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A History of the Clark County Holiness Association Vancouver, Washington

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APPROVAL SHEET

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A HISTORY OF THE CLARK COUNTY HOLINESS ASSOCIATION
VANCOUVER, WASHINGTON

A Thesis
Presented to
the Faculty of the
Western Evangelical Seminary

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

by
Leonard Eugene Weinert

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CHAPTER I

INTRODUCTION

The history of the Clark County Holiness Association, cannot be adequately understood without first tracing the events connected with the early beginnings of this historic county. Thus, a considerable amount of attention is given to these beginnings which are related to the discovery and settlement of Fort Vancouver.

I. THE PURPOSE

Statement of the purpose. The purpose of this study is (1) to examine the foundation upon which the Association has been built; (2) to trace the progress of the Association; (3) to note the influences of the denominations which cooperated in the Association; and (4) to put in readable form the records and proceedings of the Association for future historical reference.

II. THE PROCEDURE

The method of procedure. The procedure has been that which is characteristic of historical research. A careful search for information to discover facts relating to the history of the Association has been made by the author. Sections of this paper are devoted to the organization, work, progress, and influence of this

religious organization.

The recognized limitations. While much history has been made in this area, very little has been recorded. The primary sources for the paper are, the original constitution and the minutes of the Association. Secondary sources are limited. The writer is indebted to two individuals who have unpublished thesis on file at the Vancouver Public Library. They are Mary DeSales McLellen's, "Vancouver, Washington, 1846 to 1874 With an Introduction Covering the Hudson's Bay Period." and James D. Miller's, "Some Factors Affecting the Growth of Vancouver, Washington." To our knowledge no one has undertaken to write the history of the Clark County Holiness Association to this date.

III. THE PIONEER EFFORTS

Discovery and settlement. The site of the present city of Vancouver, Washington, was discovered by Lieutenant Robert Broughton, October 26, 1792.¹ Lieutenant Broughton was a member of an exploring expedition of the British Navy, under the command of Captain George Vancouver, after

¹ James D. Miller, "Some Factors Affecting the Growth of Vancouver Washington," (unpublished Master's thesis, State College of Washington, Pullman, Washington, 1936), p. 1.

whom Fort Vancouver was named.

The first settlement at Vancouver was made in 1825.² It became the first permanent white settlement north of the Columbia river. Dr. John McLoughlin, was named "chief factor" of the Columbia Department of the Hudson's Bay Company. Fort Vancouver became, actually if not in name the capital of the Oregon Country.³

The establishment, consisted of an inclosure by stockade, thirty-seven rods long and eighteen wide, that faced south. About one hundred persons were employed at the place, and some three hundred Indians lived in the immediate vicinity.⁴

The first ten years of the settlement were marked with rapid progress. A sawmill and a gristmill were built in 1827-1828. Farming proved to be very successful.

The missionary epoch. The Hudson Bay Company officials were primarily interested in fur trade and the extension of the British Commonwealth. It was not long after the establishment of Fort Vancouver that American emigrants began exploring and seeking to claim the vast Oregon Country for the United States.

² Miller, loc. cit.

³ Lancaster Pollard, A History of the State of Washington (Portland, Oregon: Binford and Mort, 1941), p. 57.

⁴ B. F. Alley and J. P. Mumro-Fraser, History of Clark County Washington Territory (Portland, Oregon: the Washington Publishing Company, 1885), p. 64.

As the first settlers came west it was only natural that the trails should lead to Fort Vancouver.⁵ Among these early arrivals were the missionaries.

The Methodist Church was the first actually to establish a mission among the Indians of the Northwest. Jason Lee was the head of the first group sent out. With him were his nephew, Daniel Lee, and three laymen, Cyrus Shepard, P. L. Edwards, and C. M. Walker... The party went first to Fort Vancouver, and there Dr. McLoughlin advised them to establish their mission south of the Columbia instead of among the Flatheads. They chose a site on the Willamette River about sixty miles from its mouth, near what is now Salem, Oregon... During their first winter (1834-1835) the missionaries did not do much for the Indians. They spent most of the time putting up buildings and fences and getting ready to plant crops in the spring. Dr. McLoughlin furnished them with seeds for their crops and with cattle to start herds.⁶

While it seems that Dr. McLoughlin was hospitable and helpful to the American emigrants yet some historians agree that he wanted them to settle south of the Columbia River. It appears that his plan was to make the river a boundary line.

According to Methodist Church records, the first sermon preached west of the Blue Mountains was delivered by Rev. Jason Lee at Fort Vancouver on September 28,

⁵ George W. Fuller, A History of the Pacific Northwest (New York: Alford A. Knopf, 1938), p. 126.

⁶ Harold E. Barto and Catharine Bullard, History of the State of Washington (Boston: D. C. Heath Company, 1947), p. 62.

1834.⁷ His congregation consisted of Englishmen, Canadians, Scotchmen, Frenchmen, Americans, and Indians.⁸ On December 14, 1834, the Rev. Jason Lee visited Vancouver for the second time and baptized four adults and seventeen children, these being the first baptisms performed by a clergyman within the present state of Washington.⁹

The next few years services were held only intermittently. During the winter of 1838-39, Reverend H. Perkins with his wife and baby spent some time in Vancouver, where he preached every Sunday.¹⁰

By 1838, however, Jason Lee had come to the conclusion that the task of converting the adult Indians was comparatively hopeless and that the chief work of the missionaries should be with the white settlers.¹¹ In the year 1837 there were only eighty-six white Americans in Oregon; counting those coming out in 1839 the

⁷ Mary DeSales McLellen, "Vancouver, Washington, 1846 to 1870 with an Introduction Covering the Hudson's Bay Period," (unpublished Master's thesis, University of Oregon, Eugene, Oregon, 1935), p. 63.

⁸ Pollard, A History of the State of Washington, p. 64.

⁹ McLellen, op. cit., p. 64.

¹⁰ Miller, op. cit., p. 23.

¹¹ Barto and Bullard, op. cit., p. 62.

American population reached 151.¹²

The Methodist were the first missionaries to hold services in Fort Vancouver and they are also accredited with building the first church within the city of Vancouver. The first Methodist Class in Clark County was organized in 1853, at the residence of S. D. Maxon. The first church building was erected in 1854, during the pastorate of Reverend C. O. Hosford, on the northwest corner Eighth and B. (now Washington) Streets, on a lot donated by Mrs. Esther Short.¹³

Establishment of Churches. In rapid succession churches were established by other Protestant denominations in what is now the city of Vancouver. The Episcopal Church first held services in Vancouver in 1836, under the direction of Reverend Hubert Beaver.¹⁴ The Catholic Church dates its beginnings in Vancouver from 1838. They built a church in 1884 which was dedicated on November 1, 1885.¹⁵ The Presbyterian Church was founded on February 18, 1882. Their church building was completed in 1884.¹⁶ About the

¹² Fuller, op. cit., p. 127.

¹³ McLellen, op. cit., p. 64.

¹⁴ Miller, op. cit., p. 25.

¹⁵ Ibid., p. 27.

¹⁶ Ibid., pp. 29-30.

year 1890, a group found themselves of mutual faith and began to hold meetings according to the worship of the Christian Church. There were twenty-four in this group who met with Reverend E. C. Sanderson, an evangelist. The meeting was held in Geoghegan's Hall at the corner of Seventh and Main Streets.¹⁷ The Baptists were organized on August 25, 1887.¹⁸

The first schools. Providence Academy, a Catholic school was founded in 1856 and is considered the first permanent Catholic school in the Pacific Northwest.¹⁹ The birth of Providence Boarding School followed soon afterward. It was established in 1887 with the coming of Susan and Willie Ryan as boarders.

