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The History of the Pacific Northwest Conference of the Free Methodist Church

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THE HISTORY OF THE PACIFIC NORTHWEST CONFERENCE
OF THE FREE METHODIST CHURCH

A Thesis
Presented to
the faculty of
Western Evangelical Seminary

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

by
Philip F. Brooks

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CHAPTER I

INTRODUCTION

We today are greatly indebted to those who looked upon the Pacific Northwest in its early history, as a field where the Gospel must be spread. The work of the early missionaries was not at all successful but their efforts paved the way for later missionary endeavors which were successful.

Free Methodism extended its influence to the West Coast in 1876, when Reverend George Edwards of the New York Conference of the Free Methodist Church was appointed as a missionary to the Washington Territory.

From that initial date in 1876, just sixteen years after the founding of the Free Methodist Church, the Pacific Northwest Conference has grown to its present status. The Free Methodist Church in the Pacific Northwest now includes three conferences, 110 churches, and a combined membership totaling 8,824. The Pacific Northwest Conference is the largest, with a total membership of 5,803.

I. STATEMENT OF PROBLEM

It was the purpose of this study to make an intensive investigation into the historical development of the Washington, now Pacific Northwest Conference, of the Free Methodist Church from its initial beginnings until the present time.

II. JUSTIFICATION OF THE STUDY

In his History of the Free Methodist Church of North America, Wilson T. Hogue has preserved for us the history of the Washington Conference until 1915. His historical sketch of this area of Free Methodism is very informative and helpful. According to conference minutes, the Washington Conference at its annual meeting in 1931, elected a standing committee on "Collection and Custody of Historical Records." This committee has been perpetuated annually since that beginning year.

A major work has been done in the past few years in the historical field by Dr. C. Hoyt Watson. His study has centered around the ministers who have in the past and still are, uniting their efforts to make this conference one of the outstanding conferences in the entire denomination.

Through correspondence and conversation with many members of this conference it is quite evident that concrete facts were lacking in the area of the history of the conference as a whole and of the individual churches which make up the Pacific Northwest Conference. A statement by the Historical Records Committee in 1945, at the fiftieth anniversary, is admission of the fact that no records of value had been kept before that date (see page 22 for full report).

III. LIMITATIONS OF THE STUDY

The scope of this study is limited to the Pacific Northwest, formerly, Washington Conference, and the churches which are presently serving the various communities of this conference. Other contributing

factors were noted but not studied in detail.

IV. METHOD OF PROCEDURE

The materials used in this study were gathered from two sources, documentary and survey. Histories and biographies were studied in an effort to glean pertinent information and facts. The official records of the Conference, the published minutes of the Conference, Conference news publications and pertinent information from our denominational magazine, "The Free Methodist."

Basic information pertaining to the history of the local church was obtained through a questionnaire. Forty-seven out of fifty-seven questionnaires were returned with varying amounts of information. Where facts were lacking an attempt was made to gather them from other sources.

V. DEFINITION OF TERMS

General Conference. The General Conference is the largest administrative body of the Free Methodist Church. This body is comprised, as nearly as possible, of equal ministerial and lay delegates from each of the annual conferences. This body has final administrative authority.

Annual Conference. The Annual Conference is composed of all ministers; Probationers, Deacons and Elders. Each local church is also represented by a lay delegate. An additional lay delegate is elected for every 100 members. The combined total of ministers and laymen make up the Annual Conference.

Pacific Northwest Conference. The Pacific Northwest Conference includes all of the state of Washington (except Clark County) west of the Columbia River and the eastern boundaries of Grant and Okanogan Counties; Alaska; and that part of British Columbia west of a line running from the southern border north following the crest of the Monachee Range to Mount Robson and further extends along the crest of the Rocky Mountain Range to the border of the Yukon Territory.¹

Oregon and Washington Territory Conference. This Conference was formed in 1885. Its boundaries were what are now the states of Washington, Oregon and Idaho.

Washington Conference. The Washington Conference was formed in 1896, which was the result of the division of the Oregon and Washington Territory Conference. The Washington Conference changed its name to the Pacific Northwest Conference in 1963.

General Superintendent. The General Superintendent is the administrative leader of the entire denomination. The title was changed to Bishop in 1907.

District Elder. The District Elder was the title given to the minister in charge of all the churches within a district. This title was later changed to District Superintendent.

¹Book of Discipline. Free Methodist Church (Winona Lake: Light and Life Press, 1964), p. 201.

District. A District is a portion of a particular conference that includes all the churches in a given area.

Circuit. A Circuit is a preaching charge that contains more than one preaching point.

Society. The Society is a term used when speaking about a local congregation.

Total Membership. Preparatory, junior and adult members are combined to make up the total membership.

VI. STATEMENT OF ORGANIZATION

Chapter two contained a brief historical survey of (1) the events which led to the forming and establishment of the Free Methodist Church, (2) the extension of Free Methodism into the Pacific Northwest, and (3) the establishing of the Oregon and Washington Territory Conference.

Chapter three is a history of the Washington Conference which later became the Pacific Northwest Conference.

Chapter four contained historical facts pertaining to each of the fifty-six churches which are active at the present time in the Pacific Northwest Conference.

The final chapter contained a summary, conclusions and recommendations for further study.

CHAPTER II

BACKGROUND OF FREE METHODISM

"From the days when our Lord walked among men, died upon the cross for us, and ascended up on high, until this day, He has not left Himself without witness in the world."² Those in opposition to this witness have been many and almost continuous, but those who have held fast to the fundamental teachings of Christ for all who would be His true disciples have also been many. Through the life of one of these true disciples, namely, John Wesley, we have the birth of the Methodist Church. The date for this birth is generally accepted as May 24, 1738, when John Wesley had what is familiarly known as his "heart-warming" experience at Aldersgate, in England.

Evangelism was central in the message of this Methodist Church for a little over a century. The many conversions along with a careful organizing program made Methodism strong and influential in England as well as in America. In the words of a noted writer, "It was honorable to be a Methodist." The growth of Methodism through evangelism was phenomenal in the early and rustic years of its new frontier in America. In 1874 there were about 18,000 members, and after the first century its membership was estimated at 2,350,000. From the ratio of one Methodist in every two-hundred population in 1774 the ratio had increased to one in

²Carl L. Howland, The Story of Our Church (Winona Lake: The Free Methodist Publishing House, 1951), p. 17.

every twenty by 1884.³

As we further study the life and ministry of Methodism, by the mid-nineteenth century we see evidence of a blurring picture of its witness concerning Christian doctrine and experience, simplicity of worship, purity of personal living, and certain areas of social relationship. In the words of Bishop Marston, now Bishop Emeritus of the Free Methodist Church:

Methodism continued after mid-century as a great moral and evangelistic force, but through individual and official compromises the Methodist way of life had declined from the high level set by the General Rules and early Methodist practice.⁴

I. THE FREE METHODIST CHURCH ORGANIZED

As in the past, with Luther and Wesley, God had a man, firm in his purpose and strong in his convictions that fellow ministers were guilty of lowering the standards that were vital to the Wesleyan witness. He was Benjamin Titus Roberts, graduate of Wesleyan University and Master of Arts. But as in other instances of history, the church which this reformer sought vigorously to restore to its first principles, rejected him and his earnest followers, and a new denomination was born.

A faction was soon in the limelight as Roberts and several others of like mind and conviction were opposed primarily by a group from the Genesee Conference in Western New York. This latter group was called

³Leslie R. Marston, From Age to Age A Living Witness (Winona Lake: Light and Life Press, 1960), p. 152.

⁴Ibid., p. 169.

"The Buffalo Regency." It was named such because its leaders held Buffalo churches. Roberts and his followers were called "Nazarites." There were many incidental issues upon which these two groups differed, such as their views on (1) slavery, (2) methods of supporting the church, (3) church discipline pertaining to amusements, dress and association. But, more important than the above differences, which may be largely classed as matters of reform, were the more fundamental issues of evangelism and personal religion.

The 'Regency' men were not promoting revivals, and some of them were opposed to such meetings. And many failed to insist upon conversion; and most had no use or place for the doctrine and experience of entire sanctification as taught by John Wesley.⁵

The "Nazarite" group, however, insisted upon revivals and preached the two distinct experiences in grace.

In 1857 B. T. Roberts wrote an article entitled "New School Methodism," which was published in the Northern Independent. This article set forth the differences between these contending parties. Only a few days after the appearance of this article the annual conference convened at Le Roy, New York. The leaders of the conference, now under control of the "Regency" men, charged B. T. Roberts with "unchristian and immoral conduct." The conference voted the charges sustained and sentenced Mr. Roberts to be reprovved by the chair. This done, the man so charged and so sentenced was appointed to a charge for the following year.

In October of 1858 the annual conference again convened, this time

⁵Howland, op. cit., p. 27.

at Perry, New York. The charge of "unchristian and immoral conduct" was renewed. The specification of the renewed charge was the publication of "New School Methodism" in pamphlet form. This charge was denied by Mr. Roberts. Subsequently a testimony from a Mr. Estes admitting he had arranged for the republication and also paid for it, took the entire responsibility. With seemingly a deaf ear the conference proceeded to expel B. T. Roberts on this charge and specification. In the two years that followed, others were expelled for allowing Mr. Roberts to preach in their churches. Several attempts to appeal the charges were made by Mr. Roberts but without success.

Resultant from the above proceedings was a large group of ministers and laymen alike, who went out together--destitute of churches, parsonages or material prospects.

In August of 1860 these expelled members contended it was necessary that some organization must be formed to preserve the cause for which they had fought. A call was sent out which read as follows:

A convention will be held at Pekin, New York, for the purpose of adopting a Discipline for the Free Methodist Church, to commence August 23rd. All societies and bands that find it necessary, in order to promote the prosperity and permanency of the work of holiness, to organize a Free Church on the following basis are invited to send delegates:

1. Doctrines and usages of primitive Methodism, such as the witness of the Spirit, entire sanctification as a state of grace distinct from justification attainable instantaneously by faith; free seats and congregational singing, without instrumental music in all cases; plainness of dress.
2. An equal representation of ministers and laymen in all the councils of the church.
3. No slave-holding, and no connection with oath-bound societies.
4. Each society or band will be entitled to one delegate at least,

and an additional one for each forty members.⁶

In response to the call the delegation numbered ninety-five: a total of fifteen ministers and eighty laymen.⁷ At this first conference a Reverend C. D. Brooks suggested the name "Free Methodist Church." Free because of (1) freedom from secret societies, (2) free from slavery, (3) free seats in the churches, and (4) freedom of the spirit in our services. His argument prevailed and the name was adopted. In further proceedings of that first meeting of Free Methodism, B. T. Roberts was elected as the first General Superintendent, an office which he held until his death.

One can plainly see, as stated by Bishop Hogue

. . . that the founders of the Free Methodist Church were more anxious to build up a church of earnest, humble, self-denying and devoted souls than to bid for the patronage of the rich, or to secure the following of the multitudes who, while professing godliness, fall under the apostolic classification—"lovers of pleasures more than lovers of God."⁸

The first Free Methodist Conference was organized in November of 1860 and it was known as the Genesee Conference. Seven months later, in June of 1861, the Western Convention organized and it was known as the Illinois Conference.

The first General Conference of the Free Methodist Church was held in 1862 at which there were five ministers and five lay delegates.

⁶Ibid., pp. 33-34.

⁷Ibid.

⁸Wilson T. Hogue, History of the Free Methodist Church of North America (Winona Lake: The Free Methodist Publishing House, 1941), I, p. 3.

With General Conference being held every four years thereafter we get a picture of the steady growth during the first eleven General Conferences. (see Appendix A).

From the Genesee Conference the Church extended its influence toward the east, and the Susquehanna Conference was established in 1862. Twelve years later in 1874 the New York Conference was born. The first official record of Free Methodism in the Pacific Northwest is found in the minutes of the New York Conference for 1876-79. Among the appointments for these years appears this one, "G. Edwards, missionary to Washington Territory."⁹

II. FREE METHODISM IN WASHINGTON

Although the Official Records report the above date for the beginnings of Free Methodism in Washington, unofficially, the following is recorded:

In the year of 1874 the Susquehanna Conference, sent Reverend George Edwards as a missionary to Washington Territory. Leaving his family in Rochester, New York, he came in company with H. H. Pease to Seattle. Brother Edwards from here went to Chehalis, where in 1875, he held the first Camp-Meeting, and organized the first Free Methodist Society in Washington. In this meeting Reverend Ira Ward, Pastor of the Methodist Episcopal Church in Chehalis, was led into the experience of Holiness, and with his entire society united with the Free Methodists. He became a member of the Oregon and Washington Conference, and was an able minister, continuing faithful to the church until the Master called him home.¹⁰

⁹Minutes of the Annual Conferences of the Free Methodist Church (Rochester, New York: The Earnest Christian, 1877, p. 12: 1879, p. 31.

¹⁰A. N. West, Document, "Free Methodism in Washington" p. 1.

While Reverend Edwards labored in Chehalis, Brother Pease located in Seattle, where he built the first Free Methodist house of worship, which was located on Second Avenue and Union Street. Shortly, this was sold, and he built what was known as the "First Free Methodist Church," on Terry and Pine Streets, which was then the out-skirts of Seattle. It is further recorded that Brother Pease sent for Reverend John Glen, paying his way from New Jersey to Seattle, and his salary for two years.¹¹

This church in Seattle soon became the "Mother Church" in the state of Washington, and prospered for many years. In 1901, a fine new church and parsonage were erected at this location, by Reverend A. Beers. A few years later this property was sold, and the members transferred to other Free Methodist Churches in the Seattle area.¹²

At the Annual Conference of 1880, the New York Conference made the "Washington Territory Mission" a separate district with John Glen as chairman. Rev. Glen was appointed to the Seattle circuit, and Rev. George Edwards to the Walla Walla circuit. The appointments were the same for the following year and Seattle reported 15 members and probationers. The next year 1882, Seattle reported a membership of 30, and "Oregon District, T. S. LaDue, Chairman" appears in the appointments.¹³ This first society in the "Oregon Territory" was started in a schoolhouse

¹¹Ibid.

¹²Ibid.

¹³Minutes of the Annual Conferences of the Free Methodist Church (Rochester, New York: The Earnest Christian, 1877), p. 12; 1879, p. 31.

in the community of Damascus, near Clackamas, in July of 1882.

The appointments remained the same for the years 1883 and 1884. In 1883, Seattle reported a membership of 36 with 35 Sunday School scholars. The following year the report read, 48 members and 45 in Sunday School. For the same year the work in Oregon, under Rev. T. S. LaDue reported 47 members and 60 on the Sunday School roll.¹⁴

III. THE OREGON AND WASHINGTON TERRITORY CONFERENCE 1885-1896

The work in Oregon and Washington was organized as the Oregon and Washington Territory Conference, at Beaverton, Oregon, about eight miles west of Portland, on June 10, 1885. The preachers in full connection at that first organizational meeting were T. S. LaDue, J. Glen, G. Edwards, G. Windust, A. P. Goode and N. C. Mower. Four others were received on trial; A. Beers, F. Cathey, H. Van der Veen, and J. LaDue.

General Superintendent E. P. Hart presided over the Conference with nine men having a seat in the Conference. Of these nine delegates, six were ministers (ministers in full connection listed above), and three were laymen, E. Rugg, E. Baldwin and J. Watson.¹⁵

In the committee reports of the 1885 Conference the following is reported on the state of the work:

We consider our present condition and the prospects of our work very encouraging. Undenominationalism has, we think, retarded our work here, and we conclude that it is not the best method to advance the kingdom of God. We are being cleared of this, and prepared to

¹⁴Minutes, 1883, pp. 119-120; 1884, pp. 39-40.

¹⁵Minutes, 1885, p. 14.

that he had been feeling some pains in his chest. He was not able to attend the third session of the Oregon District Annual Conference, held at Dayton, but was confined to his home in East Portland. In September of 1886 he came to the Puget Sound area to hold meetings and upon returning home conducted his last quarterly meeting in November. He died on March 8, 1888.¹⁸

The fourth annual session of the Oregon and Washington Territory Conference was held in Seattle in June of 1888. A significant statement on Reform is recorded in the minutes of that Conference.

Reform presupposes something out of shape, which needs to be shaped anew, or something broken or defective which needs amendment, or something vicious, corrupt, or depraved which needs restoring to a good state. Now the church is, or should be, an institution that is reformatory in character and work, and hence must place herself in the attitude of a successful reformer. "Judgement must begin at the house of God."

We cannot expect the world to reform while the church is in partnership with it. Hence we should "come out from among them and be separate." "Be not conformed to the world." To conform is to form in line with. So we are not to form in line with the world in its fashions, not to put on just a little to take the curse off. Again, we are not to form in line with the world in money making; not to engage in business that is not for the glory of God, as raising hops or working in hop fields or raising barley for the brewery, or raising or selling tobacco, or entering into partnership with a sinner to carry on business. Be not unequally yoked together with unbelievers.

Again, we need a reform that will keep the Sabbath sacred. To this end we exhort all who profess religion, especially our people, as far as possible to abstain from the very appearance of evil: by not doing any work on the Sabbath that can be avoided, such as riding in cars, street cars or steamboats, buggy-riding or visiting for pleasure, or subscribing for and reading Sunday papers.¹⁹

¹⁸John LaDue, The Life of Rev. Thomas Scott LaDue (Chicago: The Free Methodist Publishing House, 1898), pp. 170-184.

¹⁹Minutes, 1888, p. 41.

At the 1888 Session of the Oregon and Washington Territory conference, held in Seattle, Mr. Pease, one of the leading laymen, spoke to B. T. Roberts of his deep interest in starting a church school in Seattle. In reply, Mr. Roberts assured him if he did so he would have a heavy load on both hands and heart. That did not deter Mr. Pease.

Two interesting "ifs" are mentioned in that early period. Mr. Pease said if pork, tea, and coffee were eliminated from the dining hall menu, and graham bread added to the menu, he would give \$2,500 toward the founding of the school.

Mr. Nels B. Peterson, another prominent laymen of those early days, stated that he would donate five acres of land to the school if the school would promise to keep a strong emphasis on missions.²⁰

This missionary emphasis is quite evident when we look at the early records. Twenty-two missionaries sailed for five foreign fields in a ten year period from 1901-1911.²¹

Seattle Seminary. In order to tie Seattle Seminary into the picture Bishop Hogue wrote in 1915:

This (Washington) has ever been an aggressive Conference which together with certain natural advantages not enjoyed by the other Conferences, generally, has contributed largely to its growth and effectiveness. Then, too, Seattle Seminary being located within its bounds has induced many Free Methodist people from distant parts of the country to move to Seattle with their children, which

²⁰Hogue, II, pp. 325-326.

²¹Mattie J. Peterson, "Footprints on the Sands of Time" (Early History of the Nels B. Peterson family including Seattle Seminary, 1960), p. 8. (Mimeographed.)

has been another decided advantage of the Washington Conference over many other in this connection.²²

The following statement is found in the minutes of Annual Conference of 1890. "Resolved, that this conference appoint a committee to confer with the committee in the California Conference and invest in them power to locate such school and to proceed as far as practicable to establish the same."²³

Seattle Seminary was incorporated in June of 1891, and opened its doors in March of 1893. General Superintendent B. T. Roberts was one of the influential leaders, with the local inspiration coming from Mr. and Mrs. Nils B. Peterson and Mr. and Mrs. Hiram G. Pease.²⁴

In March of 1893 Rev. and Mrs. Alexander Beers arrived from Virginia to take charge of the Seminary. The school opened later that month with 12 students in the grammar grades. By June there were 36. In the words of Mr. Beers the school was a place where "diamonds in the rough" could, in time, become, "polished gems."

A detailed history of Seattle Seminary, (now Seattle Pacific College) is being written by Dr. C. Hoyt Watson who was president of the school for thirty-three years.

At the time the School was incorporated, a new Free Methodist Society was organized at the school location. It was known originally as

²²Hogue, II, pp. 132-133.

²³Ibid., pp. 325-326.

