by Pastor Donald E. Stover. A season was devoted to prayer, with all members kneeling, seeking God's wisdom and the spirit of love to characterize all deliberations of the meeting. Pastor Stover guided the session in selection of a temporary Chairman. Rev. Carl Sundholm, Tacoma, Wn. was elected, as temporary Chairman and Rev. Harry P. Odland, Seattle, Wn. as temporary Secretary.

A brief period was spent in getting acquainted with all members of the Merger Committee. Representatives were posted as follows:

<u>Name</u>	<u>Address</u>	<u>Place</u>	<u>Phone</u>
Mr. Herbert O. Walberg	8821-29th Ave NW	Seattle, Wa.	SU:8434
Mr. Tore Strand	4215 Densmore Ave	" "	Me 947
Rev. Curtis Gilchrist	P.O. Box 29	Tumwater, "	OL 3235
Rev. Donald E. Stover	1720 W.60th St.	Seattle, "	De 1892
Mr. Irving H. Rowell	8056-21st Av NW	" "	Su:4671
Rev. Harry Odland	5516-28th Av NW	" "	Su:2258
Rev. Carl Sundholm	37 Bellingham Av	Tacoma, "	Hi:2270
Mr. Nils Lund	9021 Pacific Av	" "	Ha:1419
Rev. C.C. Dietrick	325 Martin St.	White Rock, B.C.	
Mr. W.F. Adams	1095 Douglas Rd.	New Westminster, B.C.	NW4780L-3

ABSENT MEMBERS OF THE COMMITTEE

Mr. George Fosmark	Vashon, Wa.		Bl 174
Rev. William Johnson	1000 Douglas Rd.	New Westminster, B.C.	NW533-L-II
Mr. Ralph Hawkinson	9716 Phinney Av	Seattle, Wa.	De:6122
Mr. Roy Schmid		Portland, Ore.	

An authorization was presented by the seven man committee representing the Western District Conference reading as follows:

"The organizational meeting for the election of a seven member committee from the Evangelical Free Church Western District towards the forming of the new Pacific Northwest District of the Evangelical Free Church was called in session by Rev. Carl Sundholm on Oct. 13, 1950 by the singing of a hymn, "Higher Ground." Those electing the seven member committee were the delegates and pastors of the Pacific Northwest churches who were attending the Semi-Annual Western District Conference held at the First Evangelical Free Church of Seattle, Washington. Rev. Curtis Gilchrist read a portion of scripture and led in prayer.

A motion was made, seconded and carried that we adopt the recommendation of the Western District Conference that the two Trustees of the Western District Conference, namely: Rev. Carl Sundholm and Herbert O. Walberg, residing in the Pacific Northwest, be members of this committee.

Nominations for the additional members of the Committee were: Tore Strand, Nils Lund, Rev. Curtis Gilchrist, Rev. Donald E. Stover, Rev. Ralph Larson, Roy Schmid, Rev. Chas. McGee, Henry Rodstol, and Rev. Lyle Vanderpoel. Those elected to the Committee were: Tore Strand, Nils Lund, Rev. Curtis Gilchrist, Rev. Donald E. Stover, and Roy Schmid.

A motion was made, seconded and carried that these nominated but not elected to the committee serve as alternates, namely: Rev. Chas. McGee, Rev. Ralph Larson, Henry Rodstol, and Lyle Vanderpoel. The meeting was adjourned with prayer."
-Herbert O. Walberg, Sec. Pro Tem.

A paragraph from the minutes of the ANNUAL MEETING of the West Coast Missionary Society (Ev. F.Ch. Ass'n) White Rock, B.C. Canada, Feb. 22-26, reads:

"The Meeting delegated authority to the Executive Board of the West Coast Missionary Society to serve as a Merger Committee to meet with the Evangelical Free Church of America to consummate matters pertaining to our district relative to the merger of the two Church bodies."

By these communications, this District Merger Committee has presented proper credentials to act on behalf of their respective district organizations.

A G E N D A

The Meeting agreed on the order of business for the day, and listed the following items of importance:

- I. ORGANIZATION REPORTS
 - A. The West Coast Missionary Society.
 - B. The Western District Conference.
- II. COMMITTEE ON CONSTITUTION
 - A. Constitution and By-laws.
 - B. Legal Advice.
 - C. Members Appointed.
- III. COMMITTEE ON FINANCES
 - A. Assets and Liabilities.
 - B. Subsidies.
 - C. Projects.
- IV. COMMITTEE ON ORGANIZATIONAL FUNCTIONS
 - A. District Merger Comm. Officers.
 - 1. Chairman.
 - 2. Secretary.
 - 3. Treasurer.
 - B. District Organizational Functions
 - 1. Young People.
 - 2. Bible Conferences.
 - 3. Home Missions.
- V. COMMITTEE ON DIVISION (District Division)
 - A. Nature of Duty.
 - B. Members Appointed.

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I. ORGANIZATION REPORTS

A. WEST COAST MISSIONARY SOCIETY

1. Churches:

The West Coast Missionary Society was presented by its Chairman, Rev. C.C. Dietrick. He reported 13 churches on the field, 6 in B.C., 6 in Washington and 1 in Oregon. Most of the 6 Canadian are Home Mission Churches, with some also in U.S. on Home Mission support.

2. District Functions:

The District conducts two annual conferences per year, one in the fall in October, and the Annual Conference in February. They also have a Bible conference in the summer

at Bethel Park, the grounds and property being debt free. Then there is the Christian Fellowship League which has its two gatherings a year, with a special conference in the spring and one over Labour Day Weekend. This organization is open to all the people to attend and is financially and structurally independent of the West Coast Missionary Society.

3. Financial Report:

The treasurer, Mr. Irving H. Rowell, gave a synoptic view of finances. He revealed that missionaries are on Home Mission subsidies, which is partial in nature. The balance of support comes from the local work. These Home Mission Funds are given the District in the form of GRANTS from the national Home Mission Board, and distributed by the district treasurer to its workers on that field. Some funds come in from the self-supporting churches on the field. Some funds come in from the Home Mission work in the West Coast District.

B. THE WESTERN DISTRICT CONFERENCE

1. Churches:

Rev. Carl Sundholm gave a detailed account of their organization, its churches, finances, and general activity. He disclosed that there were 14 churches: 13 in Washington and Idaho, and 1 in Oregon. Six of those churches are self-supporting, 7 are subsidized by the District and 2 are not Free Churches, but maintain friendly relations with the District.

2. District Functions:

As a district it is incorporated. Subsidized churches yield their title to be held by the District Conference. Subsidies come from the national Home Mission Treasury in the form of a total sum annually. 1950 that sum was \$3,000.00 which was considerably below the district request.

Churches are classified in two categories: the A Class are such pastors who are subsidized on the request of the local church; the B church are pastors who receive full support from the District Conference, and local church expenses are taken from the offerings, and financial statements are submitted periodically to district authorities.

3. Functional Aspects:

The Annual Meeting is held in April, at which time officers are elected. There is a semi-annual meeting held in the fall. The District Board meets at the meetings mentioned, and once between these meetings. Three conferences are held at Black Lake Bible Conference Ground,

7 miles SW of Olympia, Washington. These are: the General Conference, a Young People's Conference, and a Boys and Girls Camp. The grounds are owned by a Sunday School and Young Peoples' Organization of the Evangelical Free Churches, but this organization sustains no direct responsibility to the District Conference. Black Lake is incorporated with total assets of \$60,000.00 with \$20,000.00 invested and only \$9,500.00 present indebtedness.

The Ladies Organization has as its objective several projects: building missionary homes (one in China and one in Venezuela), and assisting in Trinity Seminary and Bible College through the activity of the "Mother's Eye" by supplying bedding, linen and contributing \$50,000.00 to the Revolving Fund. This latter sum was the National Organization of the Women's Society, which they gave to this worthy cause. In the Western District Conference, Women's organization has given Black Lake Bible Camp food, helped in reducing the indebtedness on the property.

The meeting recessed for dinner at 12:30 P.M. and was called to order again at 2 P.M. with prayer offered by Irving H. Rowell. It was suggested that committees appointed to special assignments bring to the District Merger Committee mimeographed reports of data, prospects and recommendations for distribution to all members. This would enable committee members to consult such reports and give them further study, where as an oral report might be well given but could not be referred to as a written report.

II. COMMITTEE ON CONSTITUTION

Action was taken authorizing the Chair to appoint three members on this Committee on Constitution and By-Laws, and that they present in tentative draft form a Constitution to the next District Merger Committee meeting. This committee was instructed to consult a Lawyer on matters of legal importance essential to drafting such a Constitution and By-Laws.

Some time was given to the question of District Boundaries. This matter, however, was tabled by action of the meeting until the next session of the District Merger Committee.

III. COMMITTEE ON FINANCES

The duties of the Committee were to find out what the total assets and liabilities of the Merged District are, the total subsidies of churches and investigate the degree of unfinished projects in the districts begun by either group concerned. The Meeting instructed this

committee to contact the National Headquarters on Financial support to the district in the form of subsidies to Home Mission Work, and the amount of support to Foreign Missions from the district. This latter factor would be mainly as a point of information. The findings of this committee were desired in mimeographed form and reported to the next District Merger Session.

IV. COMMITTEE ON ORGANIZATIONAL FUNCTIONS

A. Merger Committee Officers

The meeting took up first the matter of establishing permanent officers of the District Merger Committee. The action taken made Rev. Carl Sundholm, Tacoma, Wn., permanent CHAIRMAN; and similar action made Rev. Harry P. Odland, Seattle, Washington, permanent Secretary. These two former officers had served up to this point in a temporary capacity. Mr. Nils Lund, Tacoma, Wn. was elected Treasurer.

B. District Organizational Functions

The assignment of this committee consists of investigating the numerous functions of present district organizations, and their activities, such as: Young People's Work, Bible Conferences (Bethel Park and Black Lake), Home Missions, and Women's Organizations, and Sunday School efforts. When this general data has been gathered, it is wise to draft recommendations that would merge duplicate organizations and focus their activities into one method of function, thus increase overall effectiveness in District functions.

V. COMMITTEE ON DISTRICT DIVISION

Ample time was allowed for thorough discussion of this vital question: that the British Columbia Province, which hitherto has been a part of the West Coast Missionary Society, now be exclusively allied to the National Canadian District in matters legal and functional. Many factors were prayerfully presented in support of this case. The legal aspect relating to Pastors, ordination, and property poses a definite problem when such issues are under the administration of a District comprising two countries (The United States and Canada). Rev. C.C. Dietrick, White Rock, B.C. brought the Merger Committee a report in the form of an expressed desire of the B.C. Province aligning themselves with the Canadian National District; it would facilitate the rapid spread of the gospel in that Province. This discussion presented all aspects involved in the issue with the result that the following resolution:

RESOLVED: That the Meeting of the DISTRICT MERGER COMMITTEE goes on record by unanimous consent of present members honoring the wishes of the Churches of the Province of British Columbia, be allied with the Canadian National District in matters legal and functional; but that we wish to promote and encourage continued christian fellowship with these B.C. churches and Pastors at conferences of the new merged Pacific Northwest District of the Evangelical Free Church of America.

Three men were authorized as a Committee on District Division: Rev. C.C. Dietrick, White Rock, B.C., Rev. Wm. Johnson, New Westminster, B.C., and Mr. W.F. Adams, New Westminster, B.C. These men were requested to bring in their joining report in written form to the next District Merger Committee.

(copied from The West Coast Missionary Society of The Evangelical Free Church Association of North America, 1935-1951).

APPENDIX G

APPENDIX H

Executive Board was authorized at the last Annual Meeting, White Rock, B.C. to represent the West Coast Missionary Society in matters relative to working out a merger of the district organization of the church districts. Seven men were alike selected by the Pacific Northwest District to negotiated in the district merger committee. These two representations composed the District merger committee.

Two meetings have been held: one was conducted at the First Evangelical Free Church 1723 W. 61st St., Seattle, Washington, November 18, 1950, at which time we became acquainted with each other, and then further informed through oral reports of the two organizations. Four committees were appointed at this first Merger Committee meeting, whose duties were outlined and instructions issued that these respective committees bring unto the next Merger Committee gathering mimeographed reports on their assignments. These reports were presented for reading and discussion at the second District Merger Committee held at Salem Evangelical Free Church, 7000 26th Ave N.W. Seattle, Washington from 10 A.M. to 4 P.M. January 27, 1951. A tentative draft of the Northwest District Association was read and revisions, insertions and alterations were made and then referred back to the Committee on Constitution. Other reports were submitted and considered.