A school known as the Columbia River Institute located at Vancouver was incorporated on January 16, 1861. Just what the aim of the institution was, and the length of time it operated, are uncertain.²⁰

An institution which served Vancouver well was Holy Angels College, founded in 1863 by Reverend Paul A. H. Mans. The college was for boys only. Boarders and day

¹⁷ Miller, p. 31.

¹⁸ Ibid., p. 22.

¹⁹ McLellen, p. 31.

²⁰ Ibid., p. 35.

students were admitted.²¹

In September, 1865, Miss E. J. York opened a Misses' and Young Ladies' School in the Methodist Church. There is evidence from various newspaper references that Miss York's Young Ladies' School was preserved for at least a year.²²

Another institution of importance in this period was Vancouver Seminary. Early in March, 1867, a meeting of citizens was held in the Methodist Episcopal Church to establish a high school. S. W. Brown and S. R. Whipple were appointed a committee to prepare a prospectus and ascertain what amount of aid the project would receive from the citizens. The results must have been satisfactory, for the Vancouver Seminary was organized under the general law providing for the incorporation of schools and colleges. The Articles of Incorporation were signed by eight prominent citizens:

H. K. Hines	S. R. Whipple
A. G. Cook	J. E. C. Durgan
Louis Sohns	J. H. Goddard
S. D. Maxon	S. W. Brown

About three months after the opening, (of the high school) the Vancouver Seminary Association purchased four acres from S. C. Achilles. The location was immediately west of what was then known as the "Penitentiary grounds", about two blocks directly north of Esther Short Park. On this ground in a grove of firs they erected a building fifty by twenty-five feet. One year later the Vancouver Register announced that the Vancouver Seminary had been placed under the patronage of the Methodist Episcopal Church by action of a recent conference. "Denominational schools are becoming more in vogue...". After about ten years of valuable service, the Vancouver Seminary passed out of existence for want of support.²³

²¹ McLellen, p. 55.

²² Ibid., p. 57.

²³ Ibid., pp. 57-58-59.

IV. LATER DEVELOPMENTS

There are two historical events with dates of importance that should be included in the later developments of Clark County. Vancouver was made the County seat of Clark County by an Act of the State Legislature in the spring of 1854.²⁴ It was incorporated as a city on January 23, 1857, but the minutes of the common council indicate a lack of civic spirit in that the meeting had to adjourn for want of a quorum.²⁵

²⁴ Hubert Howe Bancroft, History of the Northwest Coast (San Francisco: The History Company Publishers, 1886), p. 77.

²⁵ Miller, op. cit., p. 15.

CHAPTER II

EARLY BEGINNINGS OF THE ASSOCIATION

In chapter one some attention was given to the historical background of Clark County, Washington. A number of the outstanding accomplishments of the pioneer missionaries were briefly noted. A brief survey of the religious growth of Clark County was made, along with the notation of a few dates of historical importance, connected with the secular and religious advancement of the county.

This chapter is a study of the actual beginnings of the Clark County Holiness Association. Therefore, a study of the religious progress in Clark County during the last half of the nineteenth century will be omitted, and there will be only a few comments concerning the first decade of the twentieth century.

I. METHODIST INFLUENCES

Denominational influences. For nearly twenty years the Methodist people operated a campmeeting in Orchards, Washington, across the street from the present location of the Methodist Church in Orchards, then called the Fourth Plain. The community of Orchards is located ten miles northeast of Vancouver. This campmeeting began in the

summer of 1891.¹

Dr. John Martin Canse, historian for the Methodist Church in the Pacific Northwest, recalls having visited this campmeeting in 1910 while he was the pastor of the First Methodist Church in Vancouver.² Dr. Canse remembers that the camp was well attended and that a fine spirit prevailed. The meetings were held in a canvas tent.

It appears however, that this campmeeting gave way to an interdenominational campmeeting with the beginning of a number of Wesleyan Arminian denominational Churches within this vicinity. The Quakers, who had established a number of churches within the county, also gave their support to this movement.

II. CAMPMEETINGS

First campmeetings of the Association. According to campmeeting announcements of more recent times, and later minutes of the business meetings; it appears that the first campmeeting of the Association was held in 1911.

It was held on the same location as the campmeetings sponsored by the Methodists in Orchards,

¹ Personal Interview with Fred Higdon, November 12, 1951, Orchards, Washington.

² Personal Interview with John Martin Canse, November 13, 1951, Portland, Oregon.

Washington. Rev. E. B. Reese was the pastor at the Orchards Methodist Church when the Association was organized. Records do not reveal who the speakers were for the first two years. However in 1913 it has been reported that Rev. and Mrs. Crooks were the campmeeting evangelists.³

It was during the year 1913 that the Clark County Holiness Association; Constitution, By-Laws, and Statement of Doctrines were adopted, copies of which have been preserved to the present time. A copy for further reference has been placed in the appendix of this paper.

III. SECURING OF PROPERTY

Locating permanently. The first four campmeetings were held in a tent at the same location the Methodist campmeeting was held. During these years there was an active organization known as the Prohibition Park Association, which owned a tract of land, about three acres in size, on the northwest edge of the village of Orchards. The leaders in the Prohibition Park movement were also in sympathy with the work of the Clark County Holiness Association. The two organizations worked in harmony,

³ Personal Interview with C. Ruth Whipple, November 8, 1951, Orchards, Washington.

and a large percentage of the members of the Clark County Holiness Association were also members of the Prohibition Park Association and vice versa.

As early as 1915 the Clark County Holiness Association began holding their annual campmeetings at the Prohibition Park location. The year 1915 also marks the date that the Holiness Association had their first meetings in the frame tabernacle which stands on the same location to-day.⁴

In the minutes of the annual business meeting of the Holiness Association held in the tabernacle on the Prohibition Park grounds June 24, 1916, the following motion is recorded.

A motion was made and carried that the chair appoint a committee of three to negotiate with the Prohibition Park Association in regard to purchasing shares and also permission to build camp houses on grounds, a committee as follows: George Whipple, Lewis Manning, and Mrs. Sadie Porter.⁵

There was little or no action taken until 1920, when at the annual meeting on June 26, the matter of securing the Prohibition Park grounds was again brought before the members present. It was the consensus of opinion at this meeting that since the Lord had so

⁴ Statement by C. Ruth Whipple, personal interview.

⁵ Minutes of the Annual Meeting, Clark County Holiness Association, June 24, 1916, Orchards, Washington.

signally blessed the Holiness Association and had likewise preserved the Prohibition Park through the years, that He was now laying it upon their hearts to secure the grounds by purchasing the necessary shares so as to give the Association a clear title to the grounds.⁶

M. C. Stewart, who had for many years been a staunch supporter of the Prohibition Park cause, and who later had a vision of the work of the Holiness Association; gave all the shares he owned to the Holiness Association before he died. Recognition of this gift was made at this June 1920 meeting.

C. C. Gridley, who was a loyal prohibitionist, and one who held the largest number of shares in the Prohibition Park Association also gave his shares to the Holiness Association. Both Mr. Stewart and Mr. Gridley were desirous that the Prohibition Park grounds should be used for interdenominational Holiness work.

A committee consisting of Eugene Whipple, H. N. Price, C. H. Wood, Jacob Fritsch, and L. D. Strunk, was appointed to draw up a plan for selling lots so that those few folks who would require the value of their shares, might be bought out so a clear title could be given to the Holiness Association.

⁶ Ibid., June 26, 1920.