²⁴Minutes, 1945, p. 44.

Seattle Second Church. According to official records, Seattle Second Church began with a membership of twelve.

At this point we would make reference to a noteworthy statistic. When the Oregon and Washington Territory Conference was formed in 1885, there were twelve preaching points in Washington and Northern Oregon. By 1892, just seven years later we see that original figure increased to thirty-one. Membership totaled 119 in 1885 and increased to 654 by 1892. Of this total membership, 329 were in the Washington District.

Very strong statements on reform were issued by church leaders during this time. Sabbath desecration was mentioned frequently as a needed reform. The people were admonished strongly to avoid, if possible, even talking about worldly matters on the Sabbath. The leaders further exhorted

. . . that pride, worldliness and fashion abound on every side. Church members in general are as worldly in appearance as others, and we are in danger of going the way of all other churches unless we see and feel our danger and hold firmly to the Bible and Discipline. We could have almost wished sometimes that in the beginning a modest mode of dress had been chosen for both men and women, and all required to have worn it, and thus settled the controversy of adornment. We exhort all of our sisters, as they love the church and would keep her from the world, to keep the solemn promise they have made in this matter. Sister Roberts and many other godly women among us are safe patterns to follow. The style of her bonnet was the same at our last conference as thirty years ago, and was refreshing to some of us at least. Brother Roberts' advice in a late number of the Earnest Christian to the brethren (many of whom would keep the sisters straight) as to the manner of shaving, should be heeded. And if all our brethren would use the shears well on the upper lip just before quarterly meeting, the Sacrament would be more of a means of grace to us than it now is, and perhaps of health also.

True and lasting reform will only come by having men's hearts reformed, by spreading scriptural holiness over these lands. Without this, we, as reformers, will soon need reforming. We may spread a profession of holiness or holiness as a doctrine, and yet not spread true holiness. We fear that too often among us souls seeking a clean heart get blessed a little, and are urged to profess that they have found it, when they have not been broken up, burned out with holy fire, and conquered by God. This is the reason why so many who profess it have but little power in preaching, testimony and prayer for the salvation of men. We want to reform the holiness movement, which is running to seed, and preserve true holiness in the land. We want all our members to be sanctified, not only by faith, but by power. When they take it by faith we want them to really get it. We hope our work will not spread so fast that it will be superficial, and a generation arise who know not Joseph, and be untrue to the principles that God has called us as a people to maintain in the earth.²⁵

Despite the growth and extension of the Free Methodist Church in this area the committee on missions of the Conference of 1892 pointed out that vast regions within the bounds of the Oregon and Washington Territory Conference had been entirely neglected. The committee pointed out that the Palouse country in Eastern Washington was a very fertile field, not only agriculturally but spiritually as well. A further step was taken by the committee, in proposing that a missionary be appointed by the Conference to hold meetings in that area and receive support financially from the conference. The success of this missionary endeavor is quite evident when we look at the official records for the following year and see that five new preaching points were added to the list of appointments for 1893.

The last two years of the Oregon and Washington Territory Conference

²⁵Minutes, 1892, p. 14.

present a puzzling picture as to statistics. At the 1894 Conference a total of 862 members was recorded, 440 of which were in the Washington District. The next year the total membership was reduced to 819 of which number, 423 were in the Washington District.²⁶ This marks the first decline in membership over the first ten years of the history of the conference.

²⁶Minutes, 1894, p. 17; 1895, p. 11.

CHAPTER III

THE HISTORY OF THE WASHINGTON CONFERENCE

With the number of Societies in the Oregon and Washington Territory Conference ever increasing with each passing year, it seemed quite natural that the territory covered by this Conference should be partitioned into three separate Conferences.

Division of Conference. A committee met at the eleventh session of the Oregon and Washington Territory Conference, in April of 1895, in Portland and submitted the following report:

First, that the present Conference, known as the Oregon and Washington Conference, be divided into three Conferences; the first to be known as the Washington Conference, which shall include all of Washington west of the summit of the Cascade range; the second to be known as the Oregon Conference, which shall include all of Oregon west of the summit of the Cascade range; the third to be known as the Columbia River Conference, which shall include all of Washington and Oregon east of the summit of the Cascade range and Idaho.¹

This report was adopted by the Conference and further steps taken which secured the approval of the General Church, and the way was paved for the organization of the new conferences.

A special session was held in Spokane, Washington, April 2-5, 1896, at which time the Columbia River Conference was organized. General Superintendent Coleman presided over this organizational meeting. At this initial conference the lay membership numbered 260, with eighteen

¹Wilson T. Hogue, History of the Free Methodist Church of North America (Winona Lake, Indiana: The Free Methodist Publishing House, 1941), II, pp. 131-132.

ministers. Eleven of the ministers were ordained elders and seven were on probation.²

The Oregon Conference held its organizational meeting, April 16, 1896, in Gresham, Oregon. Fourteen ministers, and 351 lay members are listed in the statistics at the birth of the Oregon Conference.³

I. THE WASHINGTON CONFERENCE, 1896-1915

The following statement was submitted by the Committee on Collection and Custody of Historical Records of the Conference in 1945.

As a committee we are sorry to report that after fifty years of existence as a conference there are at the present time no records of historic value in the hands of the committee. We realize that such records probably do exist and that people now living have a wealth of information that as yet is unrecorded that is now and will be in future years of great value. Your committee feels that not only should records be kept for their historic value but as sources of information for conference leaders in years to come. While we desire to obtain information regarding the past we propose that starting with this conference, records be kept of history as we make it. In view of the above we make the following recommendations:

1. That a system of filing records be set up for the Conference at Seattle Pacific College to consist of the following:
 - (1) Records of the conference as a whole.
 - (2) Records of the individual circuits.
 - (3) Records of the individual members of the conference.
2. That the conference Secretary and all conference committees such as the committee on the state of the work, Membership and Guidance, Evangelistic Board, etc. make available to the committee such records as they may have of historic value.

²Ibid., II, p. 132.

³Ibid., II, p. 133-134.

3. That we urge the official boards and pastors to aid the committee by furnishing all available information regarding the individual churches.
4. That the ministers of the conference be urged to respond to a questionnaire concerning themselves, to be prepared by the committee.⁴

The initial statement in the above report points to the difficult task of acquiring historical information during those early years of the Washington Conference. The dearth of historical information forces the author to rely almost entirely on the limited information recorded in annual conference minutes.

Washington Conference Organized. The birth of the Washington Conference took place on April 9, 1896. The chapel on the second floor of the Boy's Hall at Seattle Seminary, was the place, with General Superintendent G. W. Coleman presiding. Alexander Beers was elected as Secretary, with Reverend C. E. McReynolds elected as District Superintendent. Nine ministers in full connection were present. These included: C. E. McReynolds, J. M. Scott, Alexander Beers, N. E. Hough, A. N. West, A. H. Norrington, Peter Griggs, E. L. Smith, and J. W. Carter. In addition to these, three probationers were received into the conference: C. S. McKinley, E. W. Stayt, and Clark W. Shay.⁵

The lay membership of the conference was listed at 237, of which

⁴Official Records, Free Methodist Church, Washington Conference, p. 1.

⁵Hogue, op. cit., p. 133.

thirty-three were probationary members.

It is also of interest to note that the total value of the church properties of the conference was listed at \$10,534. The nine ordained ministers in the conference received a total of \$1,642.66 for the previous year's labor.⁶

Work of the conference. During the first conference year there were three Sunday Schools added to the conference and the membership was increased by sixty-six. The Everett-Snohomish Circuit is listed as having the largest number of Sunday School Scholars in the conference. They had a total of 115 scholars in two Sunday Schools.⁷

By 1900 the Seattle Second Church, located at the Seattle Seminary took over the honors of being the largest Sunday School in the conference, a position it has held for the remaining seventy-three year history of the conference.⁸

In 1901 the Ellensburg District was added to the Washington Conference, and the Columbia River became the eastern boundry.⁹ This increased the number of Sunday Schools to seventeen and by the end of

⁶Minutes, 1896, p. 7.

⁷Minutes, 1897, p. 4.

⁸Minutes, 1900-1968.

⁹A. N. West, Document, "Free Methodism in Washington" p. 4. (mimeographed.)

that conference year the membership totaled 524.¹⁰

General Superintendent E. P. Hart presided over the eighth annual conference April 15-19, 1903 at Seattle. The preachers' reports showed a net gain of over twenty-three percent in total membership.¹¹

A great many concerns were registered about this time in the area of reforms. Very pointed statements were made in the area of "conformity to the world." The committee on reform states as follows:

We fear there is a tendency toward the world in many of our good people. Let us avoid worldliness as we would the devil.... Let us as pilgrims be free from the world in its spirit, custom and fashion. Let no changes of the season of the year make any change that will lead in the direction of the world.... "If any man is a friend to the world he is an enemy of God," is preaching none too plain.¹²

Warnings against a covetous spirit that was displayed by the rich young man in the New Testament account (Mark 10:17-27) were voiced strongly. In the report of the conference committee it was stated:

We believe we are in great peril on this point. People are getting in the whirlpool of the spirit of a cold business commercialism that is quenching the fiery zeal of, and is bringing leanness and weakness, to the church. Business is so urgent that they stay away from the prayer meeting and means of grace.... The spirit of hospitality is on the decline in many places and particularly in the older societies. Where it was once a pleasure and a joy to entertain God's little ones it has grown to be a burden. Some have almost given up the thought of entertaining altogether. In many well-to-do homes the spare room is a thing of the past. This should not be. Do we long and pray for the old time power? Then let us manifest the old time consecration. Do we covet the blessing we had in former days? Then exercise the same spirit of liberality

¹⁰Minutes, 1902, p. 26.

¹¹Minutes, 1903, p. 21.

¹²Minutes, 1903, pp. 22-23.

and hospitality that God gave in former days. Do you wish to see our camp-meetings and general gatherings times of power and salvation? Then make the business interests stand still long enough to go up and worship the Lord. Are we praying for the windows of heaven to be opened and a wonderful blessing to be given? Then bring all the tithes into the storehouse. Again we would say in the words of the Savior, "Beware of covetousness."¹³

Still other reforms were urged in such areas as: (1) unity of effort, (2) a sanctified tongue, (3) redeeming the time, and (4) paying of debts.

At the ninth annual session of the Washington Conference, held in April of 1904, we note that the Conference was divided into three Districts: Puget Sound District, with T. H. Marsh as District Elder, and Tacoma and Ellensburg Districts, with B. F. Smalley assigned as the District Elder of these latter two.

A significant fund raising campaign took place during this Conference, in which a little over \$25,000 was subscribed for the erection of the new administration building at Seattle Seminary.... The Conference joined in singing, "Praise God From Whom All Blessings Flow," and all went to their work with courage and faith for the coming year.¹⁴

Ten years of history. The attraction to the Washington Conference of ministers from other areas is substantiated as we look at the records. Exclusive of 1899, there were fourteen ministers who transferred to the conference in those first ten years. The records further

¹³Minutes, 1903, pp. 23-24.

¹⁴Minutes, 1904, p. 21.

reveal that only four withdrew their membership or transferred to other conferences. Of the fourteen who moved to Washington, three came from the Columbia River Conference, two each from East Michigan, South Dakota and Oregon, and one each from California, North Dakota, Wisconsin, Iowa and Kansas.¹⁵

The Conference had grown from a membership of 237 in its initial year, to a total of 831 members at the end of the first decade. Ten Sunday Schools were in Operation in 1896, and by 1905 that number had risen to twenty-four. Conference property value, including churches and parsonages had increased from \$10,534 to \$47,250. The pastors in the Conference received a total of \$1,642.66 for their labors during the first year. That figure was increased to \$8,597.04 at the end of ten years. The original amount was earned by nine ministers whereas the latter was the total for twenty-one ministers.¹⁶

The tenth session of the Washington Conference put forth a very strong statement on Prohibition and the value of prohibitory law.

Notwithstanding all quibblings and evasions, every sober-thinking citizen of this country knows that the liquor traffic cannot be rooted up and destroyed except by a law that says, "Thou Shalt Not" and that law attended by such sanctions as shall give it legal force and dignity. The advantages of such a law are evident:

1. It will forever do away with all temporary or half-way measures. . . .
2. Such a law will do away with all hopes that the evil can be

¹⁵Minutes, 1896-98; 1900-1905.

¹⁶Minutes, 1896; 1897; 1905.

regulated. . . .

3. It will do away with one of our most powerful and corrupt monopolies. The debauching and degrading influence of the liquor traffic in our legislative halls is so manifest as to create almost universal disgust among the exponents of pure municipal and state government, and no agent more effective than prohibition could be employed to destroy the liquor monopoly.

4. It will do away with the attempt to bolster up the business to make it respectable. . . .

5. It will do away with all privilege for license of this criminal traffic. . . .

6. It would do away with a crying public evil that has afflicted our country from the time of the adoption of the policy of high license by so many of our states. . . .

7. The most beneficent results of prohibitory law would be realized in the protection and immunity from alcoholism on the part of the youth of our nation. . . .¹⁷

A real concern was shown at the eleventh annual conference in the area of church music. A complaint was made that the multiplicity of new songs was crowding out the older and more substantial hymns. It was pointed out that the church must never sacrifice the old war hymns such as, "Jesus Lover of my Soul," "Rock of Ages Cleft for Me," "There is a Fountain Filled with Blood," for such hymns as, "I Went in a Crying, and I Came Out a Flying," and those of kindred selections.¹⁸

Caution was also expressed by the eleventh annual conference that greater care needed to be exercised in admitting members. The pastors were warned that many were about just seeking a religious shelter.

¹⁷Minutes, 1905, p. 68.

¹⁸Minutes, 1906, p. 9.

Evidence of the Spirit's workings are recorded about this time by an Evangelist who held meetings in Everett.

The spirit of enterprise and progress which characterized this Northwest country seems to have entered into the work of the Lord among us, and as a result the Washington Conference is increasing in spirituality and in membership. . . .

Rev. Thomas H. Marsh began a meeting at Everett, about this time, and the Lord wonderfully helped him in preaching His gospel for ten or twelve days. When I arrived to continue the meetings, comment on Brother Marsh's remarkable preaching was heard on every side. The writer's feeling of insignificance was intensified by one sister's remarking, "Why, you don't look much like an Evangelist. You look more like a boy." However, the Lord continued to pour out his Spirit and eight or ten more found pardon or purity.¹⁹

The 1905 Annual Conference was held in Tacoma. This Conference records a very outstanding record in giving to the various ministries of the Conference. \$80.00 was given to Brother Boddy whose health was failing. The sum of \$150.00 was raised for Conference entertainment. The Womens' Missionary Society collected a total of \$300.00 in cash during the Conference. A custom in these early days was to take an offering for the church in which the Conference was being held, or for the starting of a new church in the area. This year was no exception. On the final day of Conference an offering was taken, and \$800.00 was received in cash and subscriptions for a new church in Tacoma. The final offering taken amounted to \$25.00 which was for the pastor in charge.²⁰

¹⁹Clyde R. Ebay, "On the Puget Sound," The Free Methodist, Vol. 38 No. 6 (February 7, 1905), 4.

²⁰Washington Conference, The Free Methodist, Vol. 38 No. 23 (June 6, 1905), 13.

At the twelfth Annual Session of Conference it was noted that the membership exceeded 1,000 for the first time in the history of the Conference. The total membership was 1,063. The top three churches in membership were: Seattle Second Church, 173, Everett was second with 98, and Snohomish was third with 77 members. Mount Vernon-Burlington had a total of 113, but this was the total of a Circuit with three Sunday Schools, and fifty-one of the members were probationers.²¹

Revivals. The pastor of Second Church, Rev. J. D. Marsh, gave a typical report of revival meetings held in his church in the summer of 1907.

We are in the fourth week of special meetings at Second Church, Seattle. Rev. C. B. Dewey, a fire baptized evangelist is doing good work. God's presence and power are wonderfully manifest at times. . . . The church is being greatly quickened. The end is not yet.²²

Many reports of similar nature were given by pastors in the conference and recorded in the denominational magazine, The Free Methodist.

The need for such revival was pointed out by a visiting Evangelist who reported in The Free Methodist: "I wish to make a little report of my whereabouts once more. Well, I am back again in old Sodom city (namely, Seattle).²³

²¹Minutes, 1907, p. 81.

²²J. D. Marsh, "Seattle Second Church," The Free Methodist, Vol. 40 No. 39, (September 24, 1907), 5.

²³News item in The Free Methodist, January 1, 1907.

The first decrease in total membership was shown in the Conference statistics of 1908. With five less Sunday Schools reporting, and two less Societies under appointment, the net loss was 110. Nine Societies showed a loss in membership. Eight Societies showed a gain, and three remained even.²⁴

The following year, 1909, showed another very slight decrease of eight members.²⁵

In 1910 the Conference membership was on the increase again with a net gain of 126 members. Five new preaching points appeared in the records for the first time. Not all of these were organized Societies however.²⁶

The Puget Sound District held a camp-meeting in Burlington, Washington in July of 1911 and submitted the following report: Over \$2200.00 was raised in the final meeting; \$600.00 for a new parsonage at Burlington, and over \$1200.00 for Seattle Seminary.

The meeting closed on Sunday night about midnight, with a grand march around the grounds. Many had never seen a campmeeting closed in this way, and the glorious songs and shouts of the saints in the closing moments of this feast of tabernacles will never be forgotten.²⁷

The spirit of revival and of praising God for his blessings was

²⁴Minutes, 1907, p. 81; 1908, p. 16.

²⁵Minutes, 1909, p. 16.

²⁶Minutes, 1910, p. 17.

²⁷"Puget Sound District Campmeeting," The Free Methodist, Vol. 44 No. 35 (August 29, 1911), 4-5.

not at all localized. The following report of revival from Yakima, in the central part of the state, read, "I am in a meeting at this place and we are having an old-time revival, souls breaking through every service. A large attendance and deep conviction on the people, the end is not yet."²⁸

Perhaps one of the most outstanding revivals in any church, during the entire history of the Conference was reported by pastor E. L. Porter of the Snohomish church in March 1915. Rev. Porter says:

Over seventy-five prayed through to victory in a two week period. We expect the revival to sweep Snohomish. . . .

Our revival meetings closed last Sunday night on account of the serious illness of the pastor, who is down with pneumonia. Over ninety were at the altar, being clearly saved or sanctified. Twenty-two joined the church and more are intending to come. . . .²⁹

The seventeenth Annual Session of Conference was held in Everett, Washington, April 16-21, 1912. Bishop Wilson T. Hogue presided over the sittings. This was Bishop Hogue's third visit to the Pacific Coast and with each visit he presided over the Conference at Everett.³⁰

The Conference reported a gain in membership of about ten percent over the previous year.

An item of interest was also reported in the records of the seventeenth Annual Conference which showed the prominence of women in the

²⁸S. K. Wheatlake, "North Yakima Washington," The Free Methodist, Vol. 44 No. 50 (December 12, 1911), 5.

²⁹E. L. Porter, "Snohomish, Washington," The Free Methodist, Vol. 48 No. 12 (March 23, 1915), 5.

³⁰Minutes, 1912, p. 11.

work of the Conference. A list of nine Conference Evangelists were given, eight of which were women.³¹

In 1915 a Prohibition law was brought before the voters of the state of Washington. The state voted dry by a majority of 18,500 votes. As evidenced by the following account, Free Methodists were quite vocal in the campaign for Prohibition.

"Someone is running in opposition, I see," smilingly remarked S. W. Granthwell, prohibition speaker at the Free Methodist Church, recently, when a fusillade of stones fell on the shed in the rear of the building, accompanied by explosions of giant firecrackers and banging against the sides of the church. . . .

The singing at the opening, "A Saloonless Nation in 1920," with other appropriate selections during the evening varied the program.

And Mr. Granthwell is an orator, a rapid-fire orator. When he settled down to the business of the evening, after some humorous allusions, the audience showed much appreciation of the striking periods in his delivery of the subject.³²

Sunday Schools. At the nineteenth Annual Conference, held in Yakima, Washington, April 28 - May 3, 1914, a very stirring report was given on the work of the Sunday School. The committee reported that in order for them to make plain what the Sunday School is it was necessary to explain what the Sunday School was not.