This Northwest District will be under obligation to have its machinery organized and ready to function subsequent to the February and April releases by the Annual Meeting from their former District Conferences. This to date is the degree of progress realized by the District Merger Committee. The conference accorded this report due recognition.

BLACK- LAKE CAMP

Irving H. Rowell reported on the financial status of the West Coast Missionary Society, which report was filed in the District records. This summarized report was received with sincere appreciation. A well earned standing vote of thanks was given by the conference to our brother Rowell for his faithful, conscientious, and efficient work as treasurer for four consecutive terms (4 years); Pastor Curtis L. Gilchrist offered a prayer of thanks and invoked God's continued blessing to attend our brother Rowell's labor of love for the District and for God's cause in general.

Recessed for a service at 11:30 A.M. with prayer offered by Cephus Remquist.

The Annual Meeting was called to order at 2:30 P.M. by the Chair with Rev. Emil Axene leading in prayer. The Minutes of the morning session was read and minor corrections were noted, then accepted.

CREDENTIALS COMMITTEE

Pastor H. Arnold Wanvig submitted a complete roster of the official conference delegation consisting of ten pastors, ten delegates, three Board Members and two voting members, a total of twenty-five voting members of the Annual Conference of the West Coast Missionary Society.

Salem Evangelical Free Church,
Seattle, Washington.

Rev. Harry P. Odland, Pastor.

Delegate: Arthur J. Larsen.

Bethel Evangelical Free Church
Vashon, Washington

Maurice A. Pfeil, Pastor

Delegates: John H. Hubbestad
G.W. Hatling.

Kennedy, B.C.

Mr. David Woodward is the acting Pastor of this new work. He reported an average attendance of 15 for the morning services and 30 for the evening service. This oral report was well received. It is the newest field, and gives every evidence of being a very promising field. A written report was promised at a later date to be placed on file with the secretary.

Langley Prairie, B.C.

His growing church went off Home Mission support in the fall of 1950. He reported the Pastor G.T. Handy. He stated that the average S.S. attendance for 1950 was 130 with 160 the number coming to the morning service. An orchestra plays during the evening services, and 50-60 Young People come out for the average attendance to the Young People's meeting. Ten Young People are away in training at Bible School. The conference was grateful for this report, an oral report, which proves the tremendous returns realized in home mission work, and is so short a time.

EXECUTIVE BOARD RECOMMENDATIONS TO CONFERENCE

District Division

The Board recommends that this annual conference of the West Coast Missionary Society authorize the Division of the District of the West Coast Missionary Society so that British Columbia, Canada, become a provincial district, if so desired, and that the Washington and Oregon states form part of the Northwest District."

The Annual Conference moved the adoption of this Board recommendation relative to District Division by a unanimous vote of the raising of hands.

Executive Board Reinstated

The Board presented this recommendation to the annual conference for action. That the present Board Officers of the West Coast Missionary Society remain in office."

The Conference by vote adopted the recommendation to reinstate the existing members of the seven-man Board to be continued in office until such a time as District Organizations become a functional reality (such as British Columbia and the Northwest District). Officers are: Chairman-Rev. C.C. Dietrick; Vice-chairman, Rev. Wm. Johnson; Secretary, Rev. Harry P. Odland; Treasurer, Mr. Irving H. Rowell; Trustees: George Gosmark, W.F. Adams and Ralph H. Hawkinson.

Vashon Summer Bible Conference.

The Board recommends that plans for the annual summer Bible Conference at Bethel Park, Vashon, Washington be held in abeyance until the new district be a functional body and then coordinate conferences in the district." This was adopted by the conference by a unanimous raising of hands.

The conference took additional action to submit this recommendation to the Merger Committee, That the Merger Committee consider the advisability of having a Summer Bible Conference this ensuing summer at Bethel Park, Vashon, 1951. This recommendation was passed with but one dissenting vote.

the Conference authorized the Executive Board to close the District business and books of the West Coast Missionary Society at such a time as the new districts become a functional organizations.

Board Interim Powers

The Secretary read a paragraph of the Minutes of the Annual Meeting, White Rock, B.C. February 22-26, 1950 reading as follows:

"The Meeting delegated authority to the Executive Board of the West Coast Missionary Society to serve as a Merger Committee to meet with the Evangelical Free Church of America to consummate matters pertaining to our district relative to the merger of the two church bodies."

This action cleared the question raised of representation and authority existing in behalf of the West Coast Missionary Society subsequent to its final business session of this organization, and during the interim period until the new Districts be inaugurated as functional organizations. This paragraph authorized the Executive Board to carry a merger functions and other business until the consummation of New Districts, some time after April 1, 1951.

Appointed B.C. District Committee

Feb. 17, 1951

The West Coast Missionary Society gathered in annual session/went on record appointing the following three men, Rev. William Johnson, chairman, New Westminster, B.C.; Rev. C.C. Dietrick, White Rock, B.C.; and Mr. W.F. Dams, New Westminster, B.C. to act on behalf of said organization in the formation of a separate District composed of member churches of the Evangelical Free Church of America in the Province of British Columbia, Canada.

The Annual Meeting and the last business session of the West Coast Missionary Society 41* years existence stood adjourned sin die by prayer 5 P.M. February 17, 1951 pending the reading of the report of the Committee on Resolutions to be ready Sunday February 18, 1951.

Respectfully submitted,

Harry P. Odland

Harry P. Odland, Secretary.

CANIZED, MARCH 12, 1950
TACOMA, WASH.

APPENDIX H

C L O S I N G

A N N U A L C O N F E R E N C E
Harry P. Odland

The Annual conference of the West Coast Missionary Society convened for its last conference at the Bethel^{Park} Evangelical Free Church, Vashon, Washington, February 15-19, 1951. The Host Pastor, brother Maurice A. Pfeil, extended to Pastors and conference delegates a warm-hearted welcome. This fact was proven in gracious and kind hospitality in the homes and at the church.

Friday afternoon was devoted to prayer from 6- 2-5 P.M. This quiet season before God gave to the conference a spiritual tenor and an expectant attitude toward God-- waiting for His guidance and blessing. Understanding and harmony marked the business sessions, which closed the present function of the West Coast Missionary Society forty-one years history. This organization will be part of the merged district.

The Home Mission worker's reports were most encouraging. It is evident that there are unique opportunities for Home Missions in the-West-Coast Pacific Northwest district. A fitting challenge along this line of thought was given the conference on the closing night by Rev. Carl E. Sundholm. He maintained that the door of many opportunities are

swinging winging wide open to our new district, but with this privilege a most solemn individual and collective christian responsibility accompany's this new challenge for service. We must not fail to siege upon the occasion Providence has accorded our new district knowing, "Jesus has said,"I have set before thee an open door, and NO MAN CAN SHUT IT....."

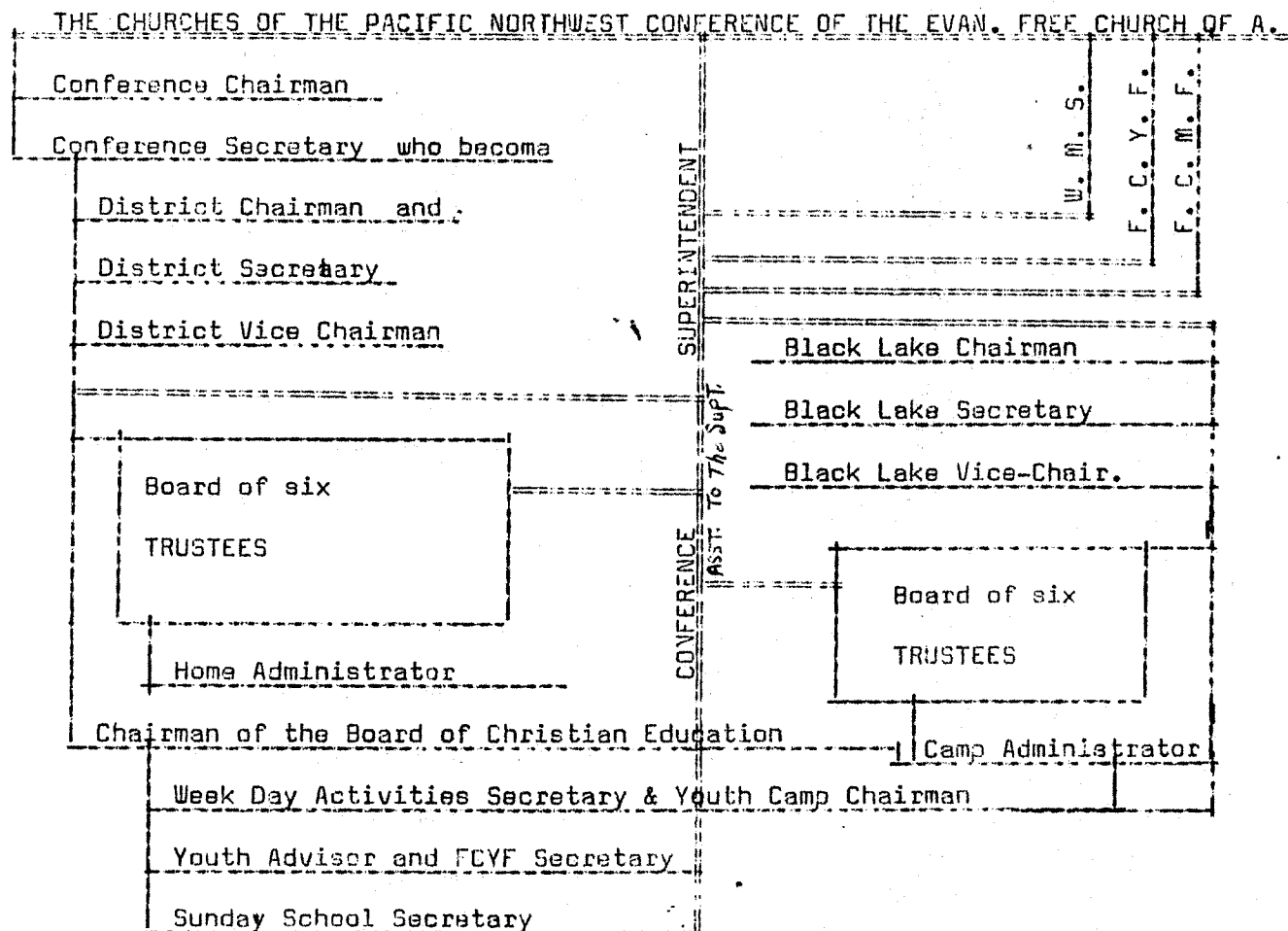
(copied from original report)

APPENDIX I

APPENDIX J

It should also be noted that the conference calls a superintendent who becomes an ex-officio member of every board and committee of all corporations. In addition, he is an ex-officio member of every auxiliary organization recognized by this conference. Thus, he becomes the only coordinating personality to assist the various boards, corporations, auxiliaries and committees to work harmoniously for and with each other.

The following is a governmental chart of our corporations and auxiliaries as is reflected in our two constitutions:



To effectively fulfill the requirements of their various charters and constitutions our various corporations need the following administrative personnel; a conference superintendent, a camp administrator, nursing home administrators, and an executive secretary of Christian Education. The executive secretary of Christian Education is not provided for in either of the constitutions but the need for him was apparent to the constitution committees and to the youth camp committee. The joint boards were instructed by the last meeting to appoint a committee to study this matter and to report to this conference.

This personnel has a direct relationship to that of the conference superintendent. In addition to his duties as counsellor to the churches, the work of the

APPENDIX K

APPENDIX K

THE CONSTITUTION AND BY-LAWS
OF THE
PACIFIC NORTHWEST DISTRICT CONFERENCE

ARTICLE I

The name of this corporation shall be the PACIFIC NORTHWEST DISTRICT OF THE EVANGELICAL FREE CHURCH OF AMERICA, with principal place of business at Box 835, Olympia, Washington 98507.

ARTICLE II

The purpose of this coproation is the carrying out of the Lord's work to the salvation of souls and edification of believers in faith, love and hope, in harmony with the Word of God. Furthermore, to establish cooperation of independent churches, through their ministers and appointed delegates and further the work of evangelical home missions, promote Sunday School work and distribute Christian literature, establish, maintain and encourage Christian schools and orphanages, homes for the aged and charitable institutions. The corporation may establish, receive, manage and maintain, in accordance with this constitution, conference grounds and other real estate and personal property; and through its trustees buy, sell, or rent or lease property for the furtherance of the objective for which it is founded.

ARTICLE III

The statement of belief of this corporation shall be the Confession of Faith of the Evangelical Free Church of America: the 12 articles will be included in the draft of the amended constitution.