The committee reported that sixty lots, twenty by twenty five feet could easily be plotted. On motion this tentative report was accepted.⁷

It was in this manner that the Clark County Holiness Association secured the grounds formerly owned by the Prohibition Park Association. The deed for the property was duly recorded on October 1, 1920, in the office of the County Auditor of Clark County, Washington.

The Association has held its annual campmeeting on this location every year since 1915 except one, that being 1923 when an epidemic caused the health authorities to request that the campmeeting be held elsewhere. That year the campmeeting was held on the fair grounds.⁸

IV. THE NAMES

Change in name. When the Association was first organized it was known as the Clark County Holiness Association. But it was changed to the South Western Washington Holiness Association in the year 1916 according to the annual minutes of that year. The Association went by this name until July of 1922 when it was voted to resume the original name of Clark County Holiness

⁷ Ibid., June 26, 1920.

⁸ Statement by C. Ruth Whipple, personal interview.

Association.⁹ No action has been taken since to change the name.

V. INCORPORATION

Articles of Incorporation. A motion was submitted, at the annual business meeting of the South Western Washington Holiness Association held in the tabernacle on the grounds June 26, 1920, that called for a committee to be appointed by the president of the Association, for the purpose of incorporation. The members of this committee were C. H. Wood, Eugene Whipple, and H. W. Price.¹⁰ The next reference to the matter of incorporation is found in the minutes of the annual meeting four years later. It is here stated in August of 1924 that the papers of incorporation have been duly filed.¹¹

The original statement of incorporation is as follows:

We, the undersigned, subscribers hereto, do hereby agree that we will associate ourselves for the purpose and with the intention of forming a corporation, the name of which shall be the Clark County Holiness Association, the object and purpose of which shall be

⁹ Minutes of the Annual Business Meeting of the South Western Washington Holiness Association, July 13, 1922.

¹⁰ Ibid., June 26, 1920.

¹¹ Ibid., August, 1924.

religious instruction, and that said corporation shall have its principal place of business in the town of Orchards, Clark County Washington, that this corporation shall have no capital stock and shall rely for its finances upon the free will offering of its members and other interest in the case for which it is propounded.

Dated in Clark County Washington, this 20th day of October, 1923.

J. J. C. Armstrong
G. Eugene Whipple
L. D. Strunk¹²

Mrs. Lucy F. White, who has been the president of the Association for sixteen years, has in her possession a duplicate copy of the Articles of Incorporation as they appear stamped with the state seal and filed in the office of the Secretary of State in the capital of the State of Washington at Olympia. The document bears the date of March 6, 1924.

VI. MONTHLY MEETINGS

All day holiness meetings. All day monthly meetings were the result of a motion that carried unanimously at the annual meeting of the Association on July 9, 1918. These meetings were to be held where ever there was an invitation in the surrounding churches of the county. The president, and two other persons appointed by the president, were to

¹² From the Original Statement of Incorporation, October 28, 1923.

be in charge of securing the speakers, and the program of the day.

By 1924 the minutes of the annual meeting reveal that the secretary requested that a discussion of the monthly all day meetings was necessary. Those present voiced unanimous approval of the monthly meetings and a sincere desire to see them continue through-out the coming year.

VII. ELECTRIC LIGHTS

Installation of electric lights. Among the early beginnings of the Association was the installation of electric lights in the tabernacle and other buildings on the camp grounds. The first mention of this was made in the executive council meeting held on April 21, 1919 in the H. N. Price home. A motion was submitted which set up a committee with J. H. Porter as chairman. This committee was given power to secure electric lights if it was possible to do so.

This committee went to work immediately, and reported to the executive council meeting held on July 5 of the same year. Since the April meeting the committee had interviewed the manager of the Electric Company. The cost seemed too large, but the council took the matter to the Lord in prayer.

Before the executive council adjourned Mr. Porter spoke of the possibility of securing electric wire from the shipyard. He promised to investigate this possibility. A motion was also passed which instructed the committee to do the best they could, but to secure the electric lights if at all possible.

The minutes of the council meeting held on July 17, reveal that the lights were installed and were in operation for the 1919 meeting.

VIII. OTHER INTERESTS

Missionary advances. The Association at the annual meeting in July of 1919 became responsible for the Wednesday night services at the Interdenominational Mission in Vancouver. This mission was a rescue mission operated by Mr. and Mrs. Ketting for many years. Rev. Walter Stamm had charge of it after the Ketting's gave it up.¹³

Another suggestion which met with unanimous approval at the annual business meeting in July of 1921 was a recommendation that came from the council, urging the Association to secure a tent for evangelistic meetings in the needy areas about the county. A committee of three,

¹³ Personal Interview with Mrs. Lucy White, November 26, 1951, Vancouver, Washington.

consisting of Sadie Porter, Rev. R. B. Parcel, and C. H. Wood, were to secure the tent and make all necessary preparations for the campaign.¹⁴ The success or failure of this venture has never been recorded. If nothing else, this reveals the burden the members of the Association had for lost souls around about them.

IX. EARLY LEADERS

Campmeeting speakers. In the early years of the campmeeting it was the policy of the Association to secure capable leaders for the annual campmeetings. Such names as C. W. Ruth, Joseph H. Smith, W. H. Huff, C. B. Allen, Rev. and Mrs. Crooks, C. H. Babcock, T. C. Henderson, and F. L. Stevens, were among the workers during the first decade of operation.¹⁵

Association presidents and officers. The Reverend Mr. H. N. Price was the first president of the Association. He held the office of president from the time the Association was organized until 1917. He was succeeded by his wife Mrs. H. N. Price. Other officers in the early years were Mr. and Mrs. J. H. Porter, E. S. Higdon, Eugene Whipple, Anna Breed, Mrs. H. C. Lewis, C. H. Wood, Fred

¹⁴ Minutes of the Annual Business Meeting of the South Western Washington Holiness Association, July 1921.

¹⁵ Ibid., 1916-1921.

Davey, Rev. H. Albright, Rev. R. B. Parcel, L. D. Strunk, Jacob Fritsch, and O. A. Sanders.¹⁶

These individuals were members of the executive council. A great amount of the credit for the establishment of the Association should be given to these persons, for it was under their leadership that the Constitution, By-Laws, and Statement of Doctrines were formulated.

The Association is founded upon a sound basis, and is therefore an organization which rendered valuable spiritual help to many souls.

¹⁶ Minutes of the Annual Business Meeting of the South Western Washington Holiness Association, 1916-1920.

CHAPTER III

THE ORGANIZATIONAL STRUCTURE OF THE ASSOCIATION

In order to understand and appreciate an organization of this type, some attention must be given to the organizational structure. This chapter is devoted to a study of the Constitution, By-laws, and Statement of Doctrines of the Clark County Holiness Association.

A few copies of the original printed pamphlet containing the Constitution, By-laws, and Statement of Doctrines have been preserved by Mrs. Lucy White. These bear the date of 1913. On occasions the minutes reveal that the rules of the constitution have been suspended in a desire to expedite the business sessions. The records that have been studied reveal that the articles of the constitution have not been altered or amended from those that were adopted in the formative years of the Association.

I. CONSTITUTION

The constitution contains ten articles, each of which are concise and easily understandable. Article one deals with name and jurisdiction of the Association.

The name of this Association shall be "The Clarke County Holiness Association." Its jurisdiction shall comprise County of Clarke, State of Washington, and such portions of adjoining states as are represented

in its membership.¹

The membership of the Association was not limited to Clark County alone, for members were received into the Association from adjoining counties and states. The Association has had members from out of state, some from Portland, Oregon; Caldwell, Idaho; and Ojai, California.