It is not the fifth wheel to the wagon, the second thumb to the hand, not a place for the young to congregate for one hour during the week to be entertained by people who are called officers and teachers, who are not as interested in the salvation of the children as they should be. Nor is it simply a place for the young, but it is rather a place for both young and old, and any member of the Free Methodist Church who does not attend the Sunday School, unless he has a good excuse for not attending, is not at his best for God

³¹Ibid., p. 13.

³²J. K. Odell, "Prohibition in Washington," The Free Methodist, Vol. 48 No. 29 (June 20, 1915), 4.

and to that extent he is weighed in the balance and found wanting. The preacher or class-leader who fails to labor with such are not doing their whole duty.³³

The committee continued in convincing fashion to place the Sunday School in its lofty position of importance in the total church program. They pointed out through reference to statistics that eighty-three per-cent of all church members are brought into the church by means of the Sunday School.

The committee continued by stating:

One other reason why we should put our best efforts in the Sunday School is, should we get a boy at age of twelve years converted and he should live to be sixty years old he would have forty-eight years in the service of the Lord. Should we get a man converted at the age of forty-eight and he should live to be sixty he would have only twelve years of service for the Lord. Which pays?³⁴

The Conference was urged not to have Sunday Schools in name only. "Pray for Sunday Schools and then put two feet under your prayers," was the appeal.

In concluding the report, the committee recommended the following:

1. That the preachers and laymen alike return to their respective fields of labor this coming year and see to it that the Sunday Schools are properly looked after.
2. That they encourage the cradle roll.
3. That if there is not a home department already started, that one be started as soon as possible.
4. That teacher training classes be started wherever practicable.
5. The observance of Decision Day.
6. That all endeavor to bring their Sunday Schools up to the standards suggested by the general Sunday School Board.

³³Minutes, 1914, p. 12.

³⁴Ibid.

7. The holding of teachers' meetings once a week.
8. That Sunday School conventions be held in connection with our general district and camp meetings whenever possible.
9. That we have three conference Sunday School secretaries.
10. Believing that the Sunday School literature and supplies issued by our publishing house stand at the head of all printed matter used in the Sunday School today, that it be used in all of our Sunday Schools. . . .³⁵

Twenty years of history saw the conference with a total membership of 1456. This figure is compared with 831 to show a gain of 625 in the last ten year period. In 1905, after ten years, the Conference had a total of twenty-four Sunday Schools with 1,095 scholars enrolled. In 1915, after twenty years, the corresponding figures were 35 and 2,215. The number of churches in the Conference increased from twenty-one to twenty-nine, with the value of church property increasing from \$35,850 to \$63,575. In 1905, twenty pastors received \$8,597.04 whereas in 1915 thirty pastors received \$13,300.43.³⁶

II. THE WASHINGTON CONFERENCE, 1916-1945

The next five years (1916-20) saw the Conference total membership register a loss. The 1916 membership total was 1403 and in 1920 the figure was 1395. One possible contributing factor was the fact that no new churches were added to the total of thirty during this five year period.³⁷

³⁵Minutes, 1914, p. 13.

³⁶Minutes, 1905-1915.

³⁷Minutes, 1916-1920.

Despite the above report there was evidence of an optimistic spirit; a spirit of revival. The following report was given in regards to a quarterly meeting in Sedro Woolley:

Our quarterly meeting closed July 21st. The Lord gave victory from beginning to close. Rev. O. M. DeFoe preached with wonderful liberty and power. Some of the pilgrims were shouting, running, jumping, crying, and everyone knew our Christ was living and was pleased to own and bless us. We are looking and believing for great victory in this place. We will not be satisfied until we see the old-time power of God where people are seeking and finding the Lord. . . . We are going through whatever the cost. Our cry is, "Souls for Jesus." Our faith reaches heaven today.³⁸

February 4, 1919, marked the loss of one of the Conferences' great laymen. H. H. Pease went home to be with his maker. Mr. Pease came to Seattle on June 6, 1873 and engaged in the painting contracting business. It was he who sent to New York for Rev. John Glen, who became the first pastor of the first Free Methodist Society in the state of Washington. A man of considerable means and a liberal giver, it is said that he contributed nearly \$60,000 to Seattle Seminary in its first twenty-five years of existence.³⁹

Instrumental music. At the time of its birth in 1860 the Free Methodist Church forbid all instrumental music and choir singing. The position was held because it was feared that the use of choirs or instruments would lead to the deterioration of congregational singing

³⁸"Sedro Wolley, Washington," The Free Methodist, Vol. 51 No. 32 (August 6, 1918) 5.

³⁹News item in The Free Methodist, Vol 52 No. 10 (March 11, 1919) p. 14.

and the increase of formalism in the worship service.⁴⁰ Apparently some were desiring that these restrictions be relaxed, for the General Conference of 1923 came forth with the following statement:

- We should guard against formality in singing, therefore,
1. Choose such hymns as are proper for the occasion, and do not sing too much at once--seldom more than four or five stanzas.
 2. Have the tune suited to the sentiment, and do not suffer the people to sing too slow.
 3. In every society it shall be the duty of the preacher in charge to see that due attention be given to the cultivation of vocal and sacred music.
 4. If he, himself, can not sing, let one or two be chosen in each society to lead the singing.
 5. As singing is a part of divine worship, in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only.
 6. In no case let there be instrumental music or choir singing in our public worship.
 7. Let the preacher in charge see that in all cases the Free Methodist Hymnal be used in the regular service. --Dis., par. 81, page 41.⁴¹

The above statement was ordered to be inserted in all copies of the Free Methodist Hymnal by the General Conference of 1923.

It was not until 1947 that the General Conference voted to change the discipline to allow the use of musical instruments in the worship service.⁴²

First Sunday School Convention. The Washington Conference had another first at the twenty-ninth annual session held in Tacoma in June of 1924. Under the leadership of the Conference Sunday School Secretary,

⁴⁰Leslie R. Marston, From Age to Age a Living Witness (Winona Lake, Indiana: Light and Life Press, 1960), p. 341.

⁴¹Minutes, 1923.

⁴²Marston, op. cit., p. 344.

C. Hoyt Watson, a splendid Sunday School Convention was conducted on the Thursday afternoon of Conference.⁴³

First Young Peoples Missionary Society Convention. Seattle First Church hosted the first Youth Convention, in March of 1925. Speakers for the occasion were Rev. F. R. Dawson and Rev. Frank Warren.

Sunday evening was reported to be the climax of the Convention with Rev. Warren preaching on the subject, "Life's Greatest Question." Many sought and found the Lord. Nineteen Circuits were represented.⁴⁴

Thirty years of history. 1925 marked the end of the third decade in the life of the Washington Conference. The thirtieth Annual Session of Conference was conducted, May 27-31 in New Westminster, British Columbia. This was the first and only time that Annual Conference was held outside the state of Washington.

Conference membership gains by the end of this third decade were very slight. Total membership had increased by only 103. This figure is contrasted with a gain of 625 in the second ten years of history.

The Conference was operating thirty-five Sunday Schools in 1915, with 2215 scholars enrolled. By 1925 the corresponding figures had been increased to forty-two Sunday Schools with 3237 scholars enrolled. The net gain of churches was only one, from twenty-nine to thirty. Despite

⁴³News item in The Free Methodist, Vol. 57 No. 26 (June 24, 1921) p. 8.

⁴⁴Ruth A. Elkins, "Youth Convention in Washington," The Free Methodist, Vol. 58 No. 17 (April 28, 1925) 14.

the increase of only one church, the value of church property was increased from \$63,575 to \$94,800.

In 1915, thirty pastors received a total salary of \$13,300.⁴⁵ The corresponding figures for 1925 were thirty-four and \$26,756.95.⁴⁵

The thirty-first Annual Conference opened in Seattle on June 16, 1926. Bishop Warner presided over the business of the Conference.

Seattle Pacific College was presented by C. Hoyt Watson in a Sunday morning rally and a total of \$5200 was raised in cash and subscriptions.⁴⁶

The Conference elected for the first time a total of six delegates (three ministers and three laymen), to the General Conference of 1927. Up to this time the Washington Conference was allowed only two delegates to the General Conferences of 1898 and 1903, and four delegates to the 1907, 1911, 1915, 1919 and 1923 General Conferences.

Delegates to this seventeenth General Conference held in Rochester, New York included: T. H. Marsh, R. H. Warren and C. H. Watson as ministerial delegates, with A. N. West and H. E. Kreider as ministerial reserve. Lay delegates included John Whitehead, H. O. Mickey and C. L. Foster, with C. E. Gibson and A. D. Frets as lay reserve delegates.⁴⁷

⁴⁵Minutes, 1915, 1925.

⁴⁶"Washington Conference," The Free Methodist, Vol. 59 No. 27 (July 6, 1926), 8.

⁴⁷Minutes, 1926, p. 12.

The year 1927 saw the addition of four churches to the Conference, bringing the total to thirty-five. With these additions the value of church property went over the \$100,000 mark for the first time. The total value of the thirty-five churches was appraised at \$126,150.⁴⁸

June 14-17, 1928 were the dates of the thirty-third Annual Session of the Washington Conference held in Seattle First Church. The following incident occurred at that Conference.

A most touching incident took place on the Conference floor when one of its members, Rev. H. V. Haslam, gave his report and then asked for a superannuated relation. He had served nineteen years in the Texas Conference, two years in the California Conference, twelve years in the Oregon Conference and thirteen years in the Washington Conference. The Conference was deeply moved and rose in a body in honor of the retiring minister. Tears flowed freely.⁴⁹

Burlington Campground purchased. The Puget Sound District of the Washington Conference purchased a campground site just outside the city limits of the town of Burlington in 1929. The grounds were first used by the Puget Sound District when they conducted a campmeeting on the grounds August 14-25, 1929.⁵⁰

The Burlington campground became the site of Annual Conference in 1930 for the first time. Annual Conferences convened at this site every succeeding year, up to, and including 1960.⁵¹

⁴⁸Minutes, 1927, p. 17.

⁴⁹"Washington Conference," The Free Methodist, Vol. 61 No. 26 (June 19, 1928) 6.

⁵⁰O. F. DeFoe, "Washington Conference," The Free Methodist, Vol. 62 No. 19 (May 10, 1929) 7.

⁵¹Minutes, 1930-1960.

In the spring of 1930 a tabernacle was built on the campgrounds. An article in The Free Methodist related the dedication of the tabernacle.

On Sunday, May 25, 1930, Rev. N. C. Beskin in just a few minutes, raised the amount of \$1500 and the tabernacle was dedicated to the service of God. The building is 48' X 80' with twelve large windows in the roof and will seat 850 people. Ten large doors in the front are made to swing up, forming an awning which increased the seating capacity to 1000. . . . It is said that this is one of the finest tabernacles in our church connection.⁵²

The campground setting proved to be a real asset and attracted many more to Annual Conference and Camp than was previously the case. George T. Klein reported on the Annual Conference and Camp, July 3-13, 1930, by stating that it was one of the greatest meetings that he had ever attended.

Over 150 tents were filled with campers as well as a fine group from the community attending the services. He reported that the tabernacle was filled every night as many hundreds listened to the stirring messages of Evangelist, R. R. Blews.

Over 9,000 meals were served during the ten days of Camp and Conference, in a dining tent supervised by Rev. and Mrs. E. H. Harmer.⁵³

Tacoma Campground purchased. In the summer of 1932 the following report appeared in The Free Methodist:

During the Conference year a most beautiful campground has come

⁵²"Washington Conference," The Free Methodist, Vol. 63 No. 27 (July 4, 1930) 6.

⁵³George T. Klein, "Washington Conference" The Free Methodist, Vol. 63 No. 30 (July 25, 1930) 6.

into possession of the Seattle-Tacoma District of the Washington Conference.

Ten acres of lovely grove, formerly owned by the Pierce County Holiness Association--in the south part of Tacoma.

Large auditorium, dining hall, and cabins with city water and camping facilities.⁵⁴

The first camp was held on the above grounds, June 30 - July 10, 1932. The Sunday crowds were estimated at 600-700 people. F. R. Dawson and E. P. Boyd were the speakers at this initial camp-meeting on the Tacoma grounds.⁵⁵

The thirty-seventh Annual Session of Conference was convened at Burlington, August 3-7, 1932. With 180 tents and cabins in use, there were nearly 800 people staying on the grounds. Rev. A. E. Warren served as Evangelist for that year, with Bishop Zahniser presiding over the business sessions of the Conference.⁵⁶

Forty years of history. With four decades of history concluded, we note some interesting statistics. These statistics might be called "the signs of the time."

Total membership in 1925 stood at 1559, and by 1935 that figure had increased by 603 to a total of 2165. This increase is compared to 103 for the previous decade (1915-1925).

⁵⁴"New Campgrounds," The Free Methodist, Vol. 65 No. 23 (June 3, 1932) 10.

⁵⁵News item in The Free Methodist, Vol. 65 No. 30 (July 22, 1932) p. 10.

⁵⁶"Washington Conference," The Free Methodist, Vol. 65 No. 35 (August 26, 1932) 10.

The number of Sunday Schools had increased by four, to forty-six in 1935; and total Sunday School scholars had increased from 3237 to only 3353 in 1935. The number of churches in the Conference was increased from thirty in 1925 to thirty-six in 1935. These six additional churches increased the total value of church property by \$25,480 to a total of \$119,280.

The depression years are very much in evidence when one compares the pastors' support received in 1935 to the corresponding figure for 1925. Thirty-four pastors received a total of \$26,756.95 in 1925. In 1935, thirty-seven pastors received only \$19,370.85.⁵⁷

The next five years (1935-1940), saw the addition of four new churches to the Conference and an increase in membership of 213.⁵⁸

George T. Klein reported on the forty-fifth annual session of Conference, conducted in Burlington, July 31 - August 3, 1940.

Wave after wave of glory and blessing swept over the congregation in the last Sunday morning love feast and preaching service. It was a veritable Pentecost. . . .

The "half has not been told" in this article about this wonderful "feast of fat things," but suffice it to say, we had the greatest Conference and Campmeeting in the history of our Conference. . . .⁵⁹

From 1940-1943 the Conference realized very little gain in membership. The membership increased by forty-four, while the average

⁵⁷Minutes, 1925, 1935.

⁵⁸Minutes, 1935-1940.

⁵⁹George T. Klein, "Washington Conference," The Free Methodist, Vol. 73 No. 34 (August 23, 1940) 13.

Sunday School attendance decreased by 325. The number of Sunday Schools decreased by two in this three year period.⁶⁰

The Young Peoples' Missionary Society reported having completed a successful year under the leadership of E. Stanley Watkins, and submitted the following report at the 1943 Annual Conference:

Our membership as reported by the locals totals 555. Throughout the conference the young people report an active part in street meetings and jail services, reaching out for souls which need desperately the light of our gospel. The testimony meetings are an inspiration and encouragement to any weary heart.

The predominant blessing in the 1943 conference held at the Burlington camp ground was the prayer services held in the tent at the rear of the grounds. The young people erected their own revival tent, and God graciously met each heart in a definite revelation. Unannounced prayer meetings were held in the tent throughout the day, and long after the evening evangelistic services prayers for the lost and prayers of dedication were heard coming from within. Once the fire was started in this tent, it rapidly spread over the entire camp until every one of the young people attending our closing candlelight service was altar-bound in a prayer of consecration to do His will. . . .

In all of our efforts for the coming year we are dedicated to a program of evangelism. Not satisfied with our accomplished success, we have set our goal to a new standard of consecration and evangelism. Our aim is to reach and guide those who will be the future young peoples' leaders. By God's grace we will.⁶¹

It is not known whether the spirit of revival and prayer among the youth influenced the entire camp but one would gather that it did in light of the following report:

At the close of the final message Rev. Myron Boyd stepped to the front and in tears invited all the ministers to join him around the altar in prayer that we might be possessed of that gracious power in our ministry as we went back to the pulpits for another year.

⁶⁰ Minutes, 1940-1943.

⁶¹ Minutes, 1943, p. 23.

There followed one of the most gracious seasons it has ever been the writers privilege to experience as that large group of ministers filled the altar and wept and prayed together.⁶²

Golden Jubilee Celebration. The Semi-Centennial Session of the Washington Conference was held at Burlington, July 24-29, 1945.

Only four members of the first Annual Session of the Washington Conference in April of 1896, were still living: these four included, C. E. Mc Reynolds, C. S. McKinley, C. W. Shay and W. W. Dexter.⁶³ Three of these men were still members of the Conference at this time. C. W. Shay had transferred to Wessington Springs College some years back.⁶⁴

Conference leadership. During the fifty years history, the Conference had been presided over by eighteen different men. Twenty-three different men had served as district elders or superintendents or conference superintendents. Those men who served as district elders or superintendents are as follows: C. E. McReynolds, A. H. Norrington, E. F. Smith, B. F. Smalley, T. H. Marsh, James Eva, B. H. Alberts, J. D. Marsh, A. N. West, M. C. Clarke, A. E. Warren, B. J. Vincent, O. F. DeFoe, W. H. Wilson, R. H. Warren, H. E. Kreider, J. D. Lockard, John Timbers, F. R. Dawson, E. P. Boyd, George T. Klein, C. W. Burbank, and F. J. Archer.⁶⁵

⁶²O. R. Haslam, "Washington Conference," The Free Methodist, Vol. 76 No. 34 (August 20, 1943) 14.

⁶³Minutes, 1945, p. 43.

⁶⁴Ibid., p. 44.

⁶⁵Ibid.

Ministerial membership. At the first session of the Washington Conference in 1896, there were thirteen ministerial members, three of whom were on probation. After fifty years the ministerial membership had increased to ninety-seven, twenty of whom were on probation. Many more than the above number had served during the fifty years. The records show that twenty-eight ministers had been lost by death, forty-two had transferred to other conferences, and forty-three had located or withdrawn. Fifty-eight of the total membership of ninety-seven in 1945 had entered the Washington Conference on probation and were still serving. Thirty-nine of the ninety-seven had come into the Conference by transfer from other churches or conferences.⁶⁶

The Women's Missionary Society. Fifty years of statistics of the Women's Missionary Society were given as follows:

The fifty-year story of the W. M. S. is most fascinating. There have been but six presidents: Mary Dutton, 1895-99; Adelaide Beers, 1899-1911; Mary Stilwell, 1911-25 and 1929-32; Josie Wees, 1925-29; Ethel Clark Youngren, 1940-43; Mabel Jones Moyer, 1932-40 and 1943-45. The membership in 1898 was: Active members, 144, honorary, 60. In 1945: Active, 1,023; honorary, 289. The money raised during the first year of the half century was \$194, or \$1.35 per member; and during the last year, \$17,652, or \$17.25 per member. The Washington Conference with its stress on missions through Seattle Pacific College, the W. M. S., the Sunday Schools, and the Y. P. M. S., has an enviable record with regard to missionaries called, educated and appointed. The total record in fifty years under the Free Methodist banner is 67, as follows: Mexico, 1; Kentucky, 7; Dominican Republic, 4; Panama, 4; Africa, 9; India, 14; China, 18; Japan, 10.⁶⁷

⁶⁶Ibid.

⁶⁷Ibid.

Sunday Schools. In the year the Washington Conference was organized, there were ten Sunday Schools with a total staff of fifty officers and teachers, and a total enrollment of 434. After fifty years those corresponding figures include forty-three Sunday Schools, 461 officers and teachers, and a total enrollment of 5,735.⁶⁸

III. THE WASHINGTON CONFERENCE, 1946-1968

At the fifty-second Annual Conference a flurry of activity was reported around the conference. The following information appeared in an article in The Free Methodist. More than three-fourths of the churches in the conference were engaged in a new building project or in remodeling and enlarging the existing building.

The Tabernacle at the Burlington Campground was remodeled and enlarged in time for the 1947 Annual Conference.