ARTICLE IV

This corporation shall consist of churches now affiliated with the Evangelical Free Church of America in the area comprising the states of Washington, Oregon, Idaho and that part of Montana west of the continental divide.

Other churches may become members by:

1. Recognizing this corporation and agreeing to abide by its Constitution & Bylaws.
2. Presenting to the district board of directors a statement of belief of this corporation signed by its proper officials after the congregation has voted to accept such a statement of belief.

3. Making application for membership to the district board of directors which shall present the application with recommendation to the annual conference which shall act on the application.

ARTICLE V ANNUAL CONFERENCE AND OTHER MEETINGS

1. The annual conference of this corporation shall be held in the month of October. At the annual conference all of the officers shall be elected as prescribed by ARTICLE VII. All subjects of general importance to the work shall be taken up at the annual conference and decided on in given order and in accordance with the statutes of this constitution for voting.
2. The place and date for the coming annual conference or other meetings may be decided on at the conference or the assembly of the said conference may refer it to the board of directors of this corporation to decide. Should the situation require it, the board of directors shall be authorized to call other meetings, restricted to the business for which they are called. The chairman and secretary shall at a time not less than one calendar month before the meeting announce the same in the official paper of the Evangelical Free Church of America and by letter to the district member churches.
3. The annual conference of this corporation shall constitute the annual meeting of THE EVANGELICAL FREE CHURCH BLACK LAKE BIBLE CONFERENCE and shall fulfill all the responsibilities of that corporation as indicated in its Constitution and bylaws.
4. The voting members of the annual conference shall be:
 - a. Persons presenting credentials before the assembly as elected delegates from churches which are members of this corporation as set forth in Article IV, two delegates shall be sent for the first 25 members or fraction thereof, and thereafter one delegate for each 50 members or fraction thereof of the church thus represented, provided, however, no church shall have more than 5 delegates.
 - b. One delegate from each FCYF of the churches which are members of this corporation. This delegate must be an active member of the local FCYF and a member of the local church and between the ages of 15 and 20 inclusive.
 - c. Pastors serving the churches that are members of this corporation, and missionaries and evangelists serving this corporation.
 - d. Elected officers of this corporation.
 - e. The members of the board of the EVANGELICAL FREE CHURCH BLACK LAKE BIBLE CONFERENCE CORPORATION.
 - f. The superintendent of the Pacific Northwest District.

- g. One delegate from each Auxillary Organization approved by this corporation.
- h. The following officers of the Evangelical Free Church of America, namely, its President and its Secretary of Home Missions.
- 5. Delegates shall present their credentials to a credentials committee at the conference and said committee shall present the names of all proposed delegates to the assembly and said assembly shall vote to accept or reject such persons as voting delegates of the conference.
- 6. The fiscal year shall be from October 1 of each year through the last day of September of each year.

ARTICLE VI BALLOTING AND MAJORITY VOTE

- 1. Voting that deals with the acceptance or exclusion of members of the corporation as well as alterations or additions to this constitution shall require a two-thirds majority vote of the members present at the meeting for acceptance of final issue. This shall be by ballot vote.
- 2. A nominating committee of four persons, two pastors and two laymen, shall be elected in the following manner at the conference immediately preceding the meeting at which an election of officers is to take place:
 - a. Nominations for this committee shall be by ballot. The four laymen nominees receiving the highest votes shall constitute the laymen candidates for the nominating committee. The four pastor nominees receiving the highest votes shall constitute the pastor candidates for the nominating committee.
 - b. Election shall be by ballot and the two laymen nominees and the two pastor nominees receiving the highest votes shall constitute the nominating committees.
 - c. Members of the nominating committee cannot succeed themselves.
 - d. The nominating committee as prescribed above shall present to the proper meeting a slate of candidates as nominees for each of the required offices of this corporation and of the Evangelical Free Church Black Lake Bible Conference corporation. Additional nominations for the various offices may be made from the floor.
- 3. The election for the respective offices shall take place with ballots and be by the majority of votes cast. If more than two candidates are considered at any election and none of them receives the required number of votes, a new vote shall be taken and the candidate who at the previous balloting received the lowest number of votes shall be excluded. This shall be done until only two candidates

remain to be voted upon. If a tie exists between the two candidates a ballot shall be taken out after the next balloting and laid aside by an impartial person before the ballots are counted. If the ballots which have been counted decide the election, then the ballot which has been taken out shall be destroyed, but if the ballots cause a tie between the candidates then the ballot decides which candidate is elected.

4. All other votings that are not mentioned in this article may be carried out as decided by the conference.

ARTICLE VII ELECTION OF OFFICERS AND WORKERS

1. The following officers of this corporation shall be elected and the term of office of each shall be for two years, with the terms of office overlapping in such a manner that three trustees and two other officers shall be elected each year. These officers shall constitute the board of directors: a. A chairman, b. A vice-chairman; c. A secretary; d. The chairman of the board of Christian Education; e. Six Trustees; f. A district superintendent whose term of office shall be three years, and who shall be elected at the annual conference or at any other properly called conference, one year or six months prior to the expiration of the term of office. The candidate or candidates for the office of superintendent shall be presented by a special committee elected by the conference, or appointed by the Board of directors. The candidate or candidates selected for the office by this committee shall be presented to the board of directors for approval prior to being presented on the floor of the conference. Proper notice shall be given to the member churches of the conference in advance of the election. Additional nominations may be made from the floor.

2. No officer, other than the district superintendent, shall succeed himself more than once.

3. No officer, other than the district superintendent, who has served two consecutive terms, in full or in part, in any elective office, shall be eligible for election to any elective office for a period of one year.

4. The retiring chairman shall be an advisory member of the board of directors for one year.

5. The board of Christian Education shall be composed of not fewer than four members, elected by the annual conference each for a term of 2 years, with the terms of office overlapping in such a manner that 2 at least be elected each year. They may not succeed themselves more than once.

6. It is hereby emphatically affirmed that no officer of this corporation shall be appointed or elected to hold more than one contemporaneous position or have membership in more than two contemporaneous standing committees.

ARTICLE VIII DUTIES OF THE BOARD OF DIRECTORS

1. The board of directors shall be called together by the chairman, secretary or district superintendent, or by the request of three other members of the board. Between conferences of this corporation, decisions made by the board of directors shall take precedent over decisions made by any other board or committee of this corporation other than authority specifically given by the conference.
2. The chairman of the corporation shall preside at all business meetings of all conferences and the board of directors, conduct all transactions in good parliamentary order, strictly adhering to the program of the meeting. All announcements of meeting made by the chairman and secretary shall be signed by the chairman who shall be responsible for making proper arrangements for the meetings. He shall give a written report at the annual conference. He shall fulfill the office of the superintendent whenever he is unable to serve.
3. The vice-chairman shall take the place of the chairman in his absence. If the absence be of a long duration, he shall serve as chairman, if necessary, he shall assume all the duties of the chairman until the next annual conference or until a successor has been elected and taken up his duties as such. He shall be the chairman of the committee on Ministerial Standing.
4. The secretary shall keep accurate minutes of all business transactions of all conferences and of the board of directors. He shall keep a list of the names of all officials, worker and committee members. He shall also keep a record of the expiration of their terms of office and report the same to the members of the corporation at the annual conference. He shall supervise the printing and the distribution of the minutes and shall with the chairman announce the time and place of meetings. He shall give a written report at the annual conference.
5. The chairman of the board of Christian Education's duties are indicated in Article X.
6. The trustees' duties are indicated in Article IX.
7. The district superintendent shall:
 - a. represent the district corporation at all events and occasions where a representative spokesman is expected from the entire district fellowship, whether within the district fellowship or outside relationships;

- b. Guide in the various activities in the program and work of the entire district fellowship and shall be the Executive Officer of the corporation and its ministries;
- c. Provide information about the total program of the district corporation for the Pastors and churches and other organizations within or without the district fellowship;
- d. Plan for the extension work of the district in conjunction with the board of directors in establishing new churches; visit and investigate prospective member churches and fields and groups seeking information toward possible affiliation;
- e. Supervise and coordinate efforts toward the call of pastors and in counselling churches who need assistance in calling pastors and in counselling with the churches seeking help in any other matters;
- f. Be responsible for the management of the district office;
- g. Discharge any other duties or responsibilities that may be set forth in the district bylaws or given him by district board or conference action;
- h. Remit to the Financial Secretary of the corporation all monies received in the field for the work of the organization;
- i. Present a comprehensive written report to each annual conference and to give a report to the board of directors whenever deemed necessary.
- j. The district superintendent shall be an ex-officio member of the board of directors and of all boards and committees of this corporation. He shall be ex-officio member of all auxillary organizations and corporations privileged or required to report to this corporation.
- k. The superintendent and the district office shall be kept well informed and shall be knowlegeable concerning all of the activities for which this corporation is responsible.

ARTICLE IX DUTIES OF THE BOARD OF TRUSTEES

- 1. The board of trustees shall elect annually from its number a chairman, a vice-chairman, a secretary, a vice-secretary, a financial secretary, and a treasurer. No one trustee may hold more than one office within the board of trustees at one and the same time.
- 2. The board of trustees shall:
 - a. Supervise and be responsible for the property of the corporation;

- b. Handle, manage and be responsible for the monies and property given to the corporation;
 - c. Recommend in the employ of all permanent workers other than the district superintendent;
 - d. Set salaries of all workers;
 - e. Shall themselves or through their authorized officials, sign or stamp with the seal of the corporation all business documents of legal obligations issued;
 - f. Shall engage a qualified accountant, not a member of the board of directors, to audit the financial books and make report to the corporation in writing, and at every annual conference shall give through their officers a detailed account of all the corporation's property and management of same, of all valuable papers received and issued, of receipts and disbursements and money at hand;
 - g. That where common law demands, all trustees shall before proper authorities sign property transactions AND other agreements, but this must always be done within their official rights as trustees; otherwise on an order recorded in the minutes of the trustee meeting it shall be sufficient to have the trustees' authorized representatives sign all legal documents;
 - h. In behalf of the corporation they shall have authority to expend funds as set by the conference from time to time;
 - i. Nothing in this article shall be interpreted so that it will hinder the board of trustees in carrying out stipulations decided upon by the corporation, or that would hinder their renewing of any obligations that come due during the fiscal year.
 - j. The trustee board of this corporation shall be the trustee board of the Pacific Northwest Evangelical Free Church Homes Incorporated. The trustee board shall retain a resident representative on the payroll at each home facility who shall be responsible for physical plant operation and shall report to the trustee board.
3. The duties of the officers of the Board of Trustees are:
- a. The chairman shall preside over the meetings of the board of trustees. He shall, together with the secretary and vice-chairman or upon request of any three trustees, call the board together when they deem it necessary.
 - b. The vice-chairman shall fulfill the duties of the chairman in his absence.
 - c. The secretary shall record the minutes of the trustee meetings and have charge of all correspondence, and, at the annual conference or a special meeting of the corporation, give a report of the work done by the board of trustees.
 - d. The vice-secretary shall fulfill the responsibilities of the secretary in his absence.

e. The financial secretary shall credit and receipt parties concerned for gifts, collections, or other donations, and each month or oftener shall deposit all monies to the account of the treasurer, keep a good clear record of receipts and deposits and report what the gifts or donations shall be used for according to the wishes of the donors. He shall give a written report at the conference.

f. The treasurer shall serve the whole corporation, and pay out money as stipulated by the annual conference, the board of directors or the board of trustees. He shall be responsible before the members of the board of trustees, who can, if they deem it necessary, demand sufficient bonds of him. Whenever the board of trustees demands it, the treasurer shall in a manner prescribed by them give account of means and money at hand which he has received from the financial secretary and has taken charge of in behalf of the corporation and its work. A written report of this work shall be presented at the annual conference. The report shall be delivered to the board of trustees in ample time either before or at the beginning of such meeting so that opportunity may be given the board of directors to review the same, make necessary changes and approve of the same, before it is presented to the general assembly of the annual conference.

4. The board of trustees shall meet at the place stipulated by the chairman, vice-chairman, and secretary or three other trustees. Such meeting shall be announced by the secretary through a written or personal notice to each member of such a meeting. When four of the trustees are present at an announced meeting they will constitute a quorum and have authority to act on every matter upon which the board of trustees has the right to act.

ARTICLE X DUTIES OF THE BOARD OF CHRISTIAN EDUCATION

The board of Christian Education shall function under and be responsible to the district board of directors. It shall report to the district conference and the district board of directors. It shall evaluate, coordinate, advise, recommend and promote all facets of the spiritual education and training in the district and at the local level of our churches. The membership of this board shall consist of the chairman who is a member of the district board of directors, an FCYF secretary who shall be the advisor of the FCYF Auxillary, a weekday activity secretary who shall be the chairman of the chairman of the Evangelical Free Church Black Lake Bible Conference corporation youth camp committee, and a Sunday School secretary.