Article two of the constitution deals with the objectives of the Association. This article has been inserted nearly every year in the bulletin which announces the dates and names of the evangelists for the campmeeting. Some times it does not appear verbatim, but rather is paraphrased. It appears in the constitution as follows:

The objects of this Association are the conversion of sinners to God, the entire sanctification of believers, and promotion and preservation of the best religious life among the people, by holding meetings, by preaching the Word, by the dissemination of suitable literature and by organizing auxiliary societies or bands.²

It is plain to see that the primary objectives of the Association have been the conversion of the lost and the sanctification of born again believers. The promotion and preservation of Christian experience has also been a chief concern of the Association. The all day monthly

¹ "The Constitution, By-laws, and Statement of Doctrines," (unpublished material of the Clarke County Holiness Association, Orchards, Washington, 1913), p. 1.

² Ibid., p. 1.

meetings are held for that purpose.

Article three deals with the voting privileges of members.

The members of this Association shall consist of all persons who have been received into the Association as prescribed by the By-laws; and all members shall be entitled to vote at all meetings of the Association.³

A study of the by-laws, which follows later in this chapter will help in clarifying this article and give the regulations on membership.

Article four of the constitution virtually sets forth the offices of the Association and also describes the structure of the executive council.

The officers of this Association shall be a President, three Vice-Presidents, a Secretary and a Treasurer. These with the standing committees and five additional members elected each year, shall constitute the Executive Council. A majority of the Executive Council will constitute a quorum.⁴

The minutes of the annual meetings and the minutes of the executive council reveal that the following standing committees were established: membership committee, nominating committee, advertising committee, financial committee, and the board of trustees which consists of three members. There were three trustees with one being

³ Loc. cit.

⁴ Loc. cit.

elected each year, their term of office was three years. The persons which were elected each year to the executive council, later became known as the advisory council of the Association.

Article five has to do with responsibilities of the major offices of the Association.

The President shall preside, when present, at all meetings of the Association; and shall, in conjunction with the Executive Council, have general supervision over the work. In the absence of the President one of the Vice-Presidents shall preside. The Secretary shall keep a record of all meetings of the Association, and roll of membership, and conduct the necessary correspondence of the Association. The Treasurer shall receive, hold and pay out all moneys of the Association, and shall submit an itemized and summarized report of the preceding year's business to the annual business meeting of the Association. All payments shall be made upon the order of the President, countersigned by the Secretary.⁵

Article six of the constitution gives the instructions for the elections. Election of the officers at the annual meeting of the Association was by ballot. However, a number of times through the years this article was suspended by motion and the officers were selected by a vote of acclamation, or a motion would prevail whereby the entire report of the nominating committee was accepted. Article six of the constitution was as follows:

The officers of the Association and the members of the Executive Council shall be elected by ballot at the annual meeting of the Association, or at such

⁵ Ibid., pp. 1-2.

other time, each year, as the Association may determine.⁶

The time of the annual business meeting was determined by article seven of the constitution. At the annual meeting the officers were elected and new members received into the Association. The general business of the Association was taken care of and the reports of committees and the treasurer were generally given.

The annual meeting of the Association shall be held on the first Tuesday after the opening of the annual camp meeting, or upon such other day as the Association, by vote, shall determine from year to year. The business of this meeting shall be: The annual election, amendments to the Constitution and By-laws, reception of members and such other matters vital to the general interests of the Association, as it is necessary for the whole body to act upon. This meeting may adjourn from time to time until such necessary business is finished.⁷

Article eight controls the general policies of the Association, it merely states that all matters affecting the general policy of the Association must be submitted to the vote of the Association or to the vote of the executive council at a regular or called meeting of which all members shall be notified.⁸

The constitution of the National Holiness Association and its general teachings were endorsed by the

⁶ Ibid., p. 2.

⁷ Loc. cit.

⁸ Loc. cit.

Clark County Holiness Association by virtue of article number nine.⁹

It also stated that any band may become an auxiliary to the Clark County Holiness Association if they will endorse the constitution and by-laws relating to membership, and by being approved by the president of the county Association.¹⁰

The last article of the constitution provided for the amendment or the alteration of the other articles by a two-thirds vote of all members of the Association present at a regular meeting.¹¹

II. BY-LAWS

The entire first section of the by-laws, which was divided into five sub-divisions, dealt with regulations of membership. The persons seeking membership must recognize the divine institution of the organic church and be a member of some evangelical church.¹²

Secondly, those desiring membership must be in the clear light of holiness, and believe in entire sanctification as essential, possible, and receivable in

⁹ Loc. cit.

¹⁰ Loc. cit.

¹¹ Loc. cit.

¹² Ibid., p. 3.

the present life, by consecration and faith subsequent to conversion.¹³

The candidate for membership must believe in definite teaching and testimony; and himself practice the same, subserving a right spirit and sound doctrine, shown by a life that gives evidence that he is enjoying the experience.¹⁴

The matter of purity and cleanness of daily living was not overlooked in the by-laws. In section one, part (d) of the by-laws, the following statement was made concerning those seeking membership:

Shall also agree to abstain from all unholy fellowship, and from the use of tobacco, and shall, by precept and example, earnestly discourage the putting on of gold or other costly apparel for adornments.¹⁵

The Association has always held that holiness and modesty go hand in hand.

The last part of the first section of the by-laws dealt with the removal of members from the Association who do not comply with regulations for membership. Those becoming members:

Shall agree to quietly and kindly be dropped from the Association when, by faith or practice, in conflict or out of harmony with the principles of these

¹³ Loc. cit.

¹⁴ Loc. cit.

¹⁵ Loc. cit.

Articles, or any of the rules and methods of the Association, or for any cause that seems justifiable in the godly judgment of the Executive Council.¹⁶

This section also took care of members who might be out of harmony with the principles of the articles, or who did not subscribe to the rules and methods of the Association.

Section two of the by-laws states that, "Persons applying for membership may be received by the Association or the executive council whenever in session."¹⁷

The by-laws provided for the appointment of sub-committees from time to time, as they may seem necessary for the promotion of the work.¹⁸

Section four was devoted to the annual membership fee for the Association. The original fee was fifty cents per year. But according to a minute entered in the annual business meeting minutes of July 19, 1919 the fee was changed by a unanimous vote from fifty cents to one dollar per year.¹⁹ The membership fee has remained the same since that date.

¹⁶ Loc. cit.

¹⁷ Loc. cit.

¹⁸ Loc. cit.

¹⁹ Minutes of the Annual Business Meeting, the South Western Washington Holiness Association, Orchards, Washington. July 19, 1919.

III. STATEMENT OF DOCTRINE

The doctrinal statement of the Clark County Holiness Association was well developed in the beginning years of the Association, and it has stood unaltered for nearly forty years. It was quite inclusive, for it contains all of the cardinal doctrines of the National Holiness Association. There were eleven distinct paragraphs to the statement. Certain portions of the doctrinal statement appear to have been copied from the Oregon Holiness Association, which was an auxiliary of the National Association.

At the very outset of the doctrinal statement the Association made it clear that it was an interdenominational work, and not undenominational in nature. The statement made it plain that the Association was in no way antagonistic to the church.²⁰

After the brief introduction, the first paragraph included the statement on the doctrine of God. It was concise, yet it set forth the true theistic position.

There is only one living and true God, infinite in all His attributes; the Creator, Preserver and Governor of the Universe, personally separate and distinct from all created beings and things; revealed in the Scriptures as the Father, the Son and the Holy Ghost; that these three are one God, the same in

²⁰ Constitution, By-laws, and Statement of Doctrines. p. 4.

essence, and equal in every divine perfection.²¹

The second paragraph of the doctrinal statement, was a statement concerning the Christological view of the Association. An illusion to a text found in the epistle to the Hebrews 9:28 was used to help make the position clear.