The Sunday Schools of the Conference had shown a net gain of 501 over the previous year's average attendance. Statistics also showed that 1,176 new names had been added to the enrollment list during the past conference year.⁶⁹

Annual Conference 1948, was listed as the largest camp and conference, in numbers, up to that date. An average of 570 people were served for each meal, with a total of 19,347 meals served for the

⁶⁸Ibid., p. 45.

⁶⁹"Washington Conference," The Free Methodist, Vol. 80 No. 35 (August 10, 1947) 11.

duration of the camp.

A total of 114 full members had been gained during the 1947-48 conference year. For the second year in a row the average Sunday School attendance increased by 500.

This fifty-third Annual Conference closed with the following goals set. (1) To engage in an evangelistic outreach in the territory of Alaska. (2) To organize ten new Societies by the Conference of 1950. (3) To have an average of 5,000 in Sunday School by 1950.⁷⁰

In the five year period from 1946-1950 we note an increase in membership of 336; 128 of these being in the 1947-48 conference year. In the same period, (1947-50) the average Sunday School attendance increasing by 1,146. The greatest increase in Sunday School attendance during this five year period came in the same year which saw the greatest increase in membership (1947-48).⁷¹

The fifty-fifth annual session of Conference in 1950 initiated a procedural change. The Conference Session was held prior to the camp-meeting for the first time in history.⁷²

An interesting statistic was given in the 1953 official records, which stated that there were 609 conversions in the Sunday Schools of the conference during the past year. It was further stated that 232

⁷⁰L. R. Cartwright, "Washington Conference," The Free Methodist, Vol. 81 No. 34 (August 24, 1948) 12-13.

⁷¹Minutes, 1946-1950.

⁷²L. R. Cartwright, "Washington Conference," The Free Methodist, Vol. 83 No. 34 (August 22, 1950) 13.

joined the church. The total net gain in membership for the year was 176.⁷³

The Conference goal of 5,000 average weekly Sunday School attendance set by the Annual Conference of 1948, to be reached by 1950, was actually reached in 1953, when an average attendance of 5,081 was recorded.⁷⁴

Sixty years of history. The sixtieth Annual Session of the Washington Conference was held in Burlington, July 26-30, 1955.

The most outstanding period of growth in the entire history of the Washington Conference to date, took place in the sixth decade. The full membership at the Golden Anniversary in 1945 was 2,231. Ten years later the corresponding figure stood at 3,185 (an increase of 42.5%). "This growth, it is believed, makes the Washington Conference the largest in full members of any conference in North America."⁷⁵

The Sunday School statistics are equally impressive. Eleven new Sunday Schools were added in the sixth decade. The average weekly Sunday School attendance at the end of the fifth decade was 2,984. At the end of the sixth decade that number was increased to 6,055.⁷⁶

New district received. A memorable occasion at the sixtieth

⁷³"Washington Conference," The Free Methodist, Vol. 86 No. 32 (August 11, 1953) 13.

⁷⁴Minutes, 1953, p. 58.

⁷⁵Minutes, 1955, p. 344.

⁷⁶Minutes, 1945, 1955.

Annual Conference was the reception of British Columbia District of the Alberta Conference into the Washington Conference. This transfer came at the request of the pastors and people of the British Columbia District of the Alberta Conference. The reason for the transfer was given as follows:

Because the pastors and people of the British Columbia District of the Alberta Conference have had to travel extreme distances in order to reach conference gatherings and since the travel conditions are easier to the Washington Conference, the leaders of that district more than a year ago requested permission from the Alberta Conference to transfer to the Washington Conference. . . .⁷⁷

This transfer brought into the Washington Conference three ministers, four societies, 104 full members (including 11 junior members), and fifty preparatory members. "It also added a further area to what is already the largest conference in North America by way of territory."⁷⁸

Five-year Evangelistic plan launched. A new plan of Evangelism was launched at the sixtieth Annual Conference as a means of continuing the splendid advance which had been experienced by the Conference in recent years. The essential theme of the plan was "Adult Evangelism" with "Reaching the Entire Family" as the principle strategy. The Conference set as a goal, a ten per-cent increase each year in church membership.⁷⁹

⁷⁷Minutes, 1955, p. 344.

⁷⁸Ibid.

⁷⁹Ibid.

Warm Beach Camp. In 1955 it became very apparent that there was a growing feeling among a large number of ministers and laymen of the Conference, that the needs of the Conference would be better served by a unified camping program.

A fresh review was taken of the fact that the conference had two campgrounds representing an investment of thousands of dollars that was only in use two weeks out of each year. These feelings were expressed in the following manner:

We feel that now the time has come to meet the need for a new, unified camp program. We have envisioned a year-round Bible conference grounds. There has been an ever increasing conviction among the ministers that this change should be made. The men of the Seattle-Tacoma District signed a petition requesting the Annual Conference to act upon this matter. Both the superintendents made an open appeal for the sale of both grounds, and the purchase and development of a new location.⁸⁰

On July 27, 1955, at the sixtieth Annual Conference, a committee was elected by the Conference consisting of an equal number of ministers and laymen from the various districts of the conference. The two superintendents, (B. T. Root and C. W. Burbank) were made ex-officio members of this committee. This committee was given authority to find a site, which, in their judgement, would best suit the program outlined at the Conference. This committee was further given authority to request the conference and district boards of trustees to sign necessary papers and to sell the present camp grounds.⁸¹

⁸⁰"Warm Beach to be New Camp Site," Washington Conference News, XII No. 4 (March-April 1956) 2.

⁸¹Ibid.

A diary of the committee's proceedings in subsequent weeks and months was given in the March-April, 1956 issue of the Washington Conference News, and the following entry was made for mid-December, 1955:

On one of the "wettest days of the year", according to B. T. Root, the committee surveyed the 131-acre Warm Beach farm. All agreed that it possessed some possibilities, but none seemed to be too deeply impressed. The committee, cold and wet, repaired to the home of C. W. Burbank, district superintendent, for hot cakes. The men dried out and discussed the weather. Within a week, each member of the committee began to express favorable opinions about Warm Beach, and it was felt another meeting should be called, so that the farm could be discussed again.⁸²

On January 6, 1956 a joint district meeting of the Seattle-Tacoma and Puget-Sound districts was held and the committee findings were revealed. Several sites were thoroughly discussed. "The people seemed 'warm toward Warm Beach', as one person described it. The committee met to ascertain the next step."⁸³

On January 31, 1956, the Conference Board of Trustees authorized its officers to sign the necessary papers for the purchase of the Warm Beach property. The final papers were signed by the officers of the Conference Board of Trustees on February 29, 1956.⁸⁴

The Master Plan for the new Warm Beach Camp was unfolded at a noon luncheon in Seattle, on February 12, 1957.⁸⁵ The first work was

⁸²Ibid.

⁸³Ibid.

⁸⁴Ibid.

⁸⁵"Flash," Washington Conference News, XIII No. 6 (February, 1957)
p. 1.

begun under Development Foreman, Elmer McDowell in February of 1957.⁸⁶

The building program of Warm Beach Camp has progressed from the date mentioned above to the present and is ranked as the leading camp and conference grounds in the entire denomination. It has also been said that the Warm Beach grounds are near the top of all such facilities on the entire West Coast. According to the 1968 Yearbook the value of the grounds is listed at \$1,087,300, with an indebtedness of only \$237,000.⁸⁷

Sunday Schools. In March and April of 1967 a record was set in the Conference. A spring enlargement campaign was held for two months in which the net gain over the previous year was 884. With thirty-seven schools reporting, only five schools showed a loss in average over the corresponding dates of the previous year. The total loss of those five amounted to only twenty.⁸⁸ A little different picture was shown as we looked at the over-all records for the entire conference year, however. The records of the complete year showed a more modest gain of 171 over the previous year's average; the corresponding figures were 6,120 in 1956 and 6,291 in 1957.⁸⁹

⁸⁶"Actual Work Will Begin at Warm Beach During this Month," Washington Conference News, XIII No. 6 (February 1957) 1.

⁸⁷Yearbook, 1968, p. 551.

⁸⁸"All-time Record Set in Sunday School Enlargement," Washington Conference News, XIII No. 9 (May, 1957) 4.

⁸⁹Minutes, 1956, 1957.

Centenary Year of Free Methodism. 1960 marked the one-hundredth anniversary of the Free Methodist Church and the sixty-fifth anniversary of the Washington Conference. This sixty-fifth annual session was held for the first time on the Warm Beach Grounds, July 26-29, 1960.

In the five year period since the sixtieth anniversary, five new churches had been added to the conference, bringing the total to fifty-seven. Total membership in the Conference had increased from 3,786 to 4,389. During the same period average attendance in the Sunday Schools of the conference increased from 6,055 to 6,930.⁹⁰

Warm Beach Manor. The following article appeared in the January, 1958 issue of the Washington Conference News:

Interest is growing in the possibility of the building of an old people's home at Warm Beach. According to Development Foreman Elmer McDowell, the thinking of the Warm Beach committee would be greatly helped by the statements from those definitely interested in such a home, and those willing to back such a project.

It would greatly help us to know of those who would apply for membership and live in the home if it were built. . . .⁹¹

The Annual Conference of 1958 saw the formation of a committee to investigate the possibility of a retirement home for the Washington Conference. The committee was ordered by the conference to "investigate the entire field of retirement needs including planning for those who would need to live in cottages, as well as for those who would need

⁹⁰Minutes, 1955, 1960.

⁹¹"Old People's Home Interest Asked," Washington Conference News, XIV No. 5 (January, 1958) 4.

rest home and hospital care services."⁹²

In September of 1962 a state of the work on the Warm Beach Manor project read as follows: "Progress toward a retirement home at Warm Beach is making headway. Plans are being formalized to proceed in this work."⁹³

After many hurdles with regard to finance, and securing government aid, construction was begun on the Warm Beach Manor retirement homes in the summer of 1966. The following statement related the official beginning of construction:

Sunday, July 24, witnessed the official ground-breaking ceremony for Warm Beach Manor, Pacific Northwest Conference's new retirement home, according to Elmer McDowell, administrator. . . .

Actually, the groundbreaking ceremony was a little late. . . . several weeks to be exact, for multiplied tons of earth had already been moved, foundations had been poured, and buildings were already taking shape. But all that just added proof that the project was really underway.⁹⁴

The summer of 1967 saw the first occupants move into the completed units at Warm Beach Manor.⁹⁵

The recently completed Warm Beach Manor Retirement Home is valued at \$1,075,000, with an indebtedness of \$775,000.⁹⁶

⁹²"Rest Home Plans Get 'Shot in the Arm'" Washington Conference News, XV No. 1 (September, 1958) 2.

⁹³"Warm Beach Manor," Washington Conference News, XLII No. 1 (September, 1962) 1.

⁹⁴"Warm Beach Manor Construction Progressing Nicely," Pacific Northwest Conference News, XVI No. 1 (August, 1966) 1.

⁹⁵Elmer McDowell, "An Open Letter" Pacific Northwest Conference News, XVI No. 11 (June-July, 1967) 4.

⁹⁶Yearbook, 1968, p. 551.

Conference name changed. It was the feeling that since the Conference boundaries extended outside the state of Washington into British Columbia and Alaska, that the name Washington Conference should be changed to Pacific Northwest Conference, thus more accurately representing the area served by the Conference. This action was taken and the name changed to Pacific Northwest Conference at the sixty-eighth Annual Session held at Warm Beach Conference Grounds, July 22-27, 1963.⁹⁷

New Conference Office. The spring of 1964 saw construction beginning on a new Conference office at 3120 Third Avenue West, in Seattle. The building was completed and ready for occupancy on June 1, 1964.⁹⁸

This new facility is the only one of its kind in the entire denomination. No other conference has a separate building housing the Conference Office.⁹⁹

The Conference office of the Pacific Northwest Conference is valued at \$40,000, with an indebtedness of \$19,000.¹⁰⁰

Seventy years of history. A glance at the records shows that the seventh decade surpassed any previous ten year period in total membership gains. In 1955 the total membership was listed at 3,786. In 1965

⁹⁷Yearbook, 1963, p. 306.

⁹⁸Personal interview of Mrs. Eleanor McMullen, Seattle, Washington, to the author, January 17, 1969.

⁹⁹Yearbook, 1968, p. 551.

¹⁰⁰Ibid.

the total membership had increased to 5,132. This shows an increase of 1,346 members.

Only two new Sunday Schools were added during the seventh decade. This corresponds to eleven during the previous ten year period (1945-1955). The average Sunday School attendance increased a total of 763 during the seventh decade of history. This increase is seventy-five per-cent less than the increase in average Sunday School attendance during the sixth decade.¹⁰¹

Concluding history. The final three years reveal some very interesting statistics. There has been an increase in total membership of 761, while the average weekly attendance at Sunday School has decreased by forty. The membership has increased from 5,132 to 5,803, and the Sunday School attendance has decreased from a total of 6,818 in 1965 to 6,778 in 1968.¹⁰²

The total membership figure listed above makes the Pacific Northwest Conference second in total membership of Free Methodist Conferences in the United States and Canada. Wabash Conference, located in Indiana is first with 5,864, surpassing the Pacific Northwest Conference by only sixty-one members.¹⁰³

¹⁰¹Minutes, 1945; 1955; Yearbook, 1965.

¹⁰²Yearbook, 1965, 1968.

¹⁰³Yearbook, 1968, p. 19.

CHAPTER IV

HISTORY OF THE LOCAL CHURCHES

A historical review of each local church now in existence in the Pacific Northwest Conference, was discussed in this chapter. A study of this nature gives an over-all view of just how the Conference has progressed in its seventy-three year history. Because of the scarcity and variety of information, the following historical reviews are varied as to content.

I. SEATTLE DISTRICT

Seattle, Ballard. The Ballard Free Methodist Church resulted from a revival conducted in an old store front in the late summer of 1903. The Evangelist conducting this revival was Rev. Church, the grandfather of Joseph L. Davis.

Rev. R. M. Reid was the first pastor.

The church moved to a residence on Sixty-third Avenue West at a later date.

The first building was built on N. W. Seventy-third and Alonza in 1915, during the pastorate of B. H. Alberts. The church, at a later date, was raised and a basement put under.

A complete remodeling was begun in 1951, at which time the building was modernized and nearly doubled in size.

Forest C. Bush, who pastored the Ballard Church for fourteen years, makes the following statement:

The pastor has often rejoiced at the daring quality of the faith of the congregation. At one point in a most intensive building program they became convinced that they dare not become selfish in their interests and began setting aside each month a portion of their income for missions. To this day 20% of the total tithe dollar is automatically forwarded for the cause of missions.

Twice while they have been expanding their own facilities they have started a new church and generously assisted financially as well as by giving members. Even now, while they are in the heaviest financial program in the history of the church, thought is being given to the beginning of a third new church.¹

Active planning for the construction of a new sanctuary began on December 10, 1959. Construction began in the late summer of 1961. The congregation occupied the building on February 10, 1963, and a service of dedication was held on March 3, 1963.

A noteworthy article appeared in the Free Methodist, in August of 1963.

A gain of seventy-one members in one year is news in any holiness denomination. Pastor Forest Bush, Seattle Ballard F. M. Church, has received 83 members into his church this conference year - net gain, 71 (a year ago, 24). Total membership 305.

For years Ballard membership was between 25 and 40. I well remember discussions in our Conference Board relative to closing this church, asking members to join either Greenlake or First Church. Ballard started to make gains under the leadership of Willet Bowerman, who reported 76 members in 1950. Sunday School has grown in this period from an average of 108 to nearly 400. . . .²

Bothell, Washington. A Free Methodist Society was organized at Bothell in 1916, but they did not have a resident pastor until 1940. Rev. A. E. Warren asked to be assigned to Bothell in 1940 when he had

¹Forest C. Bush, "Ballard's Story", pp. 1-2. (Mimeographed.)

²Myron F. Boyd, "I Have Seen the Forward Movement," Free Methodist, August 6, 1963.

served as long as conference policy allowed him to be District Elder.

The Society had its first meetings in a new warehouse and soon afterward moved to the Knights of Pythias Hall, a rented facility over the Chase and Mohn Hardware store.

The first building was started in 1924, and dedicated in 1929, when Myron F. Boyd, now Bishop of the Free Methodist Church, was serving his first pastorate in this conference. At that time the entire indebtedness, believed to be about \$2,000, was underwritten by those in attendance at a Sunday afternoon meeting.

Sunday School attendance reached its all-time high in the late 1940's with an attendance of 210. Ezra Seymour was pastor and Fred Klein was Sunday School Superintendent at this time. With the aid of two buses, which held a capacity of forty-five passengers each, the Sunday School reached out into the Kirkland-Redmond area, as well as a vast area north and west of Bothell.³

Construction began on a new church in the spring of 1956. The church was opened for services on the Sunday before annual conference of the following year.⁴

Seattle, Burien. The first meeting of incorporation of the Burien Society was held in March of 1906, with the original papers being signed

³Personal correspondence of Fred Klein, Bothell, Washington, to the author, September 13, 1968.

⁴Personal interview of Rudy Brooks, Redmond, Washington, to the author, December 20, 1968.

by John C. Myers, William J. Myers, and J. M. Thomas.

The Burien Society, known initially as Sunnysdale, received its first pastoral appointment in April of 1908. Rev. R. E. Nichols was the appointed pastor, and the old Sunnysdale school was their place of worship. The original church was built at the present site some years later.

A new church was built and later dedicated in September of 1957, with Rev. Leon Hawley as pastor at the time of dedication. The old building was used for Sunday School annex and social activities for nearly ten years after the new church was completed. Additional Sunday School rooms were added to the newer structure during the 1966-67 conference year, and the old building demolished in the spring of 1967.⁵

Renton, Cascade Vista. On the morning of July 24, 1962, at Annual Conference, Superintendent Charles Kirkpatrick expressed the need for a Free Methodist Church in the Kent-Renton area. At that time, Martha Taylor of the Rainier Avenue Free Methodist Church, and Albert Winebrenner of the Burien Free Methodist Church, both residents of the Renton area, affirmed Superintendent Kirkpatrick's account. Thereupon, the Conference Board of Evangelism recommended that the Renton area be designated a conference project, encouraging the formation of a Society, and recommending that the Seattle District Churches provide

⁵Personal correspondence of Mrs. Henrietta Morasch and Mrs. Pansy Badger, Seattle, Washington, to the author, November 12, 1968.

financial assistance.

In July of 1962 prayer fellowship meetings began. These meetings were held weekly in the home of Albert Winebrenner. An organized canvassing of the area in the month of November, under the leadership of Rev. Carl H. Johnson, paved the way for the opening service on December 2, 1962.

The first services were held in the rented facilities of the Cascade Elementary School. There were 58 in Sunday School on that first Sunday in December. Rev. Wesley R. Nelson was appointed as the pastor, while he was completing his senior year at Seattle Pacific College.

On May 26, 1963, the Cascade Vista Society was formed with the following charter members: Louise Anderson, Robert Anderson, Feena Busch, Joseph Busch, Merv Jones, Diane Jones, Leona Nelson (formerly Leona Spurling), Blanche Puckett, Clifford Puckett, Dolly Pugh, Cecalia Roth, Dana Roth, Mary Louise Taylor, Emery Taylor, Albert Taylor, Martha Taylor, Albert Winebrenner and Edna Winebrenner.

The purchase of the present four acre site for fourteen thousand dollars was approved on August 8, 1963.

The Cascade Vista Church was incorporated on October 11, 1963. The pressing need for their own church building moved the Society to engage the architectural firm of Beckwith and Spangler Associates in the fall of 1964. Howard Rand was employed as building contractor.

A ground breaking ceremony was held on February 14, 1965, with Superintendent Watkins, the pastor, (Rev. Nelson), Albert Taylor,

Martha Taylor, Howard Rand and Leon Spangler turning the ground at the ceremony. Construction of the building began in early March of 1965.

Although the building was still far from finished, the first services were held in the largest room of the educational wing on September 12, 1965. On October 3rd, three weeks later, the worshipers gathered for the first time in the present sanctuary.