2. The duties of the members of the board of Christian Education shall be:

a. The chairman shall lead all meetings, be the official spokesman of the board and coordinate the Christian Education program of the district. He shall be a member of the board of the Evangelical Free Church Black Lake Bible Conference corporation.

b. The Sunday School secretary shall be chairman of the Sunday School committee of 3 additional members. They shall supervise and coordinate the work of the Sunday School within the district. The members shall be selected by the board of Christian Education for a two year term in such a way that along with the secretary two are selected each year. They may not succeed themselves more than once.

c. The week day activity secretary shall be the chairman of the weekday activity committee of 3 additional members. They shall supervise and coordinate the work of the weekday activity within the churches of the district. They shall also serve as the youth camp committee of the Evangelical Free Church Black Lake Bible Conference corporation and fulfill all the duties required by its by-laws. The members shall be selected by the board of Christian Education for a 2 year term in such a way that along with the secretary two are selected each year. They may not succeed themselves more than once.

d. The FCYF secretary shall be the advisor to the FCYF Auxillary. He shall assist the Auxillary to accomplish its goals as indicated in its constitution. He shall act as a liason between the district FCYF Auxillary and the district board of Christian Education. He shall be a pastor or youth advisor in one of the Pacific Northwest District Conference Churches, ordained or licensed by the Evangelical Free Church of America.

ARTICLE XI VACANCIES AND THEIR SUPPLIES

1. Vacancies in the board of directors of the corporation can occur through a member's resignation, expulsion, suspension or death. Moving out of the territory or absence from two consecutive meetings of the board of directors without explanation thereof shall be considered as a resignation.

2. Should such a vacancy occur among the officers of the corporation, the board of directors shall then appoint a successor who will fill the office until the following annual conference.

ARTICLE XII ORDINATION - LICENSE - TRANSFER

The examination of pastors and workers for ordination, license or transfer of ordination shall be under the

supervision of the committee on ministerial standing. This committee shall be composed of the vice-chairman of the district, who is its chairman, two experienced pastors appointed by the district board of directors annually, the district superintendent and the district chairman. The committee shall be governed by the following:

1. A person desiring a license shall present a letter of request to the committee from the Evangelical Free Church where he holds membership. The school where he has most recently studies will be asked for a recommendation. If he is involved in a missionary work, his mission board will be asked for a recommendation and request. He will need to give evidence of a new-birth experience, be assured of a divine call to the ministry, and express himself concerning the 12 statements of the Evangelical Free Church of America as to doctrinal position. He will be required to read several books that pertain to the history and polity of the Evangelical Free Church of America as well as the constitutions of this corporation, the Free Church Ministerial Association and the Evangelical Free Church of America, and to be conversant with them.
2. A person who has held a license for three years will be asked to present himself for ordination. The Evangelical Free Church where he hold his membership will be asked to recommend. The school where he studied will be asked to give a letter or reference. The candidate will be asked to present a paper on his conversion experience, call to the ministry, conviction concerning the Evangelical Free Church doctrinal statement, and his extent of loyalty to the entire Evangelical Free Church program. If he has not already done so, he will be asked to complete the prescribed reading asked of a licensee. At a time agreeable to him, his church, and the committee on ministerial standing, an ordination council will be called. The member churches of the area will be asked to send their pastor and one delegate. The findings of the council with its recommendation will be forwarded to the Evangelical Free Church of America committee on ministerial standing. A public ordination service will be held following the report of the Evangelical Free Church of America committee on ministerial standing.
3. A person desiring transfer of ordination shall qualify as one who is seeking ordination.
4. All rules and regulations adopted by the Evangelical Free Church of America will be considered in force and will take precedence over all other rules that are herein stated.

ARTICLE XIII AUXILLARY ORGANIZATIONS

Organizations related to this corporation, working in harmony and for the growth of this corporation and its member churches, and approved by the annual conference, shall be represented in the business meetings of this corporation by one duly appointed delegate for each such auxillary organization.

ARTICLE XIV ALTERATIONS, ADDITIONS AND DISSOLUTION

1. Amendments to this constitution must be proposed in writing at an annual meeting but cannot be acted upon until the following annual meeting and for adoption must receive the affirmative votes of tw-thirds of all members present and voting.
2. All proposed amendments to this constitution must be presented to the secretary in writing at least thirty (30) days prior to the annual meeting.
3. Should it ever occur that this corporation shall or must be dissolved, the property of the same shall belong to the Evangelical Free Church of America, with offices in Minneapolis, Minnesota.

Respectfully submitted,
Committee on Constitution Revision
Eldon Padgett, chairman
David Mullins, secretary
Wallace Roseburg, member
Keith Lundberg, member
Clifford Emery, ex-officio
David Enarson, ex-officio

CONSTITUTION & BYLAWS
of the
EVANGELICAL FREE CHURCH BLACK LAKE BIBLE CONFERENCE

ARTICLE I NAME

The name of this organization shall be THE EVANGELICAL FREE CHURCH BLACK LAKE BIBLE CONFERENCE at Box 481, Olympia, Washington 98502

ARTICLE II PURPOSE

The purpose of this organization shall be to provide camping facilities and operate a program in order to unite the Evangelical Free Churches of the Pacific Northwest District in a camping program ministry. A camping program ministry shall also be available to other evangelical groups of like faith and purpose. This ministry shall include spiritual edification, Christian training, evangelism and missions.

ARTICLE III STATEMENT OF BELIEF

1. We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men, and the Divine and final authority for all Christian faith and life.
2. We believe in one God, Creator of all things, infinitely perfect and eternally existing in three persons: Father, Son, and Holy Spirit.
3. We believe that Jesus Christ is true God and true man, having been conceived of the Holy Ghost and born of the Virgin Mary. He died on the cross a sacrifice for our sins according to the Scriptures. Further, He arose bodily from the dead, ascended into heaven, where at the right hand of the Majesty on High He now is our High Priest and Advocate.
4. We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate the believing sinner, in dwell, guide, instruct, and empower the believer for godly living and service.
5. We believe that man was created in the image of God but fell into sin and is therefore lost and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained.
6. We believe that the shed blood of Jesus Christ and His resurrection provide the only ground for justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit and thus become children of God.

7. We believe that water baptism and the Lord's Supper are ordinances to be observed by the Church during the present age. They are, however, not to be regarded as a means of salvation.

8. We believe that the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the body of Christ of which He is the Head.

9. We believe that only those who are thus members of the true Church shall be eligible for membership in the local church.

10. We believe that Jesus Christ is the Lord and Head of the Church and that every local church has the right under Christ to decide and govern its own affairs.

11. We believe in the personal and premillennial and imminent coming of our Lord Jesus Christ, and that this "blessed hope" has a vital bearing on the personal life and service of the believer.

12. We believe in the bodily resurrection of the dead, of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgment and everlasting conscious punishment.

ARTICLE IV MEMBERSHIP

The voting membership of the Evangelical Free Church Black Lake Bible Conference shall be the voting delegates of the Pacific Northwest District Evangelical Free Church of America annual business meeting.

ARTICLE V OFFICERS

1. The officers of this organization shall be:
 - a. A Chairman
 - b. A Vice-Chairman
 - c. A Secretary
 - d. A Youth Camp Committee Chairman
 - e. Six Trustees
 - f. A Business Administrator
 - g. The Superintendent of the Pacific Northwest District of the Evangelical Free Church of America
 - h. The Chairman of the Board of Christian Education of the Pacific Northwest District of the Evangelical Free Church of America
2. The officers of this organization shall constitute the board of the Evangelical Free Church Black Lake Bible Conference. Between conferences of this corporation, decisions made by the Board of Directors shall take precedence over decisions made by any other board or committee of this corporation

- other than authority specifically given by the conference.
3. The board shall hold meetings as specified in the bylaws.
 4. Officers a, b, c, d, e, shall be elected at the annual meeting and the term of office shall be two years, with the terms of office overlapping in such a manner that three trustees and two other officers shall be elected each year.
 5. No officer who has served two consecutive terms in full or in part, in any elective office, shall be eligible for election to any elective office for a period of one year.
 6. The business administrator shall be recommended by the board of trustees of the Evangelical Free Church Black Lake Bible Conference. His term of office shall be three years and shall have the privilege of being renewed indefinitely. He shall be responsible to the board of trustees of the Evangelical Free Church Black Lake Bible Conference.
 7. Vacancies
 - a. Vacancies in the board of the corporation can occur through a member's resignation, expulsion, suspension, death, or employment by this corporation other than that of business administrator. Moving out of the territory, or absence from two consecutive meetings of the board without explanation thereof shall be considered a resignation.
 - b. Should such a vacancy occur among the officers of the organization, the board shall then appoint a successor, who shall fill the office until the next annual meeting.
 8. The board of trustees of the Evangelical Free Church Black Lake Bible Conference shall elect annually from its number a chairman, a vice-chairman, a secretary, a financial secretary, and a treasurer. No one trustee may hold more than one office within the board of trustees at one and the same time.
 9. All officers and committee members shall be members in good standing of a member church of the Evangelical Free Church of America, Pacific Northwest District.

ARTICLE VI COMMITTEES

1. Regular standing committees shall be elected at the annual business meeting of the Pacific Northwest District Conference to discharge such duties as are specified in the bylaws.
2. The vice-chairman shall be the chairman of the program committee of three additional members which shall be

appointed annually by the board of the Evangelical Free Church Black Lake Bible Conference.

3. The Weekday Activities Committee of the Pacific Northwest District of the Evangelical Free Church of America shall fulfill all the responsibilities of the Youth Camp Committee of the Evangelical Free Church Black Lake Bible Conference.

ARTICLE VII MEETINGS

The annual meeting of the Pacific Northwest District Evangelical Free Church of America shall be the annual meeting of the Evangelical Free Church Black Lake Bible Conference. Other meetings and conferences may be arranged as specified in the bylaws.

ARTICLE VIII AMENDMENTS

Amendments to this constitution can be made when presented in writing and discussed in one annual conference business meeting, when accepted by a two-thirds Majority of votes present in a following annual business session. Article VIII of this constitution cannot be amended or erased.

ARTICLE IX DISSOLUTION

In the event that this organization shall cease to function or be dissolved, all of the real property and equipment together with any other assets, shall become the property of the Pacific Northwest District of the Evangelical Free Church of America, Box 855, Olympia, Washington 98507, which is a district of the Evangelical Free Church of America, 1515 East 66th Street, Minneapolis, Minnesota 55423.

Revised February 15, 1974

BYLAWS

ARTICLE I DUTIES OF THE BOARD OF DIRECTORS AND OFFICERS

1. The Board of Directors

The board of directors shall be called together by the chairman or by the request of three other members of the board. Between conferences of this corporation, decisions made by the board of directors shall take precedence over decisions made by any other board or committee of this corporation other than authority given by the conference.

2. The Chairman

The chairman of the corporation shall preside at all meetings of the board of directors. He shall conduct all transactions in good parliamentary order. He shall be responsible to notify all members of all meetings. He shall be responsible to make proper arrangements for all meetings. He shall be an ex-officio member of all boards and committees. He shall be responsible to notify the churches one calendar month in advance of the annual business meeting of major business to be dealt with at the annual meeting.

3. The Vice-Chairman

The vice-chairman shall take the place of the chairman in his absence. He shall be the chairman of the program committee, a committee of three additional members which shall be appointed annually by the board of directors. He shall preside or appoint those who preside at all services of the Family Bible and Missionary Conference. He shall be an ex-officio member of the Board of Christian Education of the Pacific Northwest District of the Evangelical Free Church of America and of the Youth Camp Committee of the Evangelical Free Church Black Lake Bible Conference.

The duties of the program committee are set forth in Article II.

4. The Secretary

The secretary shall keep an accurate record of all meetings of the board of directors and shall care for all board correspondence. He shall distribute copies of the minutes of all meetings of the board of directors to each member of the board within seven working days after the time the meeting is held.

5. The Youth Camp Committee Chairman

The duties of the youth camp committee are set forth in Article III.

6. The Board of Trustees

The duties of the board of trustees are set forth in Article IV.

7. The Business Administrator

The business administrator shall supervise the physical operation of the camp. He shall be responsible to the board of trustees.

- a. He shall supervise the caretaker(s).
- b. He shall obtain and supervise cooks.