Jesus Christ is both God and man. By His death on the Cross He made atonement for sin sufficient for all men on condition of repentance and faith. He was crucified and ascended to God, there to appear before the face of God for us, (R.V.) until He should come the second time without sin unto salvation.²²

The statement concerning, the "Atonement for sin sufficient for all men on condition of repentance and faith," seems to have been inserted to refute Calvinistic doctrine.

The doctrine of the Holy Spirit was next in the doctrinal statement. It was a very succinct statement.

The Holy Ghost proceeding from the Father and the Son, is, of one substance, majesty and glory with them. After the ascension of Christ He came as the Executive of divinity upon earth in applying the benefits of redemption to man.²³

While brief, it was however, well worded, and gave the average person a terse statement as to the position of

²¹ Ibid., p. 4.

²² Loc. cit.

²³ Loc. cit.

the Association on the Holy Spirit.

The fourth statement made it clear that the Association stood unequivocally upon the Bible as the inspired word of God. The statement declared that the Bible was, "the only sufficient and infallible rule for faith and practice."²⁴

The fifth paragraph contained the anthropological statement of the Association. For simplicity and clarity this statement surpassed all those before it and those that followed it.

Man was created holy, but he fell from that state by transgression, and in consequence of the fall he is destitute of holiness and inclined to evil continually; sinful by nature, and a sinner by practice, he cannot regain his lost heritage but by the grace of God. As a transgressor, he needs conviction, repentance, pardon, regeneration. As a sinful being, he needs divine cleansing from his inherited nature, and divine cleansing from his inherited nature by the baptism with the Holy Ghost.²⁵

The next five statements were explanations of the steps of divine grace declared essential for a complete restoration of man. They were placed in the following logical order, conviction, repentance, regeneration, justification, and entire sanctification.

The doctrinal statement of the Clark County Holiness Association was concluded with a statement on the doctrine

²⁴ Loc. cit.

²⁵ Ibid., p. 5.

of the church.

God has ordained a visible Church for the promotion of Holy Christianity. It is therefore the privilege and duty of all Christians to unite with the Church and engage in its holy work.²⁶

The complete statement of the Constitution, By-laws, and Statement of Doctrines of the Association is given in the appendix to this paper. This is given as it was put in print in 1913.

²⁶ Loc. cit.

CHAPTER IV

THE PERIOD BETWEEN THE FIRST AND SECOND WORLD WARS

I. INTRODUCTION

In chapter two the history of the Association was covered through the First World War. This chapter will give consideration to the events and progress of the Association from approximately 1921 to 1941, a period of twenty years.

The officers of the Association. During the first of this period Mrs. H. N. Price served as president of the Association. She was elected to the position in 1917 and served continuously until 1933.¹ In 1933 Mrs. Lucy F. White was elected president of the Association and she served until 1949.

In 1936, at the annual business meeting,

Mrs. White told why she considered it almost impossible to accept the office as the work of the past two years had cost considerable time and money, but expressed her willingness to do the will of those who had elected her to this place of responsibility.²

At this same meeting a motion was passed which allowed the president, secretary, and treasurer to draw

¹ Minutes of the Annual Meeting, Clark County Holiness Association, July 7, 1917, Orchards, Washington.

² Ibid., August 15, 1936.

funds for necessary expense of their offices. The motion makes it clear that this money was allowed, especially for the president.

Mrs. White served continuously, with the exception of a few months in the spring and early summer of 1944.

It is interesting to observe that both Mrs. Price and Mrs. White held the place of leadership in the Association for the same length of time, each one being the president for sixteen years.

Several other individuals are worthy to receive special mention for faithful service to the Association. Mrs. J. H. Porter was the secretary of the Association from 1916 to 1935, which made a consecutive term of nineteen years. She was elected again in 1942 and served three more years. The faithful work of Mrs. Porter in keeping the records of the annual business meetings has been a real asset to the Association.

Another person who rendered valuable service to the Association was Mr. Eugene Whipple, who took care of the financial records. Mr. Whipple was the treasurer of the Association from 1919 to 1937, and was a member of the board of trustees from 1932 to 1944. He also served as a vice president and council member before he became treasurer.

The annual minutes of the Association reveal that on several occasions unanimous votes of appreciation were

given to both Mrs. Porter and Mr. Whipple for their distinguished service, which they rendered as unto the Lord.

Faithful camp cook. Recognition was also given to Mrs. Bernice Skinner who freely gave her services as a cook for the annual campmeeting for twenty five years. A Bible was presented to Mrs. Skinner on behalf of the members of the Association for her faithful work as camp cook.³

Honorable mention. Other names worthy of honorable mention because of loyalty in their places of responsibility on the executive council were: Mrs. J. J. C. Armstrong, Rev. Frederick Baker, Anna Breed, Ronald DuFresne, Will Frymire, Mrs. Goodwin, Everett S. Higdon, Rev. J. H. Hinschliff, Rev. T. H. Jorgenson, L. M. Jones, Mrs. Lewis, J. H. Porter, Mr. and Mrs. H. N. Price, James A. Raymond, Walter Stamm, L. D. Strunk, and Anna Wood.⁴

The names of the seventeen persons given above were those who served at least five years or more.

According to the annual minutes of this period, the growth of the membership of the Association was not very rapid, but the same minutes reveal a constant interest on

³ Ibid., July, 1942.

⁴ Ibid., 1921 to 1941.

the part of those who were members.

II. THE ANNUAL CAMPMEETINGS

The monthly meetings were held throughout this period, but the annual campmeeting was the one main event of chief interest and anticipation from year to year.

Preparation for camp. The cleaning of the grounds and physical preparations necessary for each campmeeting was cared for by a number of the loyal members and officers of the Association. They volunteered their labor and time to clean the buildings and set up the tents for the campers. The tabernacle which was the center of all the activities of the campmeeting, was given special attention and made as tidy as possible.

A problem of pertinent interest which was considered in the annual business meeting of 1927 was the labor involved in preparing the grounds for camp. A motion was passed that hired labor be secured for the next year.⁵ The reason for this action was, that they were so tired physically after the hard work of preparing for camp, that they could not enjoy the services.

During an interview with Mrs. Lucy White, she made the statement that preparation for the campmeeting

⁵ Minutes of the Annual Meeting, July 27, 1927.

continued to be cared for by volunteer labor. Mrs. White added, that it always took about a week to put the camp grounds completely in order for campmeeting.⁶

The appointment of a grounds manager was usually given consideration at the annual meeting. The grounds manager was given the responsibility of the general care for the camp grounds during the entire year. He always received help from other members of the Association at campmeeting time. Mr. J. H. Porter held this responsibility for the longest number of years. He was elected grounds manager in 1931.⁷ Some other men who have held this position during this period have been Mr. Fritsch, (who served before Mr. Porter,) Mr. Carl Roessler and Mr. Everett S. Higdon.⁸

Advertising the campmeeting. The advertising committee, which usually consisted of two or three appointed persons, secured cuts of the campmeeting speakers and workers. Circulars and handbills were then printed and mailed to the cooperating pastors. The members of the Association also received notices of the campmeeting program.

⁶ Personal Interview with Mrs. Lucy White, November 26, 1951, Vancouver, Washington.

⁷ Minutes of the Annual Meeting, August 15, 1931.

⁸ Ibid., 1921, 1925, 1939-1941.

Announcements of the campmeeting were placed in the Vancouver newspapers.