On August 6, 1967, another ground breaking ceremony took place for a dual purpose Educational Annex. This unit provided for an additional thirteen classrooms.

Rev. Wayne L. Bouck was pastor during this second building program, and made the following statement: "I believe we are the first Free Methodist church in history to undertake a second major building program in less than two years. It is amazing, when one considers our infancy as a pioneer church in this area."⁶

Seattle, Delridge. The Delridge church had its beginning in 1944. It was part of Highland Park-Delridge Circuit until 1950.

The first pastor was G. E. Smiley.

The date of the first building is not available. In the past year, an annex was added which gave additional Sunday School space and a fellowship hall.⁷

⁶Personal correspondence of Rev. Wayne L. Bouck, Renton, Washington, to the author, November 12, 1967.

⁷Personal correspondence of Mr. David Vander Does, Seattle, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 23, 1968.

Seattle, Eastside. The Eastside Society was begun in May of 1957 under the able leadership of Rev. Raymond Finkbeiner and some laymen of the Seattle District. A home was used as the place of worship in the early organizational days.

Construction of the church began one month later in June of 1957. The new building was officially opened in February of 1958.

Architectural drawings are completed which will lead to a major building program in the near future. The plans are, for a new Christian Education unit which will be used as a "Day Care" unit. A new sanctuary is also in the plans for the near future.⁸

Seattle First. The original First Church in Seattle was begun in the downtown area of Seattle on Pine Street in 1880. The church at its present location was organized in 1890. Rev. C. E. McReynolds served as the first pastor. The Society met in various homes and places of business in the early years. For some time the group met in the chapel of Alexander Hall on the Campus of Seattle Pacific College.

The original sanctuary was built on the corner of Third West and Dravus Streets in 1904, at which time Rev. W. W. Loomis was pastor. The church at this time was known as Second Church and the one downtown was designated as First Church. Several years later the downtown church was discontinued and its membership transferred to the College church, and to the Greenlake church.

⁸ Personal correspondence of Rev. Robert McDowell, Bellevue, Washington, to the author, January 4, 1968.

On January 14, 1924, the College Church changed its name from Second Church to Seattle First Church, with Rev. R. H. Warren as the pastor.

On May 1, 1949, a Youth Center was completed and ready for use. With financial arrangements nearly completed on this building, plans were begun immediately for a new sanctuary.

On April 28, 1957 those plans were fully realized and a new sanctuary with expanded Sunday School facilities was dedicated.

First Church has the distinction of having four of its pastors eventually become Bishops in the Free Methodist Church.⁹

Seattle First Church is also first among all Free Methodist Churches on the North American Continent in total membership (875).¹⁰

Seattle, Highland Park. Highland Park, originally Dumar, dates back to 1920 in its history. James R. Bishop was the original pastor and we have the story of the beginning of the church in his own words.

While pastor of the Sunnysdale Free Methodist Church I scouted around the surrounding area for a place in which to open a work. At last after riding many miles on my bicycle I found the ideal community for such a project. . . .

There was not a Sunday School nor a church in the place. After calling from home to home I found that there were a number of families who were interested in having a Sunday School. No building was available for gathering so we went among friends and secured sufficient funds to purchase an old tent which I believe was about

⁹Personal correspondence of Dr. Otto M. Miller, Seattle, Washington, to the author, September 9, 1968.

¹⁰Yearbook, Minutes of the Annual Conferences of the Free Methodist Church, (Winona Lake: The Free Methodist Publishing House, 1968), p. 331.

20 X 40 feet in size. This we pitched about a block west of the community dance hall. . . .

As winter came on it was necessary to do something to keep the Sunday School sheltered, so we shoveled dirt around the outside edges of our tent, installed a wood burning heating stove in the tent and proceeded. By the time we finished using it the tent was ready for a well-earned permanent retirement.¹¹

Sometime in 1921, funds were secured to put up what they called a "shell" of a building. Brother Stickney, a Free Methodist layman, owned a lumber mill three or four miles north of Bothell. Mr. Stickney donated the lumber and hauled it with a team of horses and a lumber wagon to the church location, a distance in excess of twenty-five miles.

After the building was sufficiently finished, a series of revival meetings was arranged with Rev. M. L. Schooley, as Evangelist. Rev. Bishop tells the following human interest story pertaining to the meetings:

A brother Wrenchy who had, I believe, been previously saved for a short time sought earnestly for the experience of entire sanctification. God came one night and met his heart need. His victorious shouts in that old shell of a church aroused the neighborhood. The police were called out to put a stop to the disturbance. I met them at the door and when asked who was in charge of the meetings referred them to Brother Schooley. He very calmly told them that this was the Lord's meeting and that God was in charge. I had to go the next day to the police station downtown and when I walked in to the desk was somewhat surprised to find a sanctified police sergeant (a brother Phelps who used to attend and testify at the King County Holiness Association all day meetings) in charge. When I told him why I was there he joined me in praising the Lord for what was being done out there in the community and encouraged me to keep up the good work assuring me that if I had to go to jail for it,

¹¹James R. Bishop, "The Beginning Days of the Highland Park Free Methodist Church," p. 1. (mimeographed).

it wouldn't be too bad an experience. I explained to him how the dance hall had blaring music going until the wee hours of the morning again and again but folks didn't object to that. We didn't hear anything further from the police and the meetings went on.¹²

The Dumar Church became the Highland Park Free Methodist Church in 1927.

Seattle, Inglemoor. Norman Overland, now missionary under the Free Methodist Missionary Board to Japan, was the first pastor of the work in Inglemoor. The first services of this Society were held in 1948, in a Community Club House.

Other laymen who had a part in the formation of the church at Inglemoor are listed as: Ida M. Scott, Nellie S. Tooley, Helen Gogne, Ellene King, Bonita Benny, Harvey Adams and Eugene Adams.

A short while after the group was organized, a small community dance hall was purchased and gradually renovated by adding a basement, and building an entrance way.

The Inglemoor Society is currently in a relocation program. A new site has been purchased approximately one mile south of the original church. The new building project is to begin in January of 1969.

The original church was sold in the summer of 1968 to the First Samoan Congregational Church of Seattle.¹³

¹² Ibid., pp. 1-2.

¹³ Personal correspondence of Rev. Edward C. Bush, Bothell, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 28, 1968.

Seattle, Lakeview. Lakeview is the fourth name change for this Free Methodist Society. It was originally known as Greenlake-May Creek, was later changed to Seattle Third Church, and again to Greenlake and more recently to Lakeview.

In 1893 a number of members of the old First Church in the city came to the bush and bog area around Greenlake. Travel being slow and tedious in those days, they felt the necessity of having a church close at hand. Prayer meetings were first started and then Sunday School and preaching services were held in the old school house. In 1894 a class of thirteen was organized into the Greenlake Free Methodist Church. These thirteen original members are listed as: Mr. and Mrs. J. Burrows, Mr. and Mrs. J. L. Langworthy, William Million, William Campbell, Mr. and Mrs. Thos. Rose, Mr. and Mrs. Joseph Warner, Mr. and Mrs. Isaac Zeek and Liza Fisher.

In 1896 the Society decided to build a church. The original site was valued at \$150, but was sold to the society for \$50.00.

Rev. C. H. Sage, pastor of the old First Church at the time, came out and did much of the work and supervised construction. The cost amounted to \$525.75.¹⁴

In successive years the original building was remodeled with some minor additions until the church relocated to their present new facilities on 15th N. E. in 1964.

¹⁴ News item in The Washington Conference News, date unknown.

Seattle, Lynnwood. November 15, 1959 is listed as the date of beginning of the Lynnwood Free Methodist Church. A group of young men from Seattle Pacific College are listed as the initial workers in starting a work in the Lynnwood area. Allan Thompson is regarded as the first pastor. Other students listed in this beginning effort are, Allen Marsh, Larry Henry, Dick Ralls and Wesley Nelson. Other names which appeared in the minutes at the same time were: Mr. and Mrs. Tom McGowan, Mr. and Mrs. Louis Smith, Mr. and Mrs. Clyde Coxson, Mr. and Mrs. Henry Froberg and Mr. and Mrs. Elwain McKeen.

During the next few months, Mr. and Mrs. Jake Wiebe and Miss Grace Westerman also joined the ranks.

The first meetings were held in a store front at 19820 Highway 99 in Lynnwood. They later moved to the Snohline YMCA and the Maplewood Club House for their meeting place.

A building project was begun under the leadership of George Delamarter who came as the pastor in 1961. The building was occupied in September of 1962.

An addition to the Sunday School facilities was started and partially occupied in 1968.¹⁵

Seattle, North City. The official organization of the North City Church took place at a Sunday evening rally on April 13, 1951. District

¹⁵ Personal correspondence of Mrs. George Delamarter, Stanwood, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, January 6, 1969.

Superintendent Lyle W. Northrup appointed Ernie Huston as supply pastor until Conference, at which time the church was officially recognized as another church in the Conference. The location of that first rally was in the reception room at King's Garden School.

Fifteen charter members made up the original organizational group. The first meetings were held at the King's Garden location and subsequently meetings were held in rented halls; these all proved unsatisfactory.

Mr. and Mrs. Virgil Scalf offered the use of their basement for Sunday School until a church could be built.

Property was purchased, and a groundbreaking service was held in the fall of 1952. Rev. Ernest Huston, the organizing pastor, led the church through the building of the initial unit which was occupied in July of 1954. The sanctuary was dedicated in special services on April 21, 1957.

An additional educational unit was completed in 1960 which provided much needed space for a rapidly growing church.¹⁶

The author attended this church for two years while in Seattle Pacific College, and frequently heard it referred to as the "carpet-poor" church. John Stevens, a prominent layman in the church, is a carpet salesman.

¹⁶Personal correspondence of Rev. L. D. Gordon, Seattle, Washington, to the author, November 21, 1967.

Seattle, Rainier Avenue. Early in 1904, a Society was formed which met in the home of F. L. DeLong. November 4, 1904 marks the date of the first church building. This church was for many years known as the Hillman City Free Methodist Church, located in Southeast Seattle.

Rev. E. L. Smith served as the first pastor, with some of the following as charter members: J. W. Grubb, Sara Grubb, F. L. DeLong, Pearl DeLong, George Grubb, Effie Grubb, and Tom Duffey.

When the original building was dedicated, Rev. Alexander Beers preached the dedication sermon.

Additional building and rebuilding projects were undertaken in 1943 and 1949. The most recent addition is a new Christian Education Unit completed in the summer of 1968.

The Rainier Avenue church experienced an outstanding period of revival from 1943 through 1956. It has been a Missionary Church in many respects. It has mothered two new Free Methodist churches, namely, Eastside, and Cascade Vista.

The missionary enterprise has further prospered in that at least five missionaries have gone out to foreign fields from the Rainier Avenue Free Methodist Church.¹⁷

¹⁷ Personal correspondence of Rev. Walker N. Jordon, Seattle, Washington, to the author, September 9, 1968.

II. YAKIMA DISTRICT

Ellensburg, Washington. According to official records, a Free Methodist Society was formed in Ellensburg in 1891 as a part of the Oregon and Washington Territory Conference.

Alice C. Philips is listed as being the first pastor.

The Society became a part of the Columbia River Conference in 1896 when the division of the Oregon and Washington Conference took place. It became a part of the Washington Conference in 1901 when the Washington Conference was extended to include all of Washington west of the Columbia River, with the exception of Clark County.

Ellensburg was a Society within a Circuit for many of its early years. It was linked with other Societies in Packwood, Teanaway, Yakima, Cle Elum, Roslyn, Thorps and others.¹⁸

Grandview, Washington. The Grandview Free Methodist Society was first formed at the Bethany Schoolhouse, three miles northwest of Grandview in 1907.

The present enlarged church building was built on the corner of West Fourth Street and Avenue "D" under the ministry of Rev. C. I. Crook in 1908, and was dedicated by Bishop Walter Sellow.

The deed to the property (lots 1 & 2, block 40, City of Grandview) was made between Mr. F. H. Meiser, Albert B. Hoay, and Ellis Wallace,

¹⁸ Personal correspondence of Dr. C. Hoyt Watson, Seattle, Washington, to the author, December 20, 1968.

Vander Does is now ministering in our Pacific Northwest Conference at the Delridge Church. Dale Hays, also of the Grandview Church is preparing for missionary work at Western Evangelical Seminary.¹⁹

Richland, Washington. The beginnings of Free Methodism in Richland are a little uncertain as to exact dates. According to M. L. Root Jr., his father made a trip to Richland sometime during 1946, while pastoring at Buckley, with the intent of starting a church in the Tricities area.²⁰ Rev. Root put an advertisement in the paper for all Free Methodists to meet at a certain address on a certain date. Four families came, two of whom were the sons of Rev. Root Sr., and a Free Methodist Society was organized.

In 1948, M. L. Root Sr. was moved to Richland to pastor the church which was meeting in a school building.

In 1949, Marvin Ensign was sent to pastor the church.

Sometime in 1950, a Free Methodist couple living in Pasco by the name of Smith, organized a prayer meeting in their home. Later, after several people were saved, they rented a building and had a revival meeting. Fourteen members came out of this effort, and in 1951 the Conference sent James Spurling as pastor to Pasco.²²

¹⁹Personal correspondence of Mr. Donald Fortune, Grandview, Washington, to the author, December 8, 1967.

²⁰Personal interview of M. L. Root Jr., Olympia, Washington, to the author, December 9, 1968.

²¹Personal interview of Ron Ensign, Sumner, Washington, to the author, January 8, 1968.

Under the leadership of Rev. Marvin Ensign, the Richland Society obtained property from the city on a 100 year lease at \$1.00 a year. A church was built the following year, which served as a joint project for both Pasco and Richland.

A fine four bedroom parsonage was constructed in 1956, while Rev. Edward Smiley was pastor.²²

Sunnyside, Washington. In the spring of 1903, a Free Methodist Society was organized in the community of Sunnyside. An Episcopal church was used as the place of meeting until the first building was completed on December 22, of that same year.

The minister who was responsible for organizing this Society was Rev. B. F. Smalley, but the first appointed pastor was Rev. S. P. Westfield in 1903.

Additional auditorium space and some classrooms were added to the building in 1916.

With the need for added space, the church was raised and a basement dug where additional classrooms were added in 1946-47.

An interesting story is related by one of the present members of the Sunnyside Society.

I remember hearing Carrie Neely tell of one time when they had worked all week papering the church. Sunday morning, when the church got warmed up, and the paste dried, the ceiling paper began

²²Personal correspondence of Rev. John Cross, Richland, Washington, to the author, September 25, 1968.

to fall during the service, and the congregation had to be dismissed. I believe sister Neely was a charter member.²³

Yakima, Washington. On August 10, 1909, a Free Methodist Society was organized in North Yakima. Rev. B. H. Alberts was the district elder, who, in all probability, had charge of this organizational meeting. Some of the charter members were, W. B. Havens, J. A. Spencer and Fremont Dooley. According to the records, Mr. Havens was the first Class Leader and local preacher, Mr. Spencer, the first secretary and Mr. Dooley the first treasurer of the Society.

The first Society meeting was held in the Menonite Hall, on November 20, 1909, with Rev. B. H. Alberts presiding. There was a total of seven voting members at this initial Society meeting.

The Society registered a vote of approval to purchase property, and build a new church on February 4, 1910. Rev. J. A. Spencer was appointed as the first pastor shortly after the decision to build was made. In the minutes of the following Society meeting, on March 10, 1910, Rev. Spencer is listed as pastor "incharge." At this meeting Jemima Alguire was elected as the first delegate to Annual Conference. Also recorded in this meeting is the election of Brother Erb as the Sunday School Superintendent.

Recorded in the minutes of the May 27, 1910 Society meeting is the purchase of two lots, 1118 and 1120 McKinley Avenue, at the cost of \$750. A down-payment of \$150 with \$200 annually for the next three

²³Personal correspondence of Rev. Truman Bauer, Sunnyside, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 25, 1968.

years at 8% interest were the terms of the contract. At this time a building committee was organized with G. R. Stamp, Fremont Dooley, Jemima Alguire and the pastor forming the committee.

By the July 17, 1910 Society meeting, the first church seems to have been built.

On March 10, 1913, a motion was made to erect a new church on the corner lot (1120 McKinley) to enable the society to entertain Annual Conference.

This second building project was begun in the early part of November, 1913, and completed by May of 1914. During the building of this larger facility, the original church was converted into a parsonage which was used until November 1, 1968 as such. On that date Rev. Raymond Goheen and his family moved into a newly purchased parsonage some distance away from the church.

The next major church building program was undertaken during the ministry of C. W. Burbank who pastored the church from 1946 until 1951. During this period the present physical building was completed. The old parsonage was moved one lot to 1116 McKinley, the old church renovated and a new sanctuary built on the lot the parsonage had vacated.

The Yakima church reached its highest membership peak in 1952 with a total of 193 members. The present membership is recorded at 183.²⁴

²⁴Personal correspondence of Rev. Raymond Goheen, Yakima, Washington, to the author, November 22, 1968.

III. CAPITOL DISTRICT

Auburn, Washington. The beginnings of the Auburn Free Methodist Church date back to 1911. The Petengill home was the meeting place for the Society in those early days. The Pettengills, along with Rev. F. H. Church and Rev. F. L. DeLong were responsible for getting the work started. According to the Conference Minutes the first appointed pastor did not come until the Conference of 1914, in the person of Alva Crackel. In 1915, the Auburn work is listed as part of the Orting, Puyallup Circuit, with W. A. Cumings as pastor.

The first building was constructed in 1916, and the Conference appointed B. H. Alberts as supply pastor.

In 1945 a basement was added to the original church.

A new Sunday School unit was built in 1955 under the leadership of Allen Nelson.

A new sanctuary was built and completed in 1959 while Lawrence Cartwright was pastor.

The latest addition is a new Christian Education Unit, completed in 1965.²⁵

Bremerton, Washington. October 15, 1919, is marked as the beginning date for the Free Methodists in Bremerton. O. L. King is listed as the first appointed pastor but according to the records he did not

²⁵Personal correspondence of Mrs. Marvalene Coons, Auburn, Washington, to the author, November 22, 1967.

live in Bremerton, but rather commuted from Seattle.²⁶

Charter members of the Bremerton Society are listed as: J. M. Sill, Hattie Sill, Mabel Sill, Harold Sill, C. F. Wachtman, Edith Wachtman, J. E. Thomas, Cora Thomas, Lizzy King, J. King, Louise P. King.

J. E. Thomas was elected as Secretary-treasurer and also Sunday School Superintendent. C. F. Wachtman was elected Class Leader.

According to the minutes of the local society, the first church was occupied in the summer of 1922. The minutes read: "The third session of the annual Circuit and Society meeting of the Bremerton Free Methodist Church was called to order at 12:10 p.m., June 4, 1922, with the Rev. L. Beckwith presiding." All meetings previous to this time were held in homes.

Ruth Capp, a present member of the church, recalled that an elderly man named Church, donated a considerable amount of money required to construct the first church. He made the donation on the condition that they would make living quarters in its basement, for him to use until his death. Mrs. Capp further related that Mr. W. W. Miliken and Rev. R. E. Nichols tore down an old building in downtown Bremerton and used the lumber to add onto the church or build a parsonage. A bill of sale for \$160 of a building to be torn down, dated November 13, 1936, in the book of minutes presumably pertains to this.

In January of 1944, during the pastorate of W. J. Bowerman, a fire partially destroyed the church on Callow Street. Feeling the need

²⁶Minutes, 1920, p. 23.

of expansion, it was decided to sell the Callow property and purchase the present site at 13th and Hewitt.²⁷

In 1957, a new four-bedroom parsonage was built at a cost of about \$13,000. The new parsonage contained rooms for recreation and for auxiliary meetings of the church.

A rather unique factor has been noticed in the study of the statistical records. The membership has increased while the Sunday School attendance has decreased.

Under the ministry of Harry Timm, now serving as an Army Chaplain in Korea, the membership reached its highest peak, and the Sunday School also began a slight upward climb.