- c. He shall obtain and supervise kitchen, dining room, snack bar, book room and all such help other than those who care for the program.
 - d. He shall recommend the pay schedule to the board of trustees.
 - e. He shall be the purchasing agent of the corporation.
 - f. He shall act as the corporation's representative in making the grounds available to interested groups, and shall be present or represented on the grounds to be sure that the corporation's interests are protected when the grounds are in use.
 - g. He shall keep a grounds use calendar and shall attempt to obtain as full a use schedule as is practical.
 - h. He shall give a written report to the meetings of the board of directors and shall report through the board of trustees to the annual meeting of the corporation.
 - i. He shall be responsible for the work of the registrar whose accounts are to be accountable to the financial secretary.
 - j. He shall be an ex-officio member of the board of trustees and of the program.
8. The Superintendent
The Superintendent of the Pacific Northwest District of the Evangelical Free Church of America shall be an ex-officio member of all boards and committees.
9. The Chairman of the Board of Christian Education
The duties of the Chairman of the Board of Christian Education are those set forth in the constitution of the Pacific Northwest District of the Evangelical Free Church of America.

ARTICLE II DUTIES OF THE PROGRAM COMMITTEE

- 1. They shall choose all personnel for the effective operation of the program of the Family Bible and Missionary Conference other than those that are appointed by the Business Administrator as outlined in his duties.
- 2. They shall publicize the conference.
- 3. They shall report through their chairman to all meetings of the board of directors.
- 4. The chairman shall give a detailed written report to the annual meeting of the corporation.

ARTICLE III DUTIES OF THE YOUTH CAMP COMMITTEE

The Weekday Activities Committee of the Pacific Northwest District of the Evangelical Free Church of America shall be responsible for all the activities of the Youth Camp Committee.

1. They shall recommend the dates of the Youth Camps.
2. They shall be responsible for the program and personnel as are appointed by the business administrator as is outlined in his duties.
3. They shall report through their chairman to all meetings of the board of directors.
4. The chairman shall give a detailed written report to the annual meeting of the corporation.

ARTICLE IV DUTIES OF THE BOARD OF TRUSTEES

1. The Board of Trustees
 - a. shall supervise and be responsible for the property of the corporation.
 - b. shall handle, manage, and be responsible for the property and money given to the corporation.
 - c. shall recommend in the employ of a business administrator.
 - d. shall approve the employ of persons recommended to the permanent status by the business administrator.
 - e. shall set the salaries of all workers.
 - f. shall themselves, or through their authorized officials, sign or stamp with the seal of the corporation all business documents of legal obligations issued.
 - g. shall engage a qualified accountant, not a member of the board of directors, to audit the financial books and make report to the corporation in writing, and at every annual meeting shall give through their officers a detailed account of all the corporation's property and management of same, of all the valuable papers received and issued, of receipts and disbursements and money at hand.
 - h. shall before proper authorities where common law demands, sign property transactions and other agreements, but this must always be done within their official rights as trustees; otherwise, on an order recorded in the minutes of the trustee meeting, it shall be sufficient to have the trustees' authorized representatives sign all legal documents.
 - i. shall have authority to expend funds as set by the conference in behalf of the corporation.

2. The Chairman
The chairman shall preside over the meeting of the board of trustees. He shall, together with the secretary and vice-chairman or upon the request of any three trustees, call the board together when they deem it necessary.
3. The Vice-Chairman
The vice-chairman shall fulfill the duties of the chairman in his absence.
4. The Secretary
 - a. shall record the minutes of the trustee meetings.
 - b. shall have charge of all correspondence.
 - c. shall give a report of the work done by the board of trustees at the annual meeting of the corporation.
5. The Vice-Secretary
 - a. shall fulfill the duties of the secretary in his absence.
 - b. shall at the request of the chairman announce through a written report or personal note to each member the time and place of each board meeting.
6. The Financial Secretary
 - a. shall credit and be responsible for receipting parties concerned for gifts, collections, or other donations, and each month or oftener shall deposit all money to the account of the treasurer, keep a good clear record of receipts and deposits and report what the gifts and donations shall be used for according to the wishes of the donors.
 - b. shall have as a part of his records the accounts of the registrars of each and every camp which shall be held as a part of the audit of his accounts.
 - c. He shall give a written report to the annual meeting.
7. The Treasurer
The treasurer shall serve the whole corporation, and pay out money as stipulated by the annual meeting, the board of directors, or the board of trustees. He shall be responsible before the board of trustees, who can, if they deem it necessary, demand sufficient bond of him. Whenever the board of trustees demands it, the treasurer shall, in a manner prescribed by them, give account of means and money at hand which he has received from the financial secretary and has taken charge of in behalf of the corporation and its work.

A written report of this work shall be presented at the annual meeting. The report shall be delivered to the board of trustees in ample time so that opportunity will be given to the board of directors to review the same before it is presented to the annual meeting.

8. The board of trustees shall meet at the place stipulated by the chairman, vice-chairman and secretary or any three of the trustees. Such meeting shall be announced by the vice-secretary through a written or personal notice to each member of such a meeting. When four of the trustees are present at an announced meeting, they shall constitute a quorum and have authority to act in every matter upon which the board of trustees has the right to act.
9. Nothing in this article shall be interpreted so that it will hinder the board of trustees in carrying out stipulations decided upon by the corporation, or that would hinder their renewing of any obligations that come due during the fiscal year.

ARTICLE V AMENDMENTS

Amendments to these bylaws can be made at any annual business meeting of the corporation when accepted by a two-thirds majority of ballots cast, and shall be effective immediately upon adoption.

All proposed amendments must be presented to the secretary in writing at least thirty (30) days prior the annual meeting.

ARTICLE VI FISCAL YEAR

The fiscal year shall be from October 1 of each year through the last day of September of each year.

Revised February 15, 1974

(copied from original report)

APPENDIX L

14 STEPS TO SUNDAY SCHOOL IMPROVEMENT

263

A SUNDAY SCHOOL EVALUATION
FOR THE PURPOSE OF IMPROVING AND
ENLARGING THE MINISTRY OF THE
SUNDAY SCHOOL

BIBLE & LITERATURE

EVANGELISM

VISITATION

ATTENDANCE

GRADING

RECORDS

TEACHERS AND OFFICERS

LEADERSHIP TRAINING AND DEVELOPMENT

MISSIONS

CHURCH ATTENDANCE AND RELATIONSHIP

EQUIPMENT AND FACILITIES

DENOMINATIONAL RELATIONSHIPS

RELATED CHRISTIAN EDUCATION ACTIVITIES

SHIP

N EDUCATION DEPARTMENT
ICAL FREE CHURCH OF AMERICA
T 66TH STREET
OLIS, MINNESOTA 55423

APPENDIX M

Structure and Organization could follow a number of lines of thought. Our Free Church Christian Education Department gives three basic types of organization. They are:

1. Representative: each agency of Christian Education is represented on the board.
2. Elected: a Board is elected... for a given period of time. Members of the board are then assigned to various specific areas of the Christian Education work for the year.
3. Combination: several members elected...and the members appointed to represent various major areas of the Christian Education program.

The following could be a suggestive pattern of Membership:

A Chairman to be elected for a term of three years by the District Conference and a Board of five members.

The Chairman of the Two Bible Camps of the District.
Sunday School Representative.

F.C.Y.F. Representative.

Weekday Representative.

The District Superintendent shall be ex-officio member.

Basic duties of the Board could be as follows:

1. To analyze and help build objectives and standards in effecting the Christian Education Program.
2. Recruit and train adequate leaders for all agencies of the Christian Education program.
3. Adapt and promote the suggested program of Christian Education on a District and National Denominational level.

Dean A. Dalton, Director, Ed. Division of Gospel Light put it this way, "integration of all activities toward a common objective; correlation of personnel, time, activities, and energies; unification of purpose and distribution of responsibility.

In detail the duties could be worked out this way, following the pattern of the North Central District.

Chairman -- Shall lead all business meetings and be the official spokesman of this Board. He shall be a member of the District Board to provide liason between the District Board and the Board of Christian Education.

Camp Chairman -- Shall direct the work of promoting and directing their respective camps and shall encourage the work of Bible Camps throughout the District.

(In view of our peculiar setup as to camps, we could have this read--"shall represent their respective camp on the Christian Education Board.)

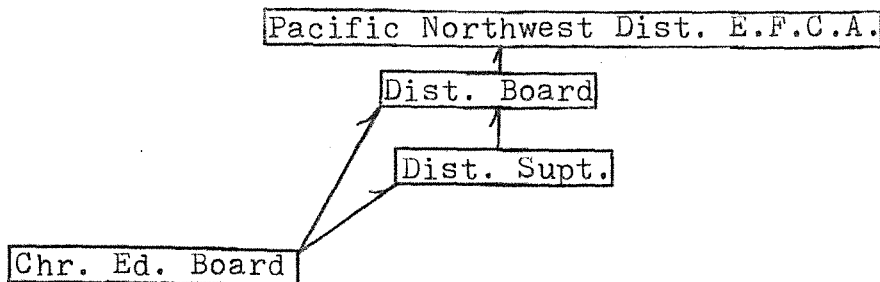
Sunday School Representative -- Shall be chairman of Sunday School Committee which he selects upon approval of the Board of Christian Education who shall supervise the work of the Sunday School within the District.

F.C.Y.F. Representative -- Shall be the chairman of the F.C.Y.F. Committee which he selects upon the approval of the Board of Christian Education who shall aid in carrying out the District F.C.Y.F. program.

Weekday Representative -- Shall be chairman of a Children's Committee which he selects upon approval of the Board of Christian Education who shall aid in the work of weekday clubs, release time classes, nursery school, vacation Bible school and other children's activities not listed above.

The specific duties of each member of the board could be outlined in greater detail if thought advisable.

Below is an organized chart in part which shows to whom this Board is responsible.



If our District is to achieve unity in program, organization and leadership in our Christian Education, there is need for a central unifying body or organization that shall be responsible for supervising and administering

this program. Let us prayerfully move into the program of God's choice to become more effective in reaching lost souls in these last days.

Material used in compiling this Report

By Laws of North Central District of Evangelical Free Church of America

How to Organize a Board of Christian Education in the Church Pamphlet by Board of Chr. Ed. of E.F.C.A.

Proposed Constitution for Board of Christian Education
Prairie District E.F.C.A.

Christian Education in the Local Church

Dean A. Dalton, Director of Ed. Division--Gospel
Light Publications.

(Copied from "Report of Committee to Study Christian Education to Pacific Northwest District Board of the Evangelical Free Church of Am., September 15, 1967)).

APPENDIX N

First Congregational "Community" Church

277

BOX 644

SCAPPOOSE, OREGON 97056

PHONE 543-2332

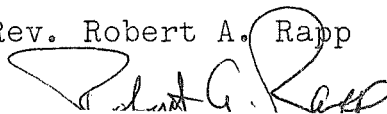
Dear Pastor:

As you know I am a student at Western Evangelical Seminary and am currently in the process of gathering data for my Graduate Research Project. As suggested by the District Superintendent I have undertaken the task of writing a history of the Pacific Northwest District, which will include a brief outline of each of the member churches.

On the accompanying page you will find a questionnaire which is designed to obtain information about the history of your particular church which will be recorded with the histories of the other Free Churches of the Pacific Northwest District. It should be completed by a committee or an individual who is acquainted with the history of the church. Your prompt attention to this questionnaire will be greatly appreciated. I should like to thank you for your kind assistance in compiling this information. Your response to this questionnaire within 30 days is vital to completing my thesis and becomes important to your church for inclusion in District Publication.

Sincerely,

Rev. Robert A. Rapp



STEWART
W. IST
543-7654

EMERITUS
E. SCHUBERT
W. IST
543-2332

First Congregational "Community" Church

278

BOX 644

SCAPPOOSE, OREGON 97056

PHONE 543-2332

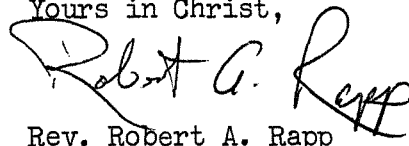
August 22, 1975

Dear Pastor:

This letter is to remind you that I have not received your church historical data. In order to make my research project complete, won't you or your church historian please fill out the enclosed form and send it back as soon as possible.

Remember, this research project, when completed, will be edited and published for use by churches in the District; and it is important that you be included.

Yours in Christ,



Rev. Robert A. Rapp

RR:dh
Enclosure

STEWART
W. IST
543-7654

EMERITUS
E SCHUBERT
W. IST
543-2332

APPENDIX O

APPENDIX O

PASTORS OF PACIFIC NORTHWEST CONFERENCE

PASTOR'S DATA SHEET

1. Name.
2. Place and Date of Birth.
3. College and Graduate School attended and year graduated.
4. Name of wife and children.
5. Churches served and years of service.
6. District Service Involvement.
7. Present church serving.