As early as 1929, the Association saw the possibilities of advertising by radio. Rev. Floyd Johnston, pastor of the Vancouver Church of the Nazarene suggested this possibility. At the annual business meeting in 1929, Rev. Johnston reported that he had announced the campmeeting over the radio. A motion prevailed unanimously that the 1930 campmeeting be advertised by radio.⁹

Letter heads were secured in 1934. The names of the officers, including the council were printed on the letter heads. This was done to acquaint the public with the leadership of the Association.¹⁰

According to the council minutes of 1936, the secretary of the Association was requested to send announcements of the 1936 campmeeting to the Pentecostal Herald and The Christian Witness publications.¹¹ No evidence was found that this practice was continued during the following years.

A neatly compiled four page mimeographed bulletin

⁹ Ibid., August 19, 1929.

¹⁰ Minutes of the Executive Council, of the Clark County Holiness Association, November 28, 1934, Orchards, Washington.

¹¹ Ibid., May 1, 1936.

was published under the auspices of the Clark County Holiness Association. It was named the "Clarke County News." The Rev. Frederick B. Baker was the editor. The first issue appeared in October of 1936. The cover page carried a map of Clark County. The names of the cooperating communities of the Association were printed on the map. Small crosses were placed to designate the location of the different churches represented in the Association. This interesting little bulletin contained an editorial column, news items, special features, announcements of the monthly meetings, and cleverly drawn figures to help illustrate certain features. The first issue carried a membership list containing eighty seven names. Among the important news notices was the announcement of the annual campmeeting dates.

A copy of the first issue was obtained from Mrs. Lucy White for this historical research. Information concerning the news bulletin is limited. Only a few issues were published.¹²

The secretary, Rev. Baker, in the year of 1939 expressed his concern that the campmeeting be advertised by personal invitations.¹³

¹² Personal Interview with Mrs. White, November 26, 1951, Vancouver, Washington.

¹³ Minutes of the Annual Meeting, August 15, 1939.

Campmeeting days. After the grounds were prepared for the campers, and the meetings were advertised, the actual services were next in order. The campmeeting generally lasted ten days. The daily schedule followed about the same pattern yearly.

Rising Bell	6:30
Morning Prayer Meeting	7:00
Breakfast	7:30
Children's Meeting	9:00
Praise Service	10:00
Preaching	11:00
Dinner	12:15
Preaching	2:00
Supper	5:30
Young People's Meeting	6:45
Preaching	7:45 ¹⁴

The outstanding personalities upon the grounds, of course, were the ministers of the Word. The executive council always sought to secure the best evangelists that were available. They were usually slated for the next year shortly after the campmeeting closed. It was the Association's policy to hire one nationally known evangelist from the east. If two were hired, the second or supporting co-laborer was usually a local evangelist or pastor.

In the later years of this period musicians and children's workers were hired and included in the evangelistic team.

¹⁴ From the Twenty-ninth Annual Campmeeting Announcement of the Clark County Holiness Association, August 8, 1940.

The list of campmeeting speakers and singers for the years from 1921 to 1941 are given below.

Evangelists	Year	Musicians
Rev. B. C. Dewey Rev. Dave Hill	1921	Mr. Kenneth Wells Mrs. Kenneth Wells
Rev. William Kerby Rev. Anna Spann	1922	Mr. Fred Kennedy
Rev. Jacob M. Harris Rev. B. C. Dewey	1923	Mr. William J. Murphy
Rev. William Kerby Rev. Charles Stalker	1924	
Dr. H. Orton Wiley	1925	Miss Curry
Rev. C. W. Ruth Dr. H. Orton Wiley	1926	Mr. Donald Smith
Miss D. Willa Caffray Rev. Fred Ross	1927	Miss Betty Restricks
Rev. C. F. Wimberly	1928	Rev. Floyd Johnston
Rev. D. C. Fenwick	1929	Rev. Floyd Johnston
Rev. J. B. McBride	1930	Rev. Floyd Johnston
Rev. U. E. Harding	1931	Mrs. U. E. Harding
Miss D. Willa Caffray Rev. Franklin	1932	Rev. Floyd Johnston
Dr. G. Arnold Hodgkin Mrs. Arnold Hodgkin	1933	Mrs. Elise Fendall Prof. Weidman
Dr. G. Arnold Hodgkin Mrs. Arnold Hodgkin	1934	Miss Coudy
Rev. J. G. Bringdale Miss D. Willa Caffray	1935	Prof. W. R. Hallman

Evangelists	Year	Musicians
Rev. J. G. Bringdale	1936	Prof. W. R. Hallman
Rev. Clarkson L. Hinshaw		
	1937	Mrs. U. E. Harding
Rev. U. E. Harding		Mrs. James Raymond
Rev. David L. Fenwick		
	1938	Prof. W. R. Hallman
Rev. U. E. Harding		
Rev. David L. Fenwick		
	1939	Rev. Richard Taylor
Rev. Dwight H. Ferguson		Prof. Roger Taylor
Rev. Hubert Mardock		
	1940	Miss Mildred Davidson
Rev. Claude A. Watson		Rev. Richard Taylor
Rev. Anna E. McGhie		
	1941	Miss Mildred Davidson
Rev. Earl Poe		Miss Nyle DuFresne ¹⁵
Rev. Edgar P. Simms		

Musicians for the campmeeting. There was close cooperation between the Clark County Holiness Association and Portland Bible Institute, (which is now Cascade College). Occasionally Dr. C. J. Pike met with the executive council to help them with campmeeting problems, especially in regard to securing evangelists and musicians.¹⁶ Student groups, which made up quartettes and trios, along with faculty members from the school were used frequently. Professor Roger Taylor was the leader of a

¹⁵ Minutes of the Annual Business Meetings, 1921-1941; and Minutes of the Executive Council Meetings, 1933-1941; and Annual Campmeeting Announcements, 1923, 1928, 1929, 1937, 1938, 1940, 1941; and Personal Interview with Miss Ruth Whipple, November 8, 1951.

¹⁶ Minutes of the Executive Council, November 28, 1934.

group which took care of the music for the 1939 campmeeting.¹⁷

Professor Willard R. Hallman and his wife of Cascade College, were called to serve as campmeeting musicians for several years, as the above schedule of evangelists and musicians reveals. Full time evangelistic singers and even local pastors were called to shoulder the musical responsibilities for the annual campmeeting.

Children's meetings and young people's work. The children's work has been a part of the annual campmeeting. In the early years of this period which is now being considered, the children's workers volunteered their services for this part of the campmeeting program.

For the 1935 campmeeting Miss Josephine Fitch, (who was recommended by Mrs. White) volunteered her services for the children's work.¹⁸

On May 19, 1936 the executive council discussed the matter of the children's worker. It was decided that Miss Hazel Dene Mowry should be called. Miss Mowry was to come with the understanding that she was not to receive any financial remuneration.¹⁹ However, the minutes of the

¹⁷ Ibid., January 17, 1939.

¹⁸ Ibid., July 7, 1935.

¹⁹ Ibid., May 19, 1936.

executive council meeting of August 24, 1936, held at the home of the president, Mrs. White, show that a motion was passed which allowed Miss Mowry five dollars for her services.²⁰

At the executive council meeting held in the study of the Camas Friends Church January 17, 1939, it was voted to call Rose Alice Hauson for the children's and young people's work.²¹ The minutes of a later meeting of the executive council, which were not dated, have a motion recording the amount which was to be paid Miss Hauson for her services. That amount was fifteen dollars.

The tentative budget prepared by the executive council in May of 1941 has an allowance of thirty five dollars for the leader and assistant leader of the children's and young people's work.²² This is evidence which shows the growth and the emphasis that was given to the children's and young people's work by this date. The fact that the Association was willing to pay this amount for skilled workers in this department is an indication that this part of the annual campmeeting was making considerable progress.