Three missionaries have gone directly to the foreign missionary field from the Bremerton Church. Philip Capp, son of Mr. and Mrs. Leland Capp; Raymond Streutker, and Evelyn Rupert. Evelyn Rupert, though a transfer from the east, spent much of her life in the Bremerton church before going as a missionary to Africa.²⁸

Buckley, Washington. 1890 is the organizational date for Free Methodism in the community of Buckley.

Peter Huddle, a layman, donated the property and mortgaged his own home to provide the necessary finances to build the original

²⁷ Richard L. Baxter, "Story of the Bremerton Church," Washington Conference News (Everett, Wash. 1947) Vol. IV, No. 9. June 1947, p. 1.

²⁸ Personal correspondence of Lyle W. Northrup, Bremerton, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, December 2, 1968.

building. This building was completed in 1890.

There is no list of charter members but such names as: Peter Huddle, Mr. and Mrs. A. S. Dinsmore, Mr. Demmer, Ely Huddle, C. E. Bowler, A. S. Bowler, Mr. Alger, A. K. Anderson, Mr. Henderson, and Mr. Johnson were active from the very beginning.

A. N. West and W. W. Dexter are among the first ministers to give assistance to the work.

Rev. H. Van der Veen is listed as the first appointed pastor in 1890.

In 1937, a major change became necessary. The building was in need of repair and Sunday School rooms were a necessity. An addition was built on the north side of the church at this time. Rev. B. P. Cross, then pastor, and Mr. Willard Emery were largely responsible for the work in those depression days.²⁹

In 1955, when the parsonage was raised on jacks so that a foundation could be placed under it, some of the jacks gave way and a part of the house fell to the ground. Instead of repairing the damage, the remainder of the house was moved to a location behind the church and converted to Sunday School rooms.³⁰ Another house was purchased which served as the parsonage.

In October of 1968, the church received a donation of lumber.

²⁹ News item in the Buckley News-banner, June 25, 1953.

³⁰ Personal interview of Rev. Paul Leach, Enumclaw, Washington to the author, January 15, 1969.

This lumber donation is to be used in building a portable unit, (20' X 48') for additional Sunday School space. Plans are for this portable building to be moved to a new building site in the near future.

Centrallia, Washington. The Free Methodist Church of Centrallia was organized in the year 1897 by W. W. Dexter. Members reported at the first Conference in 1898 were: William Westley, Catherine Westley, Jane White, F. C. Wilkinson, Etta M. Wilkinson, V. A. Newell, Lydia Pierce, Teresa Martindale, William Delaney, Mary J. Delaney, A. J. Grimes, and Maggie Grimes.

E. H. Stayt was the first conference appointed pastor in 1898.

On June 1, 1898, the old Episcopal Church was purchased for \$150. \$100 was paid down and the balance in December of the same year. A lot was purchased and the church relocated in February, 1899. The church was dedicated Sunday, March 19, 1899. The Rev. Alexander Beers preached the dedicatory sermon and offered the prayer of dedication.

Rev. M. C. Miller led the members in building a new parsonage around 1940.

In the year 1932, a Sunday School contest took place between the Free Methodist Sunday School in Olympia and the Centrallia Sunday School. When the little church in Centrallia was packed to the limit with well over 200, the dream of a new and larger building began to take shape. Under the leadership of M. C. Miller the new building fund was started soon after the completion of the new parsonage. On September 4, 1947, the ground breaking ceremonies for the new church took place. Under

the guidance of L. W. Cartwright the new church was completed in 1948. The old church was sold to the Community College. On February 20, 1949, Bishop Fairbairn was present to officially dedicate the new building.³¹

Hoquiam, Washington. The first aggressive move to launch a Free Methodist work in Hoquiam is attributed to F. R. Dawson. The date of the founding is uncertain. Rev. J. O. Wiles was sent to be the first pastor. After some time the church was discontinued.³²

In 1941, two laymen, George Boner and Jess Neeley, purchased a house on Riverside Avenue at 15th Street. The house was remodeled and the congregation worshipped there for two years. Francis Pitcher was sent to pastor the church.

In the spring of 1943, advances were made to the Methodist church with intent of buying their building and property. After protracted negotiations the property was purchased for the sum of \$5,500.

During the pastorate of Lyle W. Northrup, the church produced a local radio program, "Let the Lower Lights Be Burning," which went on the air every Sunday afternoon at 2:00 p.m.

The Hoquiam Society is now enjoying its new church facilities which were completed in 1966 under the ministry of Rev. Thomas Janes.³³

³¹Personal correspondence of Rev. Warner B. Keller, Centrailia, Washington, to the author, December 6, 1967.

³²Lyle W. Northrup, "Dedication of Harbor Free Methodist Church" Printed bulletin, p. 2. October 8, 1943.

³³Personal correspondence of Rev. Vincent Spencer and Mrs. Mildred Harless, Hoquiam, Washington, to the author, September 6, 1968.

Olympia, Washington. The history of the Olympia church dates back to September 5, 1912, when a Free Methodist Society was organized with the following charter members: D. J. Cone, Minnie Cone, Gertrude Wilson, Byron Ensign, Ida Ensign, Joseph Benson, Cicil Bolinger and Augusta Hall. Mrs. Cone is the only charter member still living and it was in her home where the first meetings were held.

A work had been started, prior to this time, in Yelm by Rev. M. E. Calicotte who was also the first pastor in Olympia. The work in Yelm merged with Olympia when a Society was formed in the latter city.

The first church building was constructed in 1912 and 1913 on the corner of Legion and Central. This building was later remodeled when Rev. S. E. Fosket was pastor from 1930-1934.

The present sanctuary on South Fairview was completed on October 1, 1956. An additional Christian Education Unit was built and added to the present church in 1964.³⁴

Port Angeles, Washington. In 1931, the Port Angeles Free Methodist Society was organized. A three week revival campaign sponsored by the Washington Conference Evangelistic Board was held, March 8-29, 1931. The meetings were held in the Masonic Temple. Rev. F. R. Dawson, District Elder, was in charge and M. C. Beskin was the Evangelist. The Lord wonderfully blessed the meetings.

On April 6, 1931, following the Crusade a class was organized with

³⁴Personal correspondence of E. W. Gibson, Olympia, Washington, to the author, October 1, 1968.

twenty-five charter members. Two charter members are still alive and active in the church as of the time of this writing.

Rev. O. N. Blair was appointed as supply pastor of the Society until Annual Conference. At the 1931 session of conference J. E. Bradley was appointed as pastor.

Meetings were held in a rented hall until December of 1933, at which time the Society moved into its new church. The construction of the church proved to be a real community project. Friends of the community as well as the carpentry class from the local high school assisted in the building project.

A parsonage was purchased in March of 1957. In June of 1963, the original parsonage was sold and a new one purchased at the present location.³⁵

Sumner, Washington. The work in Sumner dates back to 1943 when a Society was organized in Sumner as a part of the Orting-Sumner Circuit. The Conference appointed the first pastor at the 1944 Conference in the person of Rev. M. C. Miller.

The original, and present building was purchased from the Methodist Church.

A parsonage was built during the ministry of M. C. Miller.

A new parsonage was purchased and occupied on October 1, 1968,

³⁵Personal correspondence of Rev. Jack Lambert, Port Angeles, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 11, 1968.

by the present pastor, Rev. Ronald Ensign.

The former parsonage is being used as a Sunday School annex.³⁶

Tacoma, First Church. The First Free Methodist Church of Tacoma was organized in 1889 with twenty-five charter members. The only other churches in what is now the Pacific Northwest Conference were Seattle Pine Street, Snohomish, Blain, and Mount Vernon, organized in that order. Tacoma First became the fifth Society in the Conference.

Rev. J. W. Carter served as the first pastor and was instrumental in the erection of the first building at South Eleventh and Cushman. This property was later lost because of a defective title. Worship services were then conducted in a hall on Tacoma Avenue.

In 1904, during the pastorate of Rev. A. N. West, a church was erected on "I" Street.

Under the leadership of pastor Royal S. Nelson the "M" Street property was acquired in 1947. This was the church home until the present building was completed in August of 1958.

The erection of the present building began in August of 1957 and was occupied on August 14, 1958.

During the first seventy years of history of the Tacoma First Church, the records show that thirteen men and women who attended the church for an extended time, during their younger years, have entered

³⁶Personal interview of Rev. Ronald Ensign, Sumner, Washington, to the author, January 17, 1969.

into the full-time ministry.³⁷

Tacoma, McKinley Park. Rev. J. F. Ashton, and members of the Tacoma First Church are credited with the beginning of the work in the McKinley Park district of Tacoma. Rev. Ashton and some of his members who lived in that part of town built the original McKinley Park Church. The dimensions of the church were 30' X 40' and it was valued at \$1000, plus \$300 which was the price paid for the property.

The church was completed and the dedication sermon preached by Rev. R. H. Warren on November 5, 1922.³⁸

Names of some of the charter members include: Mr. and Mrs. T. A. Waldie, Mr. and Mrs. O. Lockren, Mr. and Mrs. L. B. Osborn, Mr. and Mrs. D. C. Gibson, Mrs. Viola McCafferty, Miss Blanch Osborn and Mr. Beeman.

A Conference Sunday School contest was held from October 4 through November 15, 1964 giving the pastor and Sunday School Superintendent from the winning church a flight to Alaska. The McKinley Park Church, with a seating capacity of 96, registered an all-time high attendance of 254 on one Sunday of the contest. The pastor, Rev. Marvin Ensign and superintendent Emory Harris won the trip to Alaska.

Plans began to take shape in 1965 for a new building. Property was purchased at 611 East 82nd Avenue and soon a new building

³⁷ Personal correspondence of Mrs. Queen J. Lobdell, Tacoma, Washington, to the author, September 16, 1968.

³⁸ News item in The Free Methodist, November 28, 1922, p. 3.

project was under way. Ground-breaking ceremonies took place on February 27, 1966. The new building was occupied in February of 1967, however it was not completed at this time.

The building was completed and dedicated on February 18, 1968.³⁹

³⁹Personal correspondence of Rev. Marvin Ensign and Mrs. Norma Almaas, Tacoma, Washington, to the author, January 20, 1969.

IV. BRITISH COLUMBIA INTERIOR DISTRICT

Grinrod, British Columbia. The Grinrod Society was a member of the Alberta Conference until 1955, at which time it was transferred to the Washington Conference. The church's beginning date is listed as 1943, with K. James as the initial pastor. Grinrod has also been linked with a Circuit for most of its history.⁴⁰

Kamloops, British Columbia. Rev. C. P. Stewart pioneered the work of Free Methodists in Kamloops in the year 1935. Charter members of the work are listed as: Mr. Ellis Hughes, and Mr. and Mrs. Charles Dierks.

A church was built in 1936 with a basement suite for the parsonage.

The church was remodeled in 1960.

A new three-bedroom parsonage was constructed in 1964.

The Sunday School is at its all-time high with a November, 1968 average of ninety-two. Church membership, Christian Youth Crusaders, and church attendance is also at its all-time high as of November of 1968.⁴¹

Kelowna, British Columbia. The Kelowna Society had its beginning in 1924, as a member of the Alberta Conference. It was transferred

⁴⁰Personal correspondence of Dr. C. Hoyt Watson, Seattle, Washington, to the author, December 20, 1968.

⁴¹Personal correspondence of Rev. J. E. Campbell, Kamloops, B. C., to Dr. C. Hoyt Watson, Seattle, Washington, November 29, 1968.

to the Washington Conference in 1955.

J. E. Smith was appointed as the first supply pastor to this Society in 1924.

Over the years the Kelowna Society has been linked with other Societies in the Interior British Columbia area. It was linked with Penticton from 1932-1937; with Okanogan Mission from 1938-1943, and in 1963 it was a part of the Winfield Circuit.⁴²

Summerland, British Columbia. The church in Summerland was begun in 1931 as a part of the Alberta Conference of the Free Methodist Church.

The first pastor is listed as J. M. Vines.⁴³

The Summerland church is not listed in the official records again until 1938. The church was evidently re-born out of a camp meeting in 1938. Layman Fletcher is listed as the first pastor, with Charles James, John Smith and Rev. Charles P. Stewart also assisting in getting the church started again.

The basement of the church was constructed in 1938 and used as a place of worship until the next year when Rev. C. P. Stewart was appointed as pastor at which time the church structure was built. No changes have been made in the church building to this date.⁴⁴

⁴²Personal correspondence of Dr. C. Hoyt Watson, Seattle, Washington, to the author, December 20, 1968.

⁴³Minutes, 1931, p. 65.

⁴⁴Personal correspondence of Rev. J. Wesley Stewart, Summerland, B. C., to Dr. C. Hoyt Watson, Seattle, Washington, November 18, 1968.

V. BRITISH COLUMBIA COAST DISTRICT

Courtenay, British Columbia. Rev. J. E. Campbell was instrumental in starting a Free Methodist work in Courtenay, on Vancouver Island. The work was begun in 1956.

Report has it that Sunday School classes were held on the beach in the early days of the work.

After some years property was purchased and an Educational Unit was constructed. The church is presently worshipping in this unit.⁴⁵

Fraserview, Vancouver, British Columbia. The Fraserview, (formerly Vancouver,) Free Methodist Church got its start under the leadership of William Rennie in 1914.

Rev. Rennie paid the rent for a hall in which the first services were held. This hall was later purchased by the Society when Rev. C. S. McKinley was pastor.

Later, when F. M. Wees was pastor the church sold its original property and bought a church from the Nazarenes located on 16th and Carolina Streets. A short time later the house next to the church was purchased and used as the parsonage.

The property mentioned above was sold in 1964 and the church re-located to East 56th and Kerr Streets. A new church was built under the pastoral leadership of Darold Boyd.

⁴⁵ Personal correspondence of Mrs. Shldon Carlson, Courtenay, B. C., to the author, October 2, 1968.

The cornerstone was laid at the dedication of the new church in 1966.⁴⁶

New Westminster, British Columbia. The roots of the New Westminster church go back to the early part of this century. Mr. and Mrs. E. K. Blewett established their home in New Westminster, and were instrumental in directing the interest of the Washington Conference to that city.

Following an evangelistic campaign conducted by Rev. T. H. Marsh, in August of 1908, a Society was organized with a charter membership of twelve. Property was secured and a chapel built. In 1910 this original building became the parsonage, and a suitable church was erected on the site where the present building now stands.

The original membership of twelve, grew to twenty-nine in 1910, and to seventy-three in 1926.

A more adequate parsonage was needed and purchased in 1948. Later the parsonage was moved to an adjoining lot and an Educational Unit erected. On completion, this unit served as a worship center during the period of demolition and re-building.

Construction of a new sanctuary was begun under the leadership of pastor C. P. Stewart. The building completed, a service of dedication was held on Sunday, November 25, 1956.⁴⁷

⁴⁶Personal correspondence of Mrs. Ida F. Millikan, Vancouver, B. C., to Dr. C. Hoyt Watson, Seattle, Washington, December 16, 1968.

⁴⁷Personal correspondence of Rev. G. W. Stevens, New Westminster, B. C., to the author, October 20, 1967.

Surrey, British Columbia. The Surrey, known originally as Forest Road, was begun as a mission work in 1947 by Rev. C. P. Stewart, then pastor of the New Westminster Church. Rev. Stewart and laymen from the New Westminster church built the original Forest Road Chapel.

Rev. Stewart continued to serve as the shepherd of this flock, while pastoring in New Westminster until 1956.

New property was acquired by the Society in December of 1965.

The original property and building were sold in September of 1968, and the Society is worshipping in the Cedar Hills elementary school at the present time.

Plans for a new building are completed and a building project is anticipated in the very near future.⁴⁸

Victoria, British Columbia. Free Methodism in Victoria dates back to 1941 when a small group, under the leadership of Mrs. Alice Simpson, held their first services in a hall on Fern Street. A short time later they moved to Douglas Street over a hardware store when Rev. Ben Smith was the pastor.

In 1945, two lots were purchased and a tent meeting was held with Rev. N. C. Beskin as Evangelist.

The present building was built on the location mentioned above under the pastoral leadership of Rev. Smith.

The building was begun in 1946, with the first services being

⁴⁸ Personal interview of Rev. Forest Bush, Seattle, Washington to the author, January 16, 1969.

held in the basement in 1948. Upon the completion of the building a dedication service was held, April 30, 1950.

Rev. Raymond Streutker came as pastor in 1948. A three room apartment was built in the basement of the church in which the pastor lived.

Pastor Streutker was instrumental in purchasing an old Army building which furnished ample material with which to build a parsonage. The lumber, in excess of that which was needed in the construction of the parsonage, was sold.

A young man by the name of Gordon McLean is well known in youth work, as well as Christian Radio. Gordon is a product of the Victoria Free Methodist Sunday School.⁴⁹

⁴⁹Personal correspondence of Rev. Ezra Seymour, Victoria, B. C., to Dr. C. Hoyt Watson, November, 1968.

VI. PUGET SOUND-ALASKA DISTRICT

Anacortes, Washington. The Rev. C. W. Burbank, while pastoring the Mount Vernon Church, some seventeen miles from Anacortes, started prayer meetings in the homes of his members living in and near Anacortes. These weekly prayer services continued for several years. The desire for a church in Anacortes continued to grow and began to take definite shape near the close of 1943. In early January of 1944, a building was rented and cleaned up for church purposes. The first regular Sunday service was held on January 16, 1944, with Rev. S. E. Fosket, then pastor at Mount Vernon, bringing the message. Thirty-one persons were present at this meeting.

A series of revival services was planned for the first to the nineteenth of March, with Rev. George Klein as Evangelist. On Sunday, the twelfth of March, the District Superintendent, Rev. F. J. Archer was present to officially organize the Society of seventeen members.

The hall in which the services were being held was inadequate and unsatisfactory, but it was the only one available. The same afternoon of the organizational meeting the subject of a building was presented. An offering of cash and subscriptions was taken which amounted to a little over one thousand dollars.

The Annual Conference of 1944 appointed Rev. J. F. Ashton as the first full time pastor.

Just a few weeks after the Society was organized, ten lots were purchased on the corner of Commercial and 22nd Streets for the low price

of \$500. Excavation for the new building began in September of that year.

The building was dedicated by Bishop L. R. Marston, on March 2, 1947.⁵⁰

Anchorage, Alaska. A Free Methodist work was first begun in Valdez, but was disbanded and re-organized in Anchorage in 1956.⁵¹

Rev. Howard S. Lower was the first pastor assigned to the work in Anchorage. Rev. Lower began a building project in 1957. This building was completed and used as a place of worship until it was sold in April of 1966.

A new parsonage-chapel was constructed in 1965 which is being used at the present time as temporary church facilities. Plans are for a new Sanctuary and Sunday School to be built in the very near future. When the new church is built, the present building will be remodeled into what was originally intended to be the parsonage.⁵²

Arlington, Washington. The first church to be built in Arlington was erected as a community church in the early 1890's. The church was located on Olympic Avenue next to Henry Murray's store. In 1892

⁵⁰Personal correspondence of Rev. Francis B. Bunger, Anacortes, Washington, to the author, November 21, 1967.

⁵¹Personal interview of Rev. Forest C. Bush, Seattle, Washington, to the author, December 20, 1968.

⁵²Personal correspondence of Mr. Glen Peterson, Anchorage, Alaska, to the author, November 14, 1967.

the Free Methodists began operating a Sunday School in the above mentioned church.⁵³

In 1894 Rev. C. S. McKinley came over from Snohomish and conducted a revival meeting in the Arlington church which was subsequently turned over to the Free Methodists and a Free Methodist Society was organized.

In 1921, during the pastorate of Rev. H. V. Haslam, the church property on Olympic Avenue was sold and another building purchased on the corner of Fifth and French Avenue. A short time later a new parsonage was built.

In 1943-44 the church was remodeled extensively and a half basement placed under the church.⁵⁴

The year 1960 saw the beginnings of a new building program; a building which was occupied in 1961.⁵⁵

Bellingham, Washington. 1904 marks the beginning date for Free Methodism in Bellingham.