PASTOR'S DATA SHEET

1. Name.

Emil Axene.

2. Place and Date of Birth.

February 14, 1914.

3. College and Graduate School attended and year graduated.

Alberta Baptist Bible Academy.
Edmonton Technical School.
Prairie Bible Institute, 1944.

4. Name of wife and children.

Wife - Rosa.
Children - Donald, Larry, Bob, David.

5. Churches served and years of service.

Began with Free Church in Canada in 1943 and
have continued until now.
Hazel Dell, Washington, 1962-1969.
Langley, B.C., 1969-1975.
Yacolt, Washington, June, 1975, --.

6. District Service Involvement?

Have helped on Black Lake Board.
Black Lake Children's Camp Committee.
Presently on District Men's Committee.

7. Present church serving.

Yacolt, Washington. Sept. 1976 To HAZEL DELL

PASTOR'S DATA SHEET

1. Name.

Pastor Jim Barton.

2. Place and Date of Birth.

St. Louis, Missouri. August 27, 1934.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute 1954-1957.
Cascade College 1966-1968 - B.A.
Portland State University 1969-1971 - Mat.

4. Name of wife and children.

Wife - Claudette.
Children - Jim, Keith, Craig, Debra, Danita.

5. Churches served and years of service.

Charter Oak Evangelical Free Church, 1965.

6. District Service Involvement?

Christian Ed. Board 1965-1975.
Youth Camp Committee Chairman.
Camp Director.
Junior Camp Speaker.
Constitution Committee.

7. Present church serving.

Charter Oak E.F.C.

PASTOR'S DATA SHEET

1. Name.

Ronald H. Campbell.

2. Place and Date of Birth.

Seattle, Washington. December 25, 1945.

3. College and Graduate School attended and year graduated.

Harvey Mudd College, B.S. Physics - 1968.
University of Washington, M.S. Physics - 1970.
T.E.D.S. M.Div. - 1975.

4. Name of wife and children.

Wife - Linda S.
Children --.

5. Churches served and years of service.

Portland E.F.C., 3 months.

6. District Service Involvement?

7. Present church serving.

Portland Ave. E.F.C., Tacoma, Washington.

PASTOR'S DATA SHEET

1. Name.

Erwin L. Carlson.

2. Place and Date of Birth.

Maple Plain, Minnesota. February 18, 1929.

3. College and Graduate School attended and year graduated.

Trinity Ev. Divinity School 1950.
Augsberg College, Minneapolis 1954.

4. Name of wife and children.

Wife - Doris.
Children - Tom, Cathy, Joey and Jeff.

5. Churches served and years of service.

EFC Pine City, Minn. 1951-1953.
EFC Bock, Minn. 1954-1956.
Monroe EFC, Phillips, Neb., 1957-1959.
Oxboro EFC, Bloomington, Minn., 1960-1967.
EFC Dallas, Texas, 1967-1971.
EFC Milaca, Minn. 1971-1973.
Trinity EFC, Boise, Idaho 1973 --.

6. District Service Involvement?

North Central District Chairman, C.E. Borad,
1964-1965.
North Central District Secretary, Camp Board,
1972-1973.
Chairman EFCA CE Board 1964-1966.
Member EFCA CE Board 1962-1967.

7. Present church serving.

Trinity E.F.C., Boise, Idaho.

PASTOR'S DATA SHEET

1. Name.

Allan V. Collister.

2. Place and Date of Birth.

Princeton, New Jersey.

3. College and Graduate School attended and year graduated.

Defense Language Institute, Monterey, German.
B.A. University of California, Berkeley.
Grad. Work in German at Univ. of Calif. Berkeley.
M.Div. T.E.D.S.

4. Name of wife and children.

Wife - JoAnne.
Children - Karen Suzanne, Allan Vannin.

5. Churches served and years of service.

Tumwater E.F.C., 1974-present.

6. District Service Involvement?

7. Present church serving.

Tumwater E.F.C.
July 1976 St Louis Park E.F.C. Minn.

PASTOR'S DATA SHEET

1. Name.

Robert D. DeViney.

2. Place and Date of Birth.

Winston-Salem, North Carolina. June 26, 1925.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute, 1946-1950.
Columbia Bible College, 1950-1952.

4. Name of wife and children.

Wife - Esther.
Children - Bob Jr., Mark, Steve, Lance.

5. Churches served and years of service.

Airway E.F.C. 1964-1972.
Community E.F.C. 1972 --

6. District Service Involvement?

7. Present church serving.

Community E.F.C. of Soaplake, Wa.

PASTOR'S DATA SHEET

1. Name.

Keel Dresback.

2. Place and Date of Birth.

Humbolt, Iowa. December 14, 1931.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute - 1955.
Seattle Pacific College - 1955-1956.

4. Name of wife and children.

Wife - Roberta.
Children - David, Diana, Jim, Mark.

5. Churches served and years of service.

Big Timber E.F.C. 1958.
Paradise Valley Comm. 1961-1964.
First Free, Billings 1965-1970.
First Free, Spokane 1970--

6. District Service Involvement?

Vice Chairman - Camp, 1971-1972.

7. Present church serving.

First E.F.C., Spokane.

PASTOR'S DATA SHEET

1. Name.

Clifford L. Emery.

2. Place and Date of Birth.

August 9, 1916.

3. College and Graduate School attended and year graduated.

Trinity Divinity Seminary - 1944.

4. Name of wife and children.

Wife - Norma.

Children - Douglas, Richard, Torrey, Elaine.

5. Churches served and years of service.

Thirty two years in the ministry as of June, 1976,
serving churches in Minnesota, Nebraska, and
Washington.

6. District Service Involvement?

Pacific Northwest District, Chairman, Vice-Secretary.
Black Lake Bible Conference, Chairman, Board Member.
(within the last 12 years).

7. Present church serving.

Village Chapel Ev. Free Church.

PASTOR'S DATA SHEET

1. Name.

C. Edwin Enarson.

2. Place and Date of Birth.

Wetaskiwin, Alberta, Canada. June 14, 1919.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute, 1938-1941.

4. Name of wife and children.

Wife - Shirley Louise.

Children - Campbell, Chase, Colleen.

5. Churches served and years of service.

New to the District.

6. District Service Involvement?

7. Present church serving.

Elim Evangelical Free Church, Puyallup, Washington.

PASTOR'S DATA SHEET

1. Name.

David E. Enarson.

2. Place and Date of Birth.

6-20-1916.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute - 1938.

4. Name of wife and children.

Wife - Ruby (deceased)

Children - Dwight, Daniel, Paul, Philip, Timothy.

*Wife - Eileen (1968)

Children - John, Rebekah, David, Daniel.

5. Churches served and years of service.

Served in an interim capacity to the following
in this district: Rainier View, Seattle; Irondale,
Port Townsend; Sylvan Park, Tacoma; Elim, Tacoma;
Elim, Puyallup; Central Bible, Centralia; Lexington,
Kelso-Longview; Yacolt; Lynch, Portland; Boise.

6. District Service Involvement?

Superintendent since 1960.

7. Present church serving.

Interim at Sylvan Park, now Faith E.F.C., Tacoma.

PASTOR'S DATA SHEET

1. Name.

Rev. Dewayne R. Flohr.

2. Place and Date of Birth.

Newark, New Jersey. February 28, 1931.

3. College and Graduate School attended and year attended.

Western Baptist Bible College, 1955.

4. Name of wife and children.

Wife - Eva.

Children - Andrea, Stephen, Maralee, David.

5. Churches served and years of service.

Challenge Comm.	2 years.
Hydesville Comm.	5 years.
Hamilton City Free	5 years.
Camino Comm.	2 years.
Hayfork Comm.	5 years.
First Free	
Portland,	1½ years.

6. District Service Involvement?

Western District	1962-1974.
Pacific Northwest	1974-1976.

7. Present church serving.

Southwood Park E.F.C., Portland, Oregon.

PASTOR'S DATA SHEET

1. Name.

Daniel S. Forsberg.

2. Place and Date of Birth.

Omaha, Nebraska. April 21, 1916.

3. College and Graduate School attended and year graduated.

University of Nebraska, 2 years.
Ordained on Basis of Calling by 17 Portland
area pastors through West Haven E.F.C.
in April, 1967.

4. Name of wife and children.

Wife - Eunice L.
Children - Bunny Ann.

5. Churches served and years of service.

Bonneville Church, Bonneville Oreg. 5 years ASSU
West Haven E.F.C., Portland, Oreg. 12 years.

6. District Service Involvement?

None.

7. Present church serving.

West Haven E.F.C.

PASTOR'S DATA SHEET

1. Name.

Palmer Hanson.

2. Place and Date of Birth.

Gonvick, Minn. May 13, 1911.

3. College and Graduate School attended and year graduated.

Bay Cities Bible Institute, Oakland, California.
Post Graduate, Multnomah.

4. Name of wife and children.

Wife - Ruth.
Children - .

5. Churches served and years of service.

Charter Oak, 1945-1949.
Yakima, Wash. 1949-1954.
Worked with Y.P.
and S.S. in Gonvick, Minn. 1954-1956.
Proebstel, 1956-1962.
White Center (Seattle), 1963-1969.
LaCenter, 1970 --.

6. District Service Involvement?

Black Lake, camp manager, camp counsellor.
Carpentry work.

7. Present church serving.

La Center E.F.C. Ret. 1976

PASTOR'S DATA SHEET

1. Name.

Kenneth L. Hedstrom.

2. Place and Date of Birth.

Superior, Wisconsin. June 13, 1937.

3. College and Graduate School attended and year graduated.

Seattle Pacific College A.B., 1960.
Dallas Theological Seminary Th.M., 1964.

4. Name of wife and children.

Wife - Jeannette Lucille Hedstrom
Children - Jana Annette, Charin Janelle, Andrea Anne

5. Churches served and years of service.

Central Bible Church 1964-1973, Tacoma.
Central Bible E.F.C. 1973--

6. District Involvement?

District Secretary Elect - 1975.

7. Present church serving.

Central Bible Evangelical Free Church, Tacoma.

PASTOR'S DATA SHEET

1. Name.

Harry Heinrichs.

2. Place and Date of Birth.

Morris, Manitoba, Canada. March 28, 1934.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute 1953-1955
 Winnipeg Bible Institute 1956-
 Winnipeg Bible College 1972 - B.R.E.
 University of Montana 1973 - M.A.
 T.W.C. (part-time) 1968-1971.
 University of
 Lethbridge (part-time) 1971-1972

4. Name of wife and children.

Wife - Ione.
 Children - Darrell, Duane, Linda.

5. Churches served and years of service.

North Delta, B.C. 1967-1970.
 Langley, B.C. 1970-1971.
 Bow Island, Alta. 1971-1975.
 Stevensville, Mont. 1974 (Interim)
 Hazel Dell 1976 --

6. District Service Involvement?

Secretary of C.E., Canadian Pacific Dist.
 Camp Director " " "
 Camp Dean " " "
 Board of Education - T.W.C., 1973 - present.
 Vice-Chairman (1 yr.) Ev. Free Church of Canada.

7. Present church serving.

Hazel Dell E.F.C.

PASTOR'S DATA SHEET

1. Name.

Tom Hickey.

2. Place and Date of Birth.

Chattahoochee, Florida. July 25, 1949.

3. College and Graduate School attended and year graduated.

University of Florida, B.A., 1971.
Western Conservative Baptist Seminary, M.Div., 1974,
currently Th.M. student.

4. Name of wife and children.

Wife - Laura Susan.
Children - Charissa Renae.

5. Churches served and years of service.

Vancouver First E.F.C., Sept. 1974 to present.

6. District Service Involvement?

None.

7. Present church serving.

Vancouver First E.F.C., Vancouver, Washington.

PASTOR'S DATA SHEET

1. Name.

Alan Kinler Inglis.

2. Place and Date of Birth.

Sask. Canada. January 31, 1913.

3. College and Graduate School attended and year graduated.

Seattle Pacific College, 1948.

University of Washington, Masters Degree, 1960.

4. Name of wife and children.

Wife - Evangeline.

Children - Gary, Orin, Ward, Judy.

5. Churches served and years of service.

Saved in Navigators, Long Beach, 1939.

Navy Yard City Bible Church, 1941-1950.

King's Garden, 1950-1960.

Elim--Tacoma, 1962-1967.

Camelot--Federal Way, 1967-Present.

6. District Service Involvement?

Helped in the beginnings of Black Lake Camp.