Only a very small amount of information has been

²⁰ Ibid., August 24, 1936.

²¹ Ibid., January 17, 1939.

²² Ibid., May 12, 1941.

recorded concerning the young people's work. The various items which were recorded show a real concern on the part of some of the members for the youth work.

At a called meeting of the executive council of the Clark County Holiness Association held May 8, 1934, Mrs. White presented a plan that was outlined by a Reverend Mr. Bradley as a means of attracting and securing the presence of a number of young people at the campmeeting. The plan in essence was to provide board and lodging free for a limited number.²³ Rev. Bradley was not present so a motion prevailed which requested that he present this plan in person to the council.

On the third Tuesday of the same month Rev. and Mrs. Bradley met with the council in an informal meeting at the Orchards Methodist Church. After a lengthy discussion the plan was tabled. There is no record that this plan was ever used.

Again in 1936 the matter of making it possible for young people to attend the campmeeting was seriously considered. The president of the Association mentioned that an award was to be given to the church having the best attendance at the evening service of the all day monthly meetings. Since the young people had not been attending the camp very well, this contest was inaugurated

²³ Ibid., May 8, 1934.

to stimulate their interest for the 1936 campmeeting.

Whenever full time young people's workers were not available, the local pastors who were on the grounds took charge of the young people's services each evening.

Missionary Emphasis. The first mention that was made of a missionary offering was found in the minutes of the annual meeting of 1924. The secretary records that it was the best offering they had ever given.²⁴ One young woman gave her savings which amounted to \$550.00. This was given in addition to the other smaller amounts. Since this was the best missionary offering given thus far, it is evident that other missionary offerings had been taken in previous years before the year 1924.

One day during the annual campmeeting was designated as Missionary Day. Missionaries from the National Holiness Society were engaged to present the missionary challenge. The morning and afternoon services of missionary day were generally turned completely over to the missionaries. An offering including pledges was taken for the support of the missionaries of the society.

The book stand. As early as 1917 books were sold during the annual campmeeting.²⁵ Rev. R. S. Rees was asked

²⁴ Minutes of the Annual Business Meeting, August, 1924.

²⁵ Ibid., June 24, 1916.

to select the books from the Christian Witness Company for the book stand in that year.²⁶ The executive council was responsible for the appointment of some one to be in charge of the book stand.²⁷

A minute is recorded in the executive council minutes of May 1, 1936 which reads as follows:

The Western Friends Book Concern under the supervision of Kenneth L. Eickenberger asked for the book concession at the Orchards camp and was gladly given permission to display and sell religious books and periodicals on the camp grounds.²⁸

The Western Friends Book Concern is today known as The Better Book and Bible House of Portland. Whether or not 1936 is the first year that this organization was in charge of the book stand has not been fully determined. However, they have supplied books and other material for the book stand in subsequent years.²⁹

One of the objectives of the Association, from the beginning of the organization has been, "the dissemination of suitable literature."³⁰ Therefore, the book stand has

²⁶ Loc. cit.

²⁷ Loc. cit.

²⁸ Minutes of the Executive Council, May 1, 1936.

²⁹ Personal Interview with Mrs. White, November 26, 1951, Vancouver, Washington.

³⁰ Constitution, By-laws and Statement of Doctrines, of the Clark County Holiness Association, Orchards, Washington. 1913., p. 1.

been used to fulfill this objective.

The dining hall. The dining hall was one of the first buildings erected on the grounds. The eleventh annual campmeeting announcement of 1923 has the following statement under the topic of general information; "Nice Dining Room on grounds, where board will be furnished at reasonable rates. Special rates at the Dining Hall for Ministers and their families."³¹

The executive council of the Association took action on June 29, 1934 which set the meals for the full ten days, at \$2.50 for adults, \$1.00 for children 12 years of age and under, and .20¢ per single meal.³² This popular plan of low prices for the full ten days was held until 1942 when due to high cost of food the price of the meals had to be raised.

Some of the food used was donated to the camp kitchen by friends and members of the Association, in response to the soliciting committee. Other essential groceries were purchased from the store. The dining hall was never operated on a basis for making a profit. Usually the dining hall management was able to show a small margin. In several instances there appears a deficit of a few

³¹ From Annual Campmeeting Announcement of the Clark County Holiness Association, 1923.

³² Minutes of the Executive Council, June 29, 1934.

dollars.

The full time Christian workers of the campmeeting have been granted free entertainment in the dining hall. This policy has been in effect throughout the years.

A community kitchen was provided on the grounds for the campers who desired to do their own cooking.

The tents and lodging. A committee was appointed to provide tents for the campmeeting days. The tents were generally rented from a tent firm or another campmeeting. On one occasion it is reported the tents were secured from the Tri-County Association for \$1.25 each. The expenses for the transportation of the tents were shared by the Multnomah County Association and the Nazarene Campmeeting.³³

The following year tents were secured from the Marion County Holiness Association on the basis of \$1.25 per tent. The expenses for transportation were again shared by the same three holiness campmeetings.³⁴

For a number of years after the First World War the Association provided tents free for the campers. But before the decade closed they began charging a small amount for tents. By 1937 the tent rentals were \$2.50,

³³ Ibid., August 14, 1936.

³⁴ Ibid., July 2, 1937.

this price was held until 1941.³⁵

The executive council minutes reveal that three tent frames 10 by 12 were built for the campmeeting workers in 1937.

A limited number of cabins were built on the grounds. During the annual business session of 1930 a discussion took place which resulted in the decision that cabins were the most feasible for lodging of campers on the grounds. A motion was submitted and carried which called for the appointment of a committee to ascertain the cost of cabins.³⁶ This committee was asked to report to the Association before the campmeeting closed. Three new cabins were built during the year and were ready to be occupied for the 1931 campmeeting.³⁷ The committee was to continue for another year. Their plan was to build at least one cabin a year. But the building committee reported at the 1932 annual meeting that the financial slump prevented the erection of another cabin.³⁸

The matter of cabins received renewed interest in 1939 when the executive council recommended that the

³⁵ Campmeeting Announcements, 1937-1941.

³⁶ Minutes of the Annual Business Meeting, August 5, 1930.

³⁷ Ibid., August 15, 1931.

³⁸ Ibid., August 6, 1932.

various churches build cottages for the ministers at the Orchards camp grounds. The president was asked to make a personal visit to the churches during the year to see if the churches would desire to carry out such a project. The project was never completed for want of interest on the part of the local congregations.

Courtesy extended to Portland Bible Institute. The executive council voted unanimously in May 1934 to extend the courtesy of the campmeeting to Dr. C. J. Pike of Portland Bible Institute. He was allowed the time of one regular service to present the interests of the school to the campmeeting. He was given this time with an understanding that there was not to be an offering taken for the Institute.³⁹

The campmeeting finances. The campmeeting financial program depended entirely upon the free will offerings and gifts of those who were interested and attended the services. The offerings taken at the Sunday services were generally the largest. These offerings were the chief means of support for meeting the obligations of the speakers and singers, and the running expenses of the campmeeting. Year after year, even in depression times the camp was able to meet all obligations. There never was a large reserve in the balance after all expenses were paid.

³⁹ Minutes of the Executive Council, May, 1934.

However, the treasurer's report was never in the red.⁴⁰

III. ANNUAL MEETINGS

The time of the meetings. In the early years they held rigidly to the first Tuesday after the opening of the annual campmeeting. This was in compliance to Article VII of the constitution. For a few years the annual meeting was held on the last Thursday of the campmeeting. From 1931 to 1937 the annual meeting was held at 9 o' clock on the last Saturday. In 1937 it was again changed back to comply with the constitution.