Rev. S. W. Welty was the first assigned pastor to Bellingham.

The first building was not constructed until 1916 during which time the pastor was Rev. R. J. Milton.

Rev. L. W. Northrup came as pastor to Bellingham in 1933 and led

⁵³ News item in The Arlington Times, October 1964.

⁵⁴ "Through Fifty Years," Printed bulletin, May, 1944.

⁵⁵ Personal correspondence of Rev. Gerald Reed, Arlington, Washington, to the author, November 15, 1967.

in an extensive remodeling job. While Rev. Northrup was working on the church, a sliver entered one of his fingers and became infected. The infection spread through his entire body, and he eventually lost the finger. While in the hospital for ten days he memorized the entire book of Hebrews.

A parsonage was constructed in 1935; a building designed and built by Rev. Northrup.

During the pastorate of Rev. B. T. Root, a basement was dug and an apartment in the upstairs of the church was remodeled so it could be used for Sunday School space.

Work on an Educational Wing was begun during the term of Rev. S. E. Fosket in 1959. The existing basement was also deepened and other improvements made in the sanctuary.

In 1967 a grocery store-apartment next to the church was purchased and remodeled for Sunday School use.⁵⁶

Burlington, Washington. The first pastor sent to Burlington was Rev. O. F. DeFoe in 1912.⁵⁷

In a school house in the near-by community of Olympic Marsh, Free Methodism dates back to 1904.

The original building was constructed in 1912 under the ministry

⁵⁶Personal correspondence of Rev. Erle W. Worth, Bellingham, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 16, 1968.

⁵⁷Minutes, 1912, p. 12.

of Rev. DeFoe.

An annex was built under the ministry of Rev. B. P. Cross who pastored the church from 1946-51.

The church building was remodeled under the next pastor, Rev. Forrest Wiley.⁵⁸

Day Creek, Washington. Free Methodists living in the Day Creek Community asked the pastor of the Sedro Wolley Free Methodist Church to come and organize a Society in Day Creek which he did in 1938.

Howard Spurling, a local preacher at Sedro Wolley, was the first pastor of the work in Day Creek.

A few of the original members of the Society are listed as follows: Mr. and Mrs. E. Morgan, Martha Davies, Iva Morgan, Mr. and Mrs. William McKee, Mrs. Clint Morgan, Ole Gergum, Mr. and Mrs. Gronske.

The original property was donated to the Free Methodists by another holiness group. A Mr. Wilcox bought one acre of property and poured the foundation for the new building, then donated the property and foundation to a group of Free Methodists. A building in Clear Lake was razed and the lumber used to complete the building.

The pastor lived in a tiny apartment in the Sunday School class rooms until 1941, at which time a new parsonage was purchased.

In 1951, pastor Harold Klopfenstein led the Society in the

⁵⁸ Personal correspondence of Mr. Walter Anderson, Burlington, Washington, to the author, December 6, 1967.

construction of a recreation hall at the rear of the property.

A basement, restrooms, and three additional class rooms were added to the building in 1963.⁵⁹

Everett, Washington. Rev. E. H. Stayt, while pastoring in Snohomish, came to Everett in 1897 and started a Free Methodist work.

A church was built the following year in 1898 and was debt free by Conference, 1908. The Annual Session of Conference was held in the Everett church, April 22-25, 1908.

A \$30,000 project which included remodeling the church and adding a Sunday School Annex was completed in 1960.

Property has been purchased and the Everett Society expects to re-locate in the very near future.⁶⁰

Marysville, Washington. Marysville is the newest Society in the Pacific Northwest Conference of the Free Methodist Church.

Property was purchased on February 8, 1967 with the idea that a new work would be started as soon as possible.

Rev. Donald V. Atkinson was appointed the first pastor at the 1968 Session of Annual Conference.

Construction began on a parsonage shortly after Conference of

⁵⁹Personal correspondence of Rev. Howard Spurling, Day Creek, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 28, 1968.

⁶⁰Personal correspondence of Mr. G. W. Fosket, Everett, Washington, to the author, December 6, 1967.

1968 and was completed on November 1, 1968.

Week-day prayer meetings and more recently, Sunday services were held in homes until Sunday, January 12, 1969, when the first service was held in the basement of the new parsonage. The garage and recreation room in the basement are temporarily constructed into a chapel which will accomodate up to sixty people for services.

The attendance recorded for the first services in the new facilities were as follows: Sunday School, nineteen; morning worship, twenty-four, and a total of thirty were in attendance at the evening service.⁶¹

Maxwelton, Clinton, Washington. The Maxwelton Church, originally known as Whidby Island Circuit, was organized on July 12, 1908. The first meetings were held in the Island School House.

According to Official Board Minutes, a church building was completed in July of 1910.

James Eva was the first pastor in 1908. The church was for that first year a part of the Hillman-Whidby Island Circuit.

At the Annual Conference in April of 1909 it was made a separate Society and Rev. E. H. Harman was the appointed pastor.

Members of the first official board were as follows: G. W. Finch, P. H. Mackie, J. W. Grubb, George E. Grubb, Sarah E. Grubb and F. L. DeLong.

At an official board meeting on May 9, 1959, the Society voted

⁶¹Personal interview of Rev. Forest C. Bush, Seattle, Washington, to the author, January 16, 1969.

to remodel the church. The major part of this remodeling job was completed by 1964. Since that time new carpet and pews for the sanctuary have also been purchased.⁶²

Mount Vernon, Washington. The Mount Vernon Society formed as a part of the Oregon and Washington Territory Conference in 1889, with J. W. Bowerman as its first pastor.⁶³ The date of the first church building is not available.

An annex was built in 1933 while Rev. J. F. Ashton was serving as pastor.

The church was completely remodeled in 1937 under the pastoral leadership of Rev. C. W. Burbank.⁶⁴

Sedro Woolley, Washington. The Sedro Woolley Church was first organized on November 21, 1905 in the home of Mr. and Mrs. Lewis Kirby. Five charter members formed that organizational group.

Rev. S. P. Westfield was appointed as the first pastor.

During the early years the Sedro Woolley Society was a part of the Bethany, Olympic Marsh Circuit.

Mr. and Mrs. Kirby donated the property where the church is built

⁶²Personal correspondence of Rev. Eugene Stevenson, Clinton, Washington, to the author, November 22, 1967.

⁶³Minutes, 1889, p. 29.

⁶⁴Personal interview of Mr. Keith Burbank, Seattle, Washington, to the author, January 16, 1969.

and still stands.

The original church was remodeled and enlarged in 1938 under the ministry of Rev. E. B. Perry.

In 1948 the church was burned quite badly, and Rev. George Boner, then pastor, rebuilt the church and added more Sunday School rooms.

The grand-daughter of Mr. and Mrs. Kirby and her family are attending the Sedro Woolley Church at the present time.⁶⁵

Snohomish, Washington. The Society at Snohomish is the second oldest in the Conference. Its history dates back to 1886 when it is listed in the records as a part of the Seattle-Snohomish Circuit.

The first pastor was G. W. Coleman.

Meetings were originally held in homes with the date of the first church building about 1890.

The Society relocated and built a new church in 1956.⁶⁶

Warm Beach, Stanwood, Washington. A Free Methodist Society was organized in June of 1967 at Warm Beach.

The first public worship service was held on Sunday, August 6, 1967 in the Greenwood Grange Hall. Forty-five persons made up the total list of charter members.

The first Sunday's attendance was forty-three for Sunday School,

⁶⁵Personal correspondence of Rev. Evert S. Seymour, Sedro Woolley, Washington, to the author, December 11, 1967.

⁶⁶Personal correspondence of Rev. F. M. Shipley, Snohomish, Washington, to the author, November 17, 1967.

fifty for the morning worship service, and forty-five for the evening service.

Three acres of land were purchased for a building site in November of 1967.⁶⁷

A ground-breaking service was held on Sunday, July 28, 1968.

⁶⁷Personal correspondence of Rev. J. W. Kiser, Stanwood, Washington, to the author, November 11, 1967.

VII. WENATCHEE DISTRICT

Moses Lake, Washington. Under the leadership of Elwood Corulli, a Free Methodist work was begun in Moses Lake. The Society met in the Corulli home for some time, then moved to other rented halls in months to come. It is reported that one of these halls was next door to the tavern.

The date of the first church building is 1965. Two years later, in 1967, the Society purchased the former Evangelical United Brethren Church in which they are currently worshipping.⁶⁸

Omak, Washington. Rev. J. O. Wiles moved from Snohomish and began a Free Methodist work in Omak in 1944. The date of the first building is not known.

Under the pastoral guidance of Rev. Leslie Whitehead, who served the Omak Society from 1955-1958, plans were laid for a new building. These plans were realized and a new church constructed during the pastorate of Rev. Marvin Ensign (1959-61).⁶⁹

Oroville, Washington. Free Methodism had its beginnings in Oroville as part of the Oroville-Loomis Circuit in June of 1933.

Rev. F. R. Dawson came to the community as Evangelist for a camp-meeting in June of 1933. Five charter members were organized at the

⁶⁸Personal correspondence of Jack Delamarter, Moses Lake, Washington, to the author, October 23, 1968.

⁶⁹Personal interview of Mrs. Eleanor McMullen, Seattle, Washington, to the author, January 23, 1969.

close of the campmeeting which was held on the old fair grounds, (the site presently occupied by the state park).

Lloyd Jackson was assigned as the first pastor.

The first building was purchased in 1934. This building was formerly the Presbyterian church on the corner of Fir and Central Streets.

An abandoned school house was purchased in 1937 by pastor Evert Seymour, and the materials were used to construct a parsonage.

New property was purchased and a new church was partially constructed in 1957 when Bob Jones was pastor. The new church site was across the street and just one-half block north of the original site. The building project was completed in 1959, under the ministry of Robert McDowell.

The sanctuary and balcony have a capacity of 450 people, and the church with furnishings is valued at nearly \$200,000.

The influence, leadership and financial backing of a layman, Dr. Holmes is regarded as a top factor in the success of the church.⁷⁰

The local newspaper gave the following story pertaining to the dedication of the new church in September of 1959.

A sixty passenger DC-4 of Westair Transport has been chartered by the Free Methodist Church to bring friends from the Seattle area to the dedication service Sunday. The plane will leave Seattle, Boeing Field, at 1:30 p.m. and will arrive at Oroville Airport about 2:30 p.m. . . .

The DC-4 will be the largest plane ever to land on Oroville's field. However, after checking the length and condition of the

⁷⁰Personal correspondence of Rev. Harold Klopfenstein, Oroville, Washington, to Dr. C. Hoyt Watson, Seattle, Washington, November 26, 1968.

field, officials of Westair Transport gave assurance that the landing would be possible. . . .⁷¹

Quincy, Washington. The initial force for Free Methodism in Quincy is credited to Rev. Earl Magnuson. The year 1957 marks the start of the work there.

Construction of the first building was begun in April of 1957.

A new parsonage was built in 1962 under the ministry of Rev. Harold Klopfenstein.

A mortgage burning ceremony was held on November 1, 1967, marking the cancellation of the entire debt on the church building.⁷²

Tonasket, Washington. Rev. C. W. Burbank, while pastoring in Pine Creek, scheduled a four-week revival-meeting in Tonasket, with Rev. N. J. Lund of Seattle as Evangelist. At the close of the revival eighteen charter members were organized. One-third of an acre was purchased one block from the post office as a future building site.⁷³

Rev. Burbank, who was a logger by trade before becoming a minister, logged an area of timber, hauled the logs to the sawmill, and later used those same logs to build a church at Tonasket.⁷⁴

⁷¹News item in the Oroville Okanogan, September, 1959.

⁷²Personal correspondence of Rev. Forrest Wiley, Quincy, Washington, to the author, February 17, 1968.

⁷³C. W. Burbank, "Tonasket, Washington," The Free Methodist, Vol. 59 No. 26 (June 29, 1926) p. 5.

⁷⁴Personal interview of Rev. Forest Bush, Seattle, Washington, to the author, January 16, 1969.

Rev. Ronald Ensign was assigned to Tonasket as pastor in 1961. Under his ministry and leadership the church began a remodeling and building project in the spring of 1962. The sanctuary was remodeled and enlarged, and a new balcony was added. A basement was dug which provided additional Sunday School space as well as a social hall. A new wing was also built, which housed a conference room, church offices and a pastor's study as well as additional class rooms.

Dr. Myron F. Boyd, now bishop of the Free Methodist Church, dedicated the new facilities in February of 1964.⁷⁵

Wenatchee, Washington. The beginnings of the Wenatchee church date back to 1910 when two dedicated laymen, Mr. Ed McMullen and Mr. Harry Carriker, met and talked concerning the Christian life and found, to their delight, that each was a Free Methodist from the Eastern part of the United States. They immediately began cottage prayer meetings in their homes, and invited friends. The group soon became too large to meet in homes so they moved to a funeral home, and later to other rented halls.

Property was purchased from a Baptist group in 1912 on the corner of Mission and Peachey, where the present church now stands.

The Conference later supplied Miss Hattie Tolle and Mrs. M. S. Collins who assisted in the work until 1914 when Rev. C. S. McKinley

⁷⁵Personal interview of Mrs. Ronald Ensign, Sumner, Washington, to the author, January 23, 1969.

was appointed as the first pastor. During his ministry a parsonage was built.

The history of the Wenatchee Society owes a great deal of its heritage to the dedicated work of Harry and Dora Mickey who moved to Wenatchee in 1910. About a year later in a revival meeting held by Rev. B. C. Dewey, the Mickeys became very dedicated to God and to the Free Methodist Church.

The first major enlargement of the original building was made in 1926 under the ministry of E. H. Harmer. Eight years later, under the leadership of Rev. Myron F. Boyd, another major building program was begun to provide additional space needed for the growing society.

Another building project was undertaken and completed during the ministry of Rev. S. E. Fosket (1948-1953). The parsonage was also moved to a new location at this time.

In 1954 Rev. Donald Hamm came to Wenatchee and served as the pastor until 1962. Under his ministry several additional properties were obtained for parking and building sites, and a new Christian Education Unit was constructed. This new addition contained a large multi-purpose room, sixteen classrooms, restrooms, a kitchen and two offices. This new addition was dedicated on November 25, 1962 at a service commemorating the first fifty years of Free Methodism in Wenatchee.⁷⁶

⁷⁶ Personal correspondence of Rev. Burton T. Root, Wenatchee, Washington, to the author, November 10, 1967.

CHAPTER V

SUMMARY AND CONCLUSIONS

Free Methodism was begun in the territory of Washington when a layman and his wife, Mr. and Mrs. Hiram H. Pease, came to Seattle in June of 1873. Through the influence of Mr. Pease, the New York Conference began to show an interest in the Pacific Northwest. In 1876 the New York Conference named Rev. George Edwards as "Missionary to the Washington Territory." In 1880 Mr. Pease sent for another minister, Rev. John Glen, to come and assist in the work here in Washington. Mr. Pease paid his travel expense plus two years' salary. After the first year Rev. Glen reported to his conference in New York that there were twelve members in the Free Methodist Society in Seattle.

The Oregon and Washington Territory Conference was organized in Beaverton, Oregon, June 10, 1885. The Oregon and Washington Territory Conference existed for ten years and showed remarkable growth in the organizing of new Societies and Sunday Schools. In 1895 the Oregon and Washington Territory Conference was divided to form the Oregon, Columbia River and Washington Conferences.

The first session of the Washington Conference was held in the chapel at Seattle Seminary, April 9-12, 1896, with Superintendent G. W. Coleman presiding. Nine members of the Oregon and Washington Territory Conference transferred to become the charter members of the Washington Conference. Three more ministers were taken in on probation at the first Session of Conference making a total of twelve ministers

at the time the Washington Conference was organized. The lay membership totaled 237 at the organizational session of the Washington Conference.

The Conference has shown a gain in membership with each successive decade. The smallest gain was in the third decade (1916-1925), with a net gain of only 156 members being shown. Only one other decade showed a gain of less than 500, namely the fifth decade (1936-1945), with a gain in membership of 466. The first decade resulted in a gain of 594 members, and the fifth decade gained 606. The final two decades have been substantial indeed; 1,041 members were added to the Conference in the sixth decade (1946-1955); the seventh decade saw an even greater increase, with 1,261 members added. The growth experienced in the first three years of the eighth decade would indicate that an even higher increase than the previous decade would take place.

The influence of Seattle Pacific College must figure very heavily in the progress and success of the Pacific Northwest Conference.

The purchase of Warm Beach Camp has been a real force in uniting the Conference and its total program. The facilities at the camp are not surpassed by any Conference in the entire denomination.

At present there are fifty-six churches in the Pacific Northwest Conference. Many of these churches are new within the past ten years, others are planning toward new and enlarged facilities to be completed in the near future. In all, the Pacific Northwest Conference is endeavoring to meet the ever increasing demands of the future.

Conclusions.

1. It was observed that several of the stronger churches in the Conference had their beginning with the help of an established mother-church. It seems advisable that this method be used for further expansion where it is at all possible.

2. It was observed that Christian Education played a major roll in the growth and development of the Conference. Seattle Pacific College served as the primary influence in this area. It therefore seems advisable that a continued and more increasing alliance with Seattle Pacific College will be necessary to assure well qualified leadership for future decades in the Pacific Northwest Conference.

3. It was observed that many Societies were organized in the Conference before a building was constructed or purchased. These Societies were forced to move their place of meeting frequently because of inadequate facilities. More recently the parsonage-chapel plan has been used in the beginning of a new work. It seems advisable, therefore, that the parsonage-chapel plan enhances greatly the stability of a new Society and should be used where feasible.

4. It was observed, that since the purchase of Warm Beach Camp, much of the Conference program has revolved around the camp, which serves as a unifying force as the Conference advances. It is therefore concluded that maximum use of these facilities will greatly enhance the growth and outreach of the Conference.

Recommendations for further study.

1. A further investigation could be made into the total influence, both ministerial and laity, of Seattle Pacific College on the Local Society level.
2. Further investigate the influence of the Women's Missionary Society, Christian Youth Crusaders, Free Methodist Youth and Light and Life Men's Fellowship upon the growth of the Conference.
3. An investigation could be made into the correlation between the growth of the Sunday School and growth in Church membership.

APPENDIX

APPENDIX A

GENERAL CONFERENCE STATISTICS, 1866-1903

<u>Year</u>	<u>Number of Conferences</u>	<u>Total Delegates</u>	<u>Ministers</u>	<u>Laymen</u>
1866	4	18	9	9
1870	4	29	15	14
1874	6	36	18	18
1878	10	58	33	25
1882	15	70	38	32
1816	24	63	31	32
1890	28	76	39	37
1894	29	99	50	49
1898	34	112	56	56
1903	38	118	59	59 ¹

¹W. B. Olmstead, (ed.), General Conference Daily, Vol. V No. 2. (June 12, 1903), pp. 5-6.

APPENDIX B

STATISTICAL RECORDS OF MEMBERSHIP IN THE WASHINGTON DISTRICT AND THE OREGON AND WASHINGTON TERRITORY CONFERENCE; SUNDAY SCHOOL SCHOLARS IN WASHINGTON DISTRICT, 1885-1895

<u>Year</u>	<u>Oregon and Washington Territory Conference</u>	<u>Washington District</u>	<u>Sunday School Scholars</u>
1884-85	119	55	*
1885-86	139	70	65
1886-87	178	108	90
1887-88	203	105	95
1888-89	329	226	194
1889-90	344	198	147
1890-91	475	278	338
1891-92	654	329	502
1892-93	715	322	436
1893-94	862	440	563
1894-95	819	423	723 ¹

*Records not available

¹Minutes, 1885-1895.