Pastoral Ministries.

Speaker many summers at Youth Camps.

Was involved in 2 years Seabeck Summer Camp,
when E.H. Lindquist was Supt., 1943-1944.

Involved off and on ever since.

7. Present church serving.

Camelot E.F.C., Federal Way, Washington.

PASTOR'S DATA SHEET

1. Name.

Rev. Donald W. Kroening.

2. Place and Date of Birth.

Edmonton, Alberta, Canada. December 8, 1930.

3. College and Graduate School attended and year graduated.

Prairie Bible Institute, 1953.

4. Name of wife and children.

Wife - Mildred Kroening.

Children - Dwayne, Janet, Dwight, Patricia, Dale.

5. Churches served and years of service.

Bethany E.F.C., Canby, Oregon, 6 years.

6. District Involvement?

7. Present church serving.

Bethany E.F.C., Canby, Oregon.

PASTOR'S DATA SHEET

1. Name.

Clarence P. Loewen.

2. Place and Date of Birth.

Munich, North Dakota. December 26, 1914.

3. College and Graduate School attended and year graduated.

Salem College and Academy, 1946.
Multnomah School of Bible, 1949, dip.
Western Baptist Theological Seminary,
(Supplementary studies).

4. Name of wife and children.

Wife - Bessie.
Children - Bruce, Charles, Barbara.

5. Churches served and years of service.

Lake Shore Comm. Church, Vancouver, Wash. 13 years.
Central Bible Church, Kalispell, Mont. 12 years.

6. District Service Involvement?

7. Present church serving.

Bitter Root Bible E.F.C., Stevensville, Mont.

PASTOR'S DATA SHEET

1. Name.

Kenneth L. Loge.

2. Place and Date of Birth.

Cooperstown, N. Dakota. September 17, 1915.

3. College and Graduate School attended and year graduated.

Concordia College, Moorhead, Minn. 1 year.
Valley City State College, Valley City,
N. Dakota.

4. Name of wife and children.

Wife - Marian
Children - Linda Rae, Bonita Kay, Robert, Lois,
Dorcas.

5. Churches served and years of service.

Brooks (Alberta) E.F.C.	5 years.
Wainwright Gospel Mission (Alberta)	3 years.
Big Timber E.F.C., (Mont.)	2 years.
Salmon Arm (B.C.) E.F.C.	5 years.
Bitter Root E.F.C.	3 years.
Administrator, Pacific N.W. E.F.C. Home	1971 - present.

6. District Service Involvement?

Canadian Prairie District Treasurer - 7 years.
Canadian Prairie District Secretary - 4 years.

7. Present church serving.

Administrator, P.N.W. E.F.C. Homes, Port Townsend,
Washington.

PASTOR'S DATA SHEET

1. Name.

Rev. I. Earl Matson.

2. Place and Date of Birth.

Kelso, Washington. October 22, 1924.

3. College and Graduate School attended and year graduated.

Multnomah School of Bible - 1953.

4. Name of wife and children.

Wife - Dorothy A. Matson.

Children - Christy, Kerry, Harlyn, Heidi.

5. Churches served and years of service.

Proebstel EFC, 1952-1954 (Interim).

Burley Bible

Church (Indep.) 1954-1957.

Grace EFC, (Kellogg, Ida.) 1957-1967.

Bitter Root Bible EFC, 1959-1967.

Community EFC, (Soap Lake, Wa.) 1967-1972.

Proebstel EFC, Oct. 1972 - present.

6. District Service Involvement?

Home Missionary, Kellogg, Idaho; 1957-1959.

7. Present church serving.

Proebstel E.F.C.,

PASTOR'S DATA SHEET

1. Name.

J. Robin Maxson.

2. Place and Date of Birth.

Geneva, Illinois. February 10, 1947.

3. College and Graduate School attended and year graduated.

Wheaton College, Wheaton, Illinois - 1969.
Dallas Theological Seminary, 1973.

4. Name of wife and children.

Wife - Louise A. Maxson.
Children - none.

5. Churches served and years of service.

Pastor, Union Valley Church, Hutchinson, Kansas,
(Independent), 1974-1975.

6. District Service Involvement?

None.

7. Present church serving.

Klamath E.F.C., Klamath Falls, Oregon.

PASTOR'S DATA SHEET

1. Name.

Charles W. McGee.

2. Place and Date of Birth.

Battle Creek, Iowa. July 26, 1919.

3. College and Graduate School attended and year graduated.

Trinity (Evangelical Free Church Seminary) 1942.

4. Name of wife and children.

Wife - Virginia.

Children - Susan, William, Brian.

5. Churches served and years of service.

LaCenter, Washington 1949-1954.

Portland Avenue, Tacoma; 1958-1967.

Proebstel, Vancouver, 1967-1971.

6. District Service Involvement?

Secretary 2 years.

Vice-Chairman 1 year.

Chairman 2 years.

Sunday School Secretary 3 years.

Chairman, Christian Education 3 years.

Black Lake Conf. Chairman 4 years.

Black Lake Conf. Vice Chairman 1 year.

Black Lake Conf. Trustee 2 years.

7. Present church serving.

Lynch Evangelical Free Church, Portland, Oreg.

PASTOR'S DATA SHEET

1. Name.

Terry Ronald McLaughlin.

2. Place and Date of Birth.

Ticonderoga, New York. May 18, 1943.

3. College and Graduate School attended and year graduated.

Houghton College, 1965.
T.E.D.S. 1972.

4. Name of wife and children.

Wife - Donna L.
Children - Lorene, Tamara, Timothy.

5. Churches served and years of service.

Bethel E.F.C. 3 years.

6. District Service Involvement?

FCYF Advisor, 1974.
Nursing Home, heading crews, 1974-1975.
Program Committee-Black Lake Family Camp - 1975.

7. Present church serving.

Bethel E.F.C., Seattle.

PASTOR'S DATA SHEET

1. Name.

Jerome A. Moore.

2. Place and Date of Birth.

North Tonawanda, New York. March 24, 1936.

3. College and Graduate School attended and year graduated.

N.Y. State College of Forestry 1957.
Multnomah College of Bible 2 years.
California Graduate School of Theology 1 year.
Whitworth College 1 year.

4. Name of wife and children.

Wife - Paula.
Children - Patrick, Jamie.

5. Churches served and years of service.

Airway Heights E.F.C., May, 1974 to present.

6. District Service Involvement?

Helped with sports program at family camp, 1974.

7. Present church serving.

Airway Heights E.F.C.

PASTOR'S DATA SHEET

1. Name.

David G. Mullins.

2. Place and Date of Birth.

Chicago, Illinois. July 31, 1932.

3. College and Graduate School attended and year graduated.

North Park 1953, A.A.
Trinity College, 1956, B.A.
Trinity Seminary, 1960, B.D.

4. Name of wife and children.

Wife - Ruth.
Children - Steve, Sheryl, Mark, Matthew, Daniel.

5. Churches served and years of service.

Grace Ev. Free Church, Osburn, Idaho. 1960-1969.
Lexington Ev. Free Church, Kelso, Wa. 1969-present.

6. District Service Involvement?

Black Lake Bible Board, vice-secretary;
Pacific Northwest District, FCYF Advisor, Board
of Christian Education Chairman - 1972-1973,
FCYF Secretary - 1970-1971;
Committee on Merger, 1972-1973;
Sunday School Secretary, 1973-present.

7. Present church serving.

Lexington Ev. Free Church, Kelso, Washington.

PASTOR'S DATA SHEET

1. Name.

Rev. Gale Newman.

2. Place and Date of Birth.

Turlock, California. 4-21-45.

3. College and Graduate School attended and year graduated.

U.C. at Berkeley, B.A. History, 1968.
Trinity Evangelical Divinity School,
M.Div. 1973.

4. Name of wife and children.

Wife - Carol.
Children - Eric, Andrew.

5. Churches served and years of service.

North Roseburg Evangelical Free Church, 2½ years.

6. District Service Involvement?

Black Lake, Jr. High Conference Speaker,
Jr. Athletic Director, Black Lake Family
Camps.

7. Present church serving.

North Roseburg Evangelical Free Church.

PASTOR'S DATA SHEET

1. Name.

Eldon Padgett.

2. Place and Date of Birth.

Amarillo, Texas. August 18, 1923.

3. College and Graduate School attended and year graduated.

Portland State	Multnomah School of Bible	- 1951.
Linfield College	" " " "	- 1958.

4. Name of wife and children.

Wife - Marcia.

Children - Patricia, Michael.

5. Churches served and years of service.

Lynch E.F.C. 7 $\frac{1}{2}$ years.

Bethel E.F.C. 5 $\frac{1}{2}$ years.

Central Bible E.F.C., 3 years 5 months.

6. District Service Involvement?

District Board of Education.

Vice Chairman - District.

Secretary - District.

Boys & Girls Committee - Black Lake.

Various committees - District & Black Lake.

Chairman - Black Lake.

Committee on ministerial standing - District.

Black Lake Program Committee.

7. Present church serving.

Central Bible E.F.C., Centralia, Washington.

Called as Assistant to Superintendent, April, 1976.

PASTOR'S DATA SHEET

1. Name.

Maurice A. Pfeil.

2. Place and Date of Birth.

Hines, Minnesota. Nov. 19, 1918.

3. College and Graduate School attended and year graduated.

Multnomah School of Bible, Portland, Ore., 1949.
Clark College, Vancouver, Washington, 1950.

4. Name of wife and children.

Wife - Olive.

Children - Carl, Jean, Rebecca, Sharon, Joanne, Laurene.

5. Churches served and years of service.

Bethel, Vashon, Wn. 1950-1951.
Grace, Kellogg, Ida. 1951-1956.
First, Vancouver, Wn. 1956-1961.
Valley Bible, Trona, Calif. 1961-1963.
Coupeville Gospel Chapel,
Whidbey, Island 1963-1967.
Comm. Bible Church,
Granite Falls, Wa. 1967-1971.
North Roseburg Church 1971-1973.
Faith Free, Dallas, 1973 --.

6. District Service Involvement?

P.N. District Secretary, 1950-1951; Vice-Sec., 1951-1952;
Financial Secretary, 1956-1962;
Vice-Chairman, 1961-1962;
Committee on Ministerial Standing, 1975.

7. Present church serving.

Faith Evangelical Free Church, Dallas, Oregon.
1973-1976

PASTOR'S DATA SHEET

1. Name.

Robert A. Rapp.

2. Place and Date of Birth.

Roseburg, Oregon. 10-18-42.

3. College and Graduate School attended and year graduated.

Trinity Ev. Divinity School, 1 year.
Western Ev. Seminary, M.R.E., 1976.

4. Name of wife and children.

Wife - Merilee Anne.
Children - Scott Alan, Shawn Curtis.

5. Churches served and years of service.

Intern at Lynch E.F.C., 1 year.

6. District Service Involvement?

None.

7. Present church serving.

Asst. Pastor - First Congregational Church,
Scappoose, Oregon.

PASTOR'S DATA SHEET

1. Name.

Wallace Roseberg.

2. Place and Date of Birth.

Malmo, Minnesota. January 9, 1918.

3. College and Graduate School attended and year graduated.

Bob Jones University - 1948.
North Park Seminary - 1949.
Augsburg College, Mpls.
University of Minnesota.

4. Name of wife and children.

Wife - Vivian.
Children - Gary Palmer, step-son.

5. Churches served and years of service.

Southwood Park, Portland, 8 years.
Hazel Dell Free Church, Vancouver, 3 years.

6. District Service Involvement?

District Board Secretary - twice.
" " Vice-Chairman -
" " Chairman
" " Nominating Committee - 3 times.
Black Lake Children & Youth Committee.

7. Present church serving.

Calvary Ev. Free Church, Seattle, August, 1975.

PASTOR'S DATA SHEET

1. Name.

G. Stan Salapka.

2. Place and Date of Birth.

McCleary, Washington. September 8, 1925.

3. College and Graduate School attended and year graduated.

Simpson Bible College, 1949.

4. Name of wife and children.

Wife - Lois.

Children - Mike, Connie.

5. Churches served and years of service.

Proebstel EFC, 1950-1956.

Trona EFC, 1957.

Started new Free Church, Ironville, Cal. 1958-1960.

Vancouver, Wash. (Clark County) Y.F.C. 1961-1966.

Black Lake Bible Conf. 1966-1972.

Vancouver First EFC, 1966, (Interim)

Hazel Dell EFC, 1972, (Interim)

Bethel, Vashon, 1973, (Interim)

Bethel EFC, 1973.

6. District Service Involvement?

Black Lake Board

Black Lake Camp Manager, 1966-1973.