APPENDIX C

OREGON AND WASHINGTON TERRITORY CONFERENCE RECORDS, 1885-1895

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>Superintendents of Washington District</u>
1	June 10, 1885	Beaverton, Oregon	E. P. Hart	J. Glen T. S. LaDue
2	June 9, 1886	Beaverton, Oregon	E. P. Hart	J. Glen T. S. LaDue
3	June 29, 1887	Dayton, Oregon	E. P. Hart	J. Glen I. F. Ward
4	June 28, 1888	Seattle, Washington	E. P. Hart	J. C. Scott I. F. Ward
5	July 25, 1889	Sunnyside, Oregon	E. P. Hart	J. C. Scott J. LaDue
6	June 25, 1890	Weston, Oregon	G. W. Coleman	J. C. Scott J. C. Norton
7	June 18, 1891	Seattle, Washington	B. T. Roberts	J. C. Scott J. C. Norton
8	April 6, 1892	Portland, Oregon	E. P. Hart	J. C. Scott J. C. Norton
9	May 3, 1893	Seattle, Washington	G. W. Coleman	C. E. McReynolds J. C. Scott
10	April 11, 1894	Portland, Oregon	W. T. Hogg	C. E. McReynolds J. C. Scott
11	April 3, 1895	Portland, Oregon	E. P. Hart	C. E. McReynolds J. C. Scott ¹

¹Minutes, 1885-1895.

APPENDIX D

STATISTICAL RECORDS OF CHURCH MEMBERSHIP AND SUNDAY SCHOLARS IN THE WASHINGTON CONFERENCE, 1896-1915

<u>Year</u>	<u>Membership</u>	<u>Scholars</u>
1895-96	237	384
1896-97	303	475
1897-98	357	454
1898-99	279	432
1899-00	338	564
1900-01	436	689
1901-02	524	808
1902-03	653	1020
1903-04	789	1054
1904-05	831	1095
1905-06	887	1149
1906-07	1063	1259
1907-08	953	1170
1908-09	945	1191
1909-10	1071	1099
1910-11	1060	1409
1911-12	1186	1643
1912-13	1265	1794
1913-14	1351	2366
1914-15	1456	2215 ¹

¹Minutes, 1896-1915.

APPENDIX E

WASHINGTON CONFERENCE RECORDS, 1896-1915

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>District Elders</u>
1	April 9, 1896	Seattle	G. W. Coleman	C. E. McReynolds
2	April 14, 1897	Seattle	B. R. Jones	A. H. Northington
3	April 13, 1898	Tacoma	E. P. Hart	E. L. Smith
4	April 12, 1899	Ross	E. P. Hart	C. E. McReynolds
5	April 11, 1900	Everett	G. W. Coleman	B. F. Smalley
6	April 3, 1901	Seattle	B. R. Jones	B. F. Smalley
7	April 23, 1902	Tacoma	B. R. Jones	B. F. Smalley
8	April 15, 1903	Seattle	E. P. Hart	C. E. McReynolds
9	April 20, 1904	Everett	W. T. Hogue	T. H. Marsh B. F. Smalley
10	April 26, 1905	Tacoma	E. P. Hart	T. H. Marsh B. F. Smalley
11	April 11, 1906	Seattle	E. P. Hart	T. H. Marsh J. Eva
12	May 2, 1907	Seattle	B. R. Jones	T. H. Marsh J. Eva
13	April 22, 1908	Everett	W. T. Hogue	C. E. McReynolds B. H. Alberts
14	April 14, 1909	Seattle	W. A. Sellow	C. E. McReynolds B. H. Alberts
15	April 13, 1910	Seattle	W. N. Coffee	J. D. Marsh B. H. Alberts
16	April 11, 1911	Seattle	W. Pearce	J. D. Marsh B. H. Alberts
17	April 16, 1912	Everett	W. T. Hogue	J. D. Marsh A. N. West
18	April 15, 1913	Seattle	W. A. Sellow	M. C. Clarke A. N. West
19	April 28, 1914	Yakima	B. R. Jones	M. C. Clarke A. N. West
20	April 20, 1915	Everett	W. Pearce	M. C. Clarke A. N. West A. E. Warren ¹

¹Minutes, 1896-1915.

APPENDIX F

STATISTICAL RECORDS OF CHURCH MEMBERSHIP AND SUNDAY SCHOOL

SCHOLARS IN THE WASHINGTON CONFERENCE, 1916-1945

<u>Year</u>	<u>Membership</u>	<u>Sunday School Scholars</u>
1915-16	1403	2029
1916-17	1403	1843
1917-18	1320	1917
1918-19	1381	1844
1919-20	1395	2068
1920-21	1488	2473
1921-22	1490	2595
1922-23	1439	2759
1923-24	1510	2891
1924-25	1559	3237
1925-26	1629	3151
1926-27	1664	3288
1927-28	1697	3025
1928-29	1696	3182
1929-30	1683	3172
1930-31	1827	3101
1931-32	1888	3282
1932-33	1955	3424
1933-34	2091	3454
1934-35	2165	3353
1935-36	2219	2539*
1936-37	2227	2517
1937-38	2307	2708
1938-39	2369	2866
1939-40	2378	2877
1940-41	2400	2713
1941-42	2428	2682
1942-43	2422	2682
1943-44	2573	2873 ¹
1944-45	2685	2984 ¹

*Beginning with 1936 the number of Sunday School Scholars listed represents average weekly attendance rather than number on the roll.

¹Minutes, 1916-1945.

APPENDIX G

WASHINGTON CONFERENCE RECORDS, 1916-1945

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>District Elders</u>
21	April 25, 1916	Seattle	W. T. Hogue	O. F. Defoe A. N. West T. H. Marsh
22	April 10, 1917	Seattle	W. A. Sellew	O. F. Defoe A. N. West T. H. Marsh
23	April 9, 1918	Sunnyside	W. A. Sellew	O. F. Defoe B. J. Vincent T. H. Marsh
24	April 16, 1919	Seattle	W. Pearce	A. N. West T. H. Marsh
25	April 21, 1920	Centraillia	D. S. Warner	A. N. West T. H. Marsh
26	April 20, 1921	Everett	W. A. Sellew	A. N. West W. H. Wilson
27	June 14, 1922	Seattle	W. H. Clark	T. H. Marsh R. F. Warren O. F. Defoe
28	May 30, 1923	Seattle	W. Pearce	A. E. Warren H. E. Kreider
29	June 4, 1924	Tacoma	D. S. Warner	A. E. Warren H. E. Kreider
30	May 27, 1925	New Westminster	W. A. Sellew	A. E. Warren H. E. Kreider
31	June 16, 1926	Seattle	D. S. Warner	A. E. Warren H. E. Kreider
32	May 18, 1927	Snohomish	W. Pearce	A. E. Warren A. N. West J. D. Lockard
33	June 13, 1928	Seattle	A. D. Zahniser	J. D. Lockard W. H. Wilson
34	June 10, 1929	Edmonds	G. W. Griffith	J. D. Lockard J. Timbers
35	June 9, 1930	Burlington	W. Pearce	F. R. Dawson
36	June 29, 1931	Burlington	B. N. Miner	F. R. Dawson
37	August 3, 1932	Burlington	A. D. Zahniser	F. R. Dawson
38	August 2, 1933	Burlington	W. Pearce	F. R. Dawson
39	August 8, 1934	Burlington	H. F. Johnson	F. R. Dawson
40	August 7, 1935	Burlington	A. D. Zahniser	E. P. Boyd

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>District Elders</u>
41	August 5, 1936	Burlington	R. H. Warren	E. P. Boyd
42	August 4, 1937	Burlington	W. Pearce	A. E. Warren
				G. T. Klein
43	August 8, 1938	Burlington	M. D. Ormston	A. E. Warren
				G. T. Klein
44	August 2, 1939	Burlington	L. R. Marston	A. E. Warren
				G. T. Klein
45	August 7, 1940	Burlington	H. F. Johnson	G. T. Klein
				C. W. Burbank
46	August 5, 1941	Burlington	B. N. Miner	C. W. Burbank
47	July 28, 1942	Burlington	M. D. Ormston	C. W. Burbank
				F. J. Archer
48	July 27, 1943	Burlington	L. R. Marston	C. W. Burbank*
				F. J. Archer
49	July 25, 1944	Burlington	C. V. Fairbairn	C. W. Burbank
				F. J. Archer
50	July 24, 1945	Burlington	F. J. Archer	C. W. Burbank ¹
				F. J. Archer ¹

*In 1943 the title of District Elder was changed to District Superintendent.

¹Minutes, 1916-1945.

APPENDIX H

STATISTICAL RECORDS OF CHURCH MEMBERSHIP AND AVERAGE SUNDAY SCHOOL ATTENDANCE IN THE WASHINGTON CONFERENCE, 1946-1968

<u>Year</u>	<u>Membership</u>	<u>Sunday School</u> <u>Average</u>
1945-46	2745	3203
1946-47	2780	3698
1947-48	2908	4176
1948-49	2998	4183
1949-50	3081	4349
1950-51	3144	4487
1951-52	3155	4606
1952-53	3331	5080
1953-54	3487	5355
1954-55	3786	6055
1955-56	3871	6120
1956-57	3924	6291
1957-58	4169	6560
1958-59	4376	6814
1959-60	4389	6930
1960-61	4506	6773
1961-62	4644	6716
1962-63*	4787	6727
1963-64	5025	6837
1964-65	5132	6818
1965-66	5316	6828
1966-67	5724	6748 ¹
1967-68	5803	6778 ¹

*Conference name changed to Pacific Northwest Conference.

¹Minutes, 1946-1968.

APPENDIX I

WASHINGTON CONFERENCE RECORDS, 1945-1968

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>District Superintendents</u>
51	August 6, 1946	Burlington	C. L. Howland	L. W. Northrup
52	August 5, 1947	Burlington	L. R. Marston	L. W. Northrup
53	August 3, 1948	Burlington	C. V. Fairbairn	L. W. Northrup B. T. Root
54	August 2, 1949	Burlington	J. P. Taylor	L. W. Northrup B. T. Root
55	July 26, 1950	Burlington	M. D. Ormston	L. W. Northrup B. T. Root
56	July 25, 1951	Burlington	L. R. Marston	L. W. Northrup B. T. Root
57	July 23, 1952	Burlington	C. V. Fairbairn	L. W. Northrup B. T. Root
58	July 22, 1953	Burlington	J. P. Taylor	L. W. Northrup B. T. Root
59	July 21, 1954	Burlington	B. S. Lamson	R. S. Nelson B. T. Root
60	July 26, 1955	Burlington	L. R. Marston	B. T. Root C. W. Burbank
61	July 24, 1956	Burlington	C. V. Fairbairn	C. D. Kirkpatrick C. W. Burbank
62	July 16, 1957	Burlington	J. P. Taylor	C. D. Kirkpatrick C. W. Burbank
63	July 15, 1958	Burlington	W. S. Kendall	C. D. Kirkpatrick C. W. Burbank
64	July 21, 1959	Burlington	L. R. Marston	C. D. Kirkpatrick C. W. Burbank
65	July 26, 1960	Warm Beach	C. V. Fairbairn	C. D. Kirkpatrick C. W. Burbank
66	July 25, 1961	Warm Beach	C. V. Fairbairn	C. D. Kirkpatrick C. W. Burbank
67	July 23, 1962	Seattle First Church	J. P. Taylor	C. D. Kirkpatrick C. W. Burbank
68	July 22, 1963	Warm Beach	J. P. Taylor	C. D. Kirkpatrick S. E. Fosket
69	July 27, 1964	Warm Beach	M. F. Boyd	E. S. Watkins F. C. Bush
70	August 3, 1965	Warm Beach	M. F. Boyd	E. S. Watkins F. C. Bush
71	July 25, 1966	Warm Beach	E. C. John	E. S. Watkins F. C. Bush

<u>Session</u>	<u>Date</u>	<u>Location</u>	<u>President</u>	<u>District Superintendent</u>
72	July 25, 1967	Warm Beach	E. C. John	E. S. Watkins F. C. Bush
73	July 26, 1968	Warm Beach	P. N. Ellis	E. S. Watkins F. C. Bush ¹

¹Minutes, 1946-1955; Yearbook, 1956-1968.

APPENDIX J

QUESTIONNAIRE TO PASTORS OF THE PACIFIC NORTHWEST CONFERENCE

4200 S. E. Jennings Avenue
Portland, Oregon 97222
September 25, 1967

Dear Pastor:

The following questionnaire is designed to obtain information about the history of your particular church which will be recorded with the histories of the other churches of the Pacific Northwest Conference. It should be completed by someone, or perhaps more than one, who is acquainted with the history of the church.

1. Name and location of the church
2. Year the church was started
3. Where was the church first started? (home, school etc.)
4. Date of first church building
5. Name of ministers and/or persons who started the work
6. Additions or dates of rebuilding
7. Relate any interesting events in the history of the church
8. Does the church have any written historical record? Yes____
No____ if so could it be made available?
9. Name of person or persons filling out this questionnaire

It may not be possible to answer all of these questions, but don't let that minimize the importance of what information you can give. Your prompt attention to this questionnaire will be greatly appreciated. May I thank you in advance for your assistance in compiling this information.

Sincerely,

Philip F. Brooks¹

¹Personal correspondence of the author to all pastors of the Pacific Northwest Conference, September 25, 1967.

APPENDIX K

LETTER SENT TO TWENTY-THREE CHURCHES WHO DID NOT

RESPOND TO THE FIRST QUESTIONNAIRE:

CONFERENCE HISTORICAL RECORDS COMMITTEE;

NOVEMBER 20, 1968

Greetings to you, dear brother Minister,

Our co-minister, Philip Brooks, pastor at Buckley needs help - Immediately! His need is for factual information concerning your church and its history. This information is also needed by our Conference Committee on Historical Records. So, this letter is presenting our joint needs.

Phil, as many of you know, is working feverishly, to complete his research studies necessary to complete his graduation thesis at Western Evangelical Seminary. His thesis subject is "The History of the Pacific Northwest Conference of the Free Methodist Church." Another Seminary student recently completed a similar thesis on "The History of the Oregon Conference." It has been bound in book form and is very attractive. Phil hopes to do the same for us.

But he cannot do it without the help of twenty-three pastors in this conference, who, because of a slip in the Postal Service or something else, failed to make reply to his previous requests for information.

The other day I found Brooks almost in despair. He said he was about to go ahead and write the thesis with the limited data he now has, even though it would mean leaving out twenty-three churches. I protested strongly!

It was then I suggested that I would be glad to work with him and make it a joint enterprise. Being also a member of the Conference Historical Committee he had a double reason for concurring.

As a result a new Questionnaire has been prepared. Two copies are being enclosed herewith; one, as a work sheet for your use, the other to be completed and mailed to me in the envelope also being enclosed. When received, I shall take off appropriate material and get the returns into Phil's hands as soon as possible, and for him to keep.

An effort has been put forth to make it easy to fill out the Form. Also, on a separate memo sheet it is hoped to give some further helpful suggestions.

Some pastors were moved at Conference time. Some who were thus moved found their predecessor failed last year to answer Phil's questionnaire. Now, if you are one such, please be charitable and do us the favor of answering.

Now as to the deadline. Time is a real factor. Therefore, if possible, fill out the Questionnaire and mail it back within three days! BUT WITHOUT FAIL ---BY SATURDAY, NOVEMBER 30, 1968.

A stamped self-addressed return envelope is enclosed for your convenience. As indicated above, return but one Form, keeping the second for yourself.

Yours with Sincere Thanks, and Warm Personal Regards,

C. Hoyt Watson¹

¹Personal correspondence of C. Hoyt Watson to twenty-three pastors of the Pacific Northwest Conference, November 20, 1968.

APPENDIX I

QUESTIONNAIRE ACCOMPANYING LETTER BY C. HOYT WATSON

TO TWENTY-THREE PASTORS;

NOVEMBER 20, 1968

1. CHURCH NAME _____ PASTOR'S NAME _____
2. PASTOR'S HOME ADDRESS _____
3. What year was this church started? _____ Who was the first pastor?
_____ Was it started: in a home? _____ in a school?
_____ House? _____ or other? _____ Who were the leader or lead-
ers in starting the work? _____
4. Give the actual, or approximate year the first church building was
constructed, or purchased? _____
5. If your church has changed its NAME and/or its LOCATION since its
beginning, please explain and give dates and former names and lo-
cations. _____

6. Information is needed concerning the various construction programs
over the years. Please note approximate dates of a new Sanctuary
or Educational Building or Parsonage, building additions, church
remodeling, etc. _____

7. Within your own memory certainly numerous things have happened and
by hearsay you may know about interesting events of previous years,
having to do with the church, which have historical value. Please
give brief word-pictures of several such happenings. Don't over-
look mentioning people. Also, special revivals, times of extra
growth, influence and success; then too, missionaries, ministers,
teachers, doctors and others who are from this church; likewise,
fires, storms, floods and the like. _____

8. Does your church have a written record, even though modest, of its history? If "yes", who has charge of it, and can it be made available? _____

Date _____ Signed by _____

A convenient return envelope - stamped and self-addressed
is enclosed.

*** REMEMBER DEADLINE FOR MAILING RETURN IS NOVEMBER 30 ***¹

¹Personal correspondence of Dr. C. Hoyt Watson to twenty-three pastors of the Pacific Northwest Conference, November 20, 1968.

APPENDIX M

CHURCHES NO LONGER ACTIVE IN THE PACIFIC NORTHWEST CONFERENCE OF THE FREE METHODIST CHURCH BECAUSE OF BEING CLOSED OR MERGED WITH ANOTHER CHURCH, 1885-1968

Aberdeen	Clinton	Linden
Albineta Schoolhouse	Clover Valley	Laurel Heights
Alder	Columbia Basin Project	Lincoln Creek
Alderton	Connie	Longview
Alki	Damon	Loomis
Almira	Douglas Island	Lyman
Ashford	Duvall	Lynden
Bainbridge Island	Edgewater	McMillan
Ballard Beach	Edmonds	Mabton
Barnaby	Elbe	Mara
Bay Center	Enderby	May Creek
Bellevue	Enterprise	Meiker
Bethany	Emmclaw	Mineral
Bethany II	Fair Haven	Mission
Bethel	Fawn	Monroe
Biggam	Fish Lake	Montesano
Big Lake	Foster	Morton
Blaine	Freemont	Mossy Rock
Boise Creek	Gambell	Mukilteo
Brewster	Getchell	National
Bridge Port	Ghost	Newaukum
British Columbia	Glade	Nordland
Mission	Gold Bar	North Enderby
Brookdale	Good Hope	North Yakima
Brocklehurst	Grandview Beach	Oak Lake
Butler	Granite Falls	Oak Schoolhouse
Cameron Schoolhouse	Green Valley	Oakville
Cariboo Mission	Haney Schoolhouse	Ocean Park
Carlton	Hartford	Okanagan Mission
Cashmere	Heffley Creek	Okanagan Valley
Cedar Valley	Hope	Olive Branch Mission
Center	Independence	Orting
Centerville	Inter-bay	Olympic Marsh
Central Park	Jefferson County	Olympic Peninsula
Chase	Kelley Schoolhouse	Orton
Chelan	Kelso	Osoyoss
Chemiville	Kennewick	Ostrander
Clear Lake	Lake Gap	Otter Creek
Clear Water	Lake Tapps	Outlook
Cle Elum	Latona	Oysterville

Parkland	Ross	Thorps
Packwood	Roslyn	Trinidad
Pasco	Rupert Chapel	Valdez
Peachland	Rutland	Valley Heights
Pendicton	Savona	Vancouver
Pine Creek	Schoolhouse	Vernon
Pleasant Valley	Sealand	Waneta
Port Ludlow	Seattle Japanese Mission	Whatcom
Port Orchard	Shelton	Wickershaw
Prairie	South Bend	Wilkeson
Prosser	Southern Alaska Mission	Wood Creek
Puyallup	South Park	Wood Lakes
Quilcene	South Vancouver	Woodland
Raymond	Stanwood	Yelm
Reecer	Sumas	Youngstown
Renton	Sunset Hill	Zillah ¹
Richmond Beach	Tarboo Valley	
Roe Lake	Teanaway	

¹Minutes, 1885-1968.

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