Constitution Merger Committee

Ministerial Standing Committee, 1975-1976.

7. Present church serving.

Bethel Evangelical Free Church.

PASTOR'S DATA SHEET

1. Name.

Charles E. Snider.

2. Place and Date of Birth.

Canada. November 4, 1917.

3. College and Graduate School attended and year graduated.

Briercrest Bible Institute, Pastor's Course, 1948.
Grace Theological Seminary - Audit Course, 1962-1963.
Moody Correspondence School, Certificate, 1962-1963.

4. Name of wife and children.

Wife - Anne Elizabeth.
Children - Carroll Joan.

5. Churches served and years of service.

Glad Tidings, Grand Prairie, Alta., Mission Church,
Wetaskiwin, Alta., Canadian Sunday School Mission,
Sask. & Manitoba, Winnipeg Bible College, Johnston
Heights EFC, Surrey, B.C., Christie Lake Bible
Camp, Lawrence, Michigan, Westville Baptist Church,
Westville, Ind., Black Lake Bible Conf., Olympia,
Calvary EFC, Seattle (Interim)

6. District Service Involvement?

None.

7. Present church serving.

None - member of Tumwater Evangelical Free Church.
Business Administrator Black Lake Bible Conference
of the E.F.C. Pacific Northwest District.

PASTOR'S DATA SHEET

1. Name.

Rocky Stewart.

2. Place and Date of Birth.

Lapwai, Idaho. October 13, 1934.

3. College and Graduate School attended and year graduated.

Portland State - 1 year.

Pacific University - 1 year.

University of Portland - 1 year.

Multnomah School of Bible - 1 semester.

4. Name of wife and children.

Wife - Gloria.

Children - Rocky, Robert, Ronald, Deborah.

5. Churches served and years of service.

Grace Ev. Free, Longmont, Colorado, 1969-1971.

Scappoose Congregational Church, 1971 --.

6. District Service Involvement?

FCYF Advisor, 1975-1976.

7. Present church serving.

Scappoose Congregational Church.

PASTOR'S DATA SHEET

1. Name.

Wayne R. Tanner.

2. Place and Date of Birth.

Austin, Minn. October 28, 1921.

3. College and Graduate School attended and year graduated.

Biola 1950-1952.
Northwestern 1952-1954.
Bethel Sem. 1954-1955.

4. Name of wife and children.

Wife - Helen.
Children - Robert, James, David, Mark, Timothy,
 Paul, Phillip.

5. Churches served and years of service.

Richfield EFC, Minneapolis, 1953-1958.
First EFC, Spokane, 1958-1968.
First EFC, Calgary, 1968-1972.
First EFC, Vancouver, 1972 --

6. District Service Involvement?

C.E. Board Chairman, S.S. Secretary, Dist. Board
Chairman.

7. Present church serving.

First E.F.C., Vancouver.

PASTOR'S DATA SHEET

1. Name.

Robert E. Verme.

2. Place and Date of Birth.

Seattle, Washington. 9-11-47.

3. College and Graduate School attended and year graduated.

Multnomah School of Bible, 1965-1968.
University of Portland, 1968-1970, B.A. (History)
Trinity Evangelical Divinity Seminary, 1973. M.Div.

4. Name of wife and children.

Wife - Joan.
Children - Christy.

5. Churches served and years of service.

White Center E.F.C., Seattle, 1973 - present.

6. District Service Involvement?

Camp Pastor at Primary (Summer) Camp.

7. Present church serving.

White Center E.F.C., Seattle.
June 1976 To mission field

PASTOR'S DATA SHEET

1. Name.

Stephen A. Watkins.

2. Place and Date of Birth.

Laurel View, Oregon.

3. College and Graduate School attended and year graduated.

Cascade College, 1949-1953.
Western Evangelical Seminary, 1953-1958.

4. Name of wife and children.

Wife - Donna.
Children - Donald, Michael, Lynda, Terresa.

5. Churches served and years of service.

Kinton E.U.B. Church - 3 years.
Dallas E.U.B. Church - 5 years.
Roseburg E.U.B./E.F.C. 7 years.
Harper E.F.C. (since May, 1971).

6. District Service Involvement?

District Secretary 1 year; Black Lake Secretary,
1 year; Pastor Advisor of FCYF, 1 year; District
Chairman 2 years.

7. Present church serving.

Harper E.F.C., out of Port Townsend. Washington.

PASTOR'S DATA SHEET

1. Name.

Glen A. Whitmore.

2. Place and Date of Birth.

Los Angeles, California. January 30, 1946.

3. College and Graduate School attended and year graduated.

Trinity Junior College 1965.
Trinity College 1967.
Trinity Evangelical Divinity School.

4. Name of wife and children.

Wife - Lillian.
Children - Anne Elizabeth.

5. Churches served and years of service.

Faith E.F.C., 1970-1973.
Grace E.F.C., 1973 --

6. District Service Involvement?

Sunday School Secretary (part of the C.E. Board,
District -- part of the Black Lake Board.
Youth Camp Committee.

7. Present church serving.

Grace E.F.C., Osburn, Idaho.

PASTOR'S DATA SHEET

1. Name.

James Irwin Wilson.

2. Place and Date of Birth.

Monroe, Nebraska. October 6, 1927.

3. College and Graduate School attended and year graduated.

USNA B.Sc., 1946-1950.
USN Postgraduate School, Monterey,
1953-1954 Certificate.

4. Name of wife and children.

Wife - Elizabeth Catherine Wilson.
Children - Douglas, Evan, Heather, Gordon.

5. Churches served and years of service.

Community E.F.C., Pullman, Washington, 3 years.

6. District Service Involvement?

7. Present church serving.

Community E.F.C., Pullman, Washington.

APPENDIX P

APPENDIX P

CORRESPONDENCE

June 17, 1975

Dr. Kenneth S. Kantzer
Dean, Trinity Evangelical Divinity School
2045 Halfday Road
Deerfield, Illinois 60015

Dear Dr. Kantzer:

Greetings to you and Mrs. Kantzer from the Northwest.

Much has happened since our meeting at the Pastors' Conference at Black Lake in March. I have been called as Assistant Pastor to the First Congregational Church at Scappoose, Oregon, and have since received license approval from the District Ministerial. At this point I am now beginning full research into my Graduate Research Project, which you will recall is "A History of the Pacific Northwest District of the E.F.C.A." My immediate need at this point is documentary evidence in the archives at T.E.D.S. which may shed light on this project. Rev. Enarson indicated that possibly much of it was written by Rev. Roy Thompson. The help of the library and yourself at this point is most urgently needed if I am to get this project in proper focus. Where there is cost involved I shall make every effort to cover compensation of copy, etc.

Our Greetings to the faculty and staff.

Yours in Christ,

Robert A. Rapp
Assistant Pastor

RAP:jy

5202 Elliot Ave. So.
Minneapolis, July 16, 1975

Mr. Robert A. Rapp
First Congregational Community Church
P.O. Box 1234
Scappoose, Oregon 97056

Dear Brother Rapp:

I don't know how I could help you with your project except to refer you to the books that have been written on the history of the EFCA, which I am sure you have, or can borrow from Dave Enarson.

I do know that there were in the Archives at TEDS (when I was there between 1964 and 1969) some material (in file folders) on the history of local churches in your district. While I was there I tried to get this kind of material from all our churches, but they didn't respond to my request.

The Golden Jubilee Book of the EFCA, published in 1934, has four pages of material on the Western District Conference. This could be helpful to you. I would assume Enarson or some other (possibly older person) would have a copy of this. On page 232 of that book there is a brief sketch of the history of the Young People and Sunday Conference of the Northwest Coast.

All I can find in MINNESSKRIFT, the earliest of the EFCA histories (published in 1914) are references to 3 churches now in your district:

Portland, Ore.	Membership 42.	S.S. att.	18
Tacoma, Wash.	" 40	" "	40
Ballard	" 57	" "	78

This is about all the help I can offer.

With Christian greetings,

Roy A. Thompson *BP*

(copied from original letter)

July 31, 1975

Bob Rapp
Western Evangelical Seminary
4200 Southeast Jennings Avenue
Portland, Oregon 97222

Dear Bob:

Sorry for the lengthy delay in getting some word back to you.

The address for both Roy Thompson and John Walkup would be at the Evangelical Free Church Headquarters, or at their home which is:

Thompson
5202 Elliot Ave.S.
Minn, Minn. 55417

Walkup
1100 E. Minnehaha Pkwy.
Minn, Minn. 55417

I talked with our librarian this morning and he had not gotten a chance to write to you but said that he checked the archives and could not locate anything about the NorthWest district. There are two locked cabinets which he has not explored and is waiting for a locksmith to unlock them. Probably if you were on campus, you could dig through this and perhaps find something useful but from your distance it is awfully hard. He just has not been able to find anything which he thinks would be of use to you.

I remember when Mr. Thompson was on our campus he worked quite a bit with the archive materials and he may be able to refer us to some books that we do have that he knows contains relevant material. If you get book titles, then let us know and we will go back over to the library.

Best of luck to you in your busy summer work.

Sincerely,

Lois Armstrong,
Secretary to the Dean

(copied from original letter)

WESTERN DISTRICT CONFERENCE
EVANGELICAL FREE CHURCH OF AMERICA

HERBERT D. PETERSON, **SUPERINTENDENT**
P. O. DRAWER U, TURLOCK, CALIF. 95380
TELEPHONE: (209) 634-7369

August 19, 1975

Rev. Robert A. Rapp
P.O. Box 1234
Scappoose, Ore. 97056

Dear Brother Rapp,

Thank you for your letter of August 14, received yesterday. I was happy to hear from you and learn of your ministry at Scappoose.

Regarding your request for more information on the history and work of the EFC in the Western District Conference I am afraid I can't offer you too much. History isn't too plentiful of the early years of the work. This is due partly to a very loosely knit organization where records were not considered too important. I think your resource material will have to come from three sources concerning our District:

1. The Golden Jubilee of the EFC (This covers the years of 1884-1934 pages 219-225)
2. The Diamond Jubilee Story 1884-1959 (This book contains a general picture of the EFC (Swedish and Norwegian) with little or no district information.)
3. The Western District booklet which you spoke of in your letter. This book pretty well summarizes the work of the district thru 1948

~~If I can be of further help on the above material I will be happy to loan you these books. However, I am sure you can secure the same from Dave Enarson.~~

With my greetings and good wishes, I am,

Cordially yours,

H. D. Peterson

October 25, 1975

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Rev. Bob Rapp
P. O. Box 1234
Scappoose, Oregon 97056

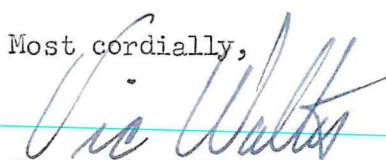
Dear Friend Bob:

I returned to the TEDS Campus to discover that the physical plant and its staff had returned to the archive room with heftier tools and had managed to break open the file which Dr. Thompson left behind. This week I set my grad assistant to going through the file, which he has now completed. He found 56 sheets of material which bore in one way or another on churches in the Pacific Northwest. Those pages are enclosed with this letter. There is a bill for \$1.40 for duplicating services, which I have paid, and you can return to me, if you wish. It really is hardly enough to bother about.

It was so good to see you and your wife and get a chance to renew acquaintance while I was out there a week ago. It's too bad that there wasn't more time. It would have been fun to trail you down the river valley and see Scappoose again, your church and your family. But time didn't permit me to get my nose very far away from the lecture grindstone.

My trip home was uneventful and delightful, and this week has almost permitted me to catch up on mail, grading, etc. that had stacked up on me in my absence. So I'm about back to normal now. It was exciting to have had the break and to see what the Lord has done at WES in the years since last I was there. From everything I saw, I'd say you were certainly right in feeling you were getting a quality seminary education there. May the Lord bless you and your family as you labor for him and struggle to get your thesis done. Be sure to stay in touch with us as you finish, so that we can buy some copies for our library and archives here.

Most cordially,



Victor L. Walter
Assistant Professor of Practical Theology

Encs.



OFFICE OF THE PRESIDENT

November 14, 1975

Rev. Robert A. Rapp
P. O. box 1234
Scappoose, OR 97056

Dear Brother Rapp:

Thank you for your letter. I have not forgotten you or my promise to see what I could find about the Pacific Northwest District. I regret that I have not had much success. There are some items in the old magazines in the archives at Trinity but it would be quite an effort on my part to dig those out.

I checked on the status of your license and find that there was some delay because of some item that was missing. It has now been included in the last group of licenses to be mailed out.

In Christian fellowship

Arnold T. Olson

ATO/rg

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