The meetings were generally held in the tabernacle on the grounds. The dining hall was used twice as the meeting place for the annual business meeting.

Divine guidance. It is evident from the minutes that divine leadership was sought for on the part of those who were in charge of the business of the Association. The annual business meeting was always opened with prayer. Sometimes a song was sung and scripture was read with added comments. It was observed that there was a spiritual tone which permeated all of the deliberations of the business meeting.

The agenda of the business. Among the regular

⁴⁰ Personal Interview with Mrs. White, November 26, 1951, Vancouver, Washington.

matters of business was the election of officers, treasurer's report, committee reports, and reception of new members into the Association. The appointment of a grounds manager and such committees necessary for the future work of the Association, also received due consideration.

A few times the campmeeting speakers for the ensuing year were decided upon at the annual business meeting. But usually this matter was left to the executive council for final action.

Acknowledgments and words of appreciation were expressed for individuals who had helped in a special way. These were voted upon and recorded.

Memorial service. Another service which became an annual affair was the memorial service. The service was held on the last Wednesday morning of the campmeeting. This was a result of action, taken at the annual business meeting in 1939.

CHAPTER V

THE DECADE FROM 1941 TO 1951

INTRODUCTION

The history of the Clark County Holiness Association during this ten year period is very interesting. It has been marked by certain characteristics. It must be remembered that at the outset of this period the Association operated while our nation was at war.

This chapter is divided into four major divisions; the leadership of the Association, outstanding events, the improvements to the camp grounds, and general observations.

I. THE LEADERSHIP OF THE ASSOCIATION

In this period the leadership of the Association was largely in the hands of Mrs. Lucy F. White. Her ability as a leader was seen, in the fact, that the Association made substantial progress in these years. Her devotion to the Association was truly evident, in that she gave of her time and energy, in a sacrificial way. It appears that her strength was taxed to the limit at times. For a number of years the full responsibility of buying for the camp dining hall, and securing a camp cook was given to her. On April 18, 1944, much to the surprise of the

executive council, she resigned as president.¹ She was again elected president at the annual meeting in 1944 and served as president until the annual meeting of 1950. Mrs. White was unable to assume the responsibilities as president for another year due to failing health. So the Association voted that Mrs. Lucy F. White should be made president emeritus.² During the last year that Mrs. White held the office of president, she was not able to attend the council meetings. The minutes reveal that the first, second, and third vice-presidents presided at the executive council meetings.

At the annual business meeting of the Association on August 15, 1950, Rev. Harry B. Aarhus was elected president.³ Rev. Aarhus had been an active member of the Association for a number of years before he was elected to the office of president. He had been a member of the executive council, and had served as song leader at the annual campmeeting for three years. He has held the office of president until the present time. (1952).

¹ Minutes of the Executive Council of the Clark County Holiness Association, Orchards, Washington, April 18, 1944.

² Minutes of the Annual Business Meeting of the Clark County Holiness Association, Orchards, Washington, August 15, 1950.

³ Loc. cit.

Four persons have helped in recording the minutes of the Association during this period. Mrs. Sadie Porter, who was elected secretary in 1942, held the office until July 24, 1945 when Mrs. D. V. Fendall was elected.⁴ Mrs. Fendall was a very efficient secretary and kept the records well until her death in 1949. Her husband, Rev. D. V. Fendall, finished out the year. At the annual meeting in 1950, Miss C. Ruth Whipple was elected secretary.⁵ She has held this office until the present. (1952).

The office of treasurer of the Association was held by Mr. Ronald DuFresne from 1941 to 1944. Mrs. Lillian Stone was then elected treasurer at the annual meeting, on August 1, 1944. She held this office during the remainder of this period, and is treasurer at the present time. (1952).

The following men have served as trustees of the Association within this ten year period: Dwight Skinner, G. Eugene Whipple, Everett S. Higdon, John Humphrey, Elmer Andrew, Vernon Burns, Sylvan Sherrell, Edmund A. Smith, Elmer Ohlinger, and H. F. Hasbrook.⁶

⁴ Minutes of the Annual Business Meeting, July 24, 1945.

⁵ Ibid., August 15, 1950.

⁶ Ibid., 1941 to 1951.

The records of the memorial services have the names of some of the outstanding warriors and charter members of the Association. Among the names given was the name of Mr. H. N. Price who died in 1943. He was the first president of the Association. His wife, Mrs. Price, who was the second president and served for sixteen years died in 1949. Many of the new leaders in the Association during this period were second generation stock. They assumed their responsibilities diligently.

II. OUTSTANDING EVENTS

The annual campmeetings, which were discussed in chapter four, continued to be the chief source of interest down through the years.

Possible war restrictions. At an executive meeting in the spring of 1942 a discussion was held concerning the campmeeting under the prevailing war conditions. The council voted to go ahead with campmeeting.⁷ Rev. T. H. Jorgenson, the first vice-president, was authorized to see the government officials about the restrictions relative to group gatherings.⁸ There are no records of restrictions which were placed upon the campmeeting services, or that the attendance was effected in any way.

⁷ Minutes of the Executive Council, May 19, 1942.

⁸ Loc. cit.

The next reference to the matter of war restrictions is found in the executive council minutes of June 19, 1945. Rev. J. H. Hinchcliff, who was then the first vice-president, read a notification which was received from Washington. The communication had reference to gatherings of fifty or more. It was again voted to proceed with the campmeeting for that year.⁹

Two years later, Mrs. White reported to the executive council, she had been instructed by the Sugar Rationing Board, to send in a request for sugar stamps by April 1, 1947. This was for the purpose of securing sugar for the 1947 campmeeting.

The Gideons request time at the campmeeting. The Association has never adopted the policy of permitting every outside interest the privilege of presenting their needs to the campmeeting audiences. Cascade and Seattle Pacific Colleges have been given time, but never with the privilege of taking an offering. Another organization allowed time, and also the privilege of offerings, has been the National Holiness Missionary Society.

A representative of the Gideons requested the privilege of presenting their work at one of the services of the 1943 campmeeting. The request was not granted

⁹ Ibid., June 19, 1945.

because the Association felt called to spread Scriptural Holiness, and the time was limited. The Gideon representative received a letter of explanation.¹⁰

An outstanding missionary gift. An entry in the minutes of the annual business meeting recorded by the secretary Rev. Frederick Baker states that a \$200.00 gift was given by a Mrs. Narrah Spicer of Battleground, Washington. The gift was given in response to the missionary appeal, that was made at the 1941 Missionary Day service, which she attended. Mrs. Spicer designated that she wanted her gift to be used for missionary work.¹¹

The Orchards Methodist Church uses tabernacle. At the close of the all day meeting on June 15, 1948 the president called the executive council to order with the expressed purpose of acting on a request made by the Orchards Methodist Church congregation. The Orchards Church had asked for the privilege of using the tabernacle for their services while they were in a building project. The request was granted.¹²

¹⁰ Minutes of the Annual Business Meeting, July 20, 1943.

¹¹ Ibid., 1942.

¹² Minutes of a Special Executive Council Meeting, June 15, 1948.

III. IMPROVEMENTS TO THE CAMP GROUND

The improvements that was made on the camp grounds in this period certainly merit consideration. During this decade a number of improvements were added to make the grounds more convenient for the campers.

The water system. The need of a good water supply had been a problem that had caused the Association great anguish for years. The campmeeting had depended for twenty five years upon a small pipe which brought water from the Orchards water system. This was not adequate or satisfactory. As early as 1939, a number of the members discussed the possibility of drilling a private well for the camp grounds. A small amount of money was contributed for that purpose.¹³

Some of the members had suggested piping water in from some near by residence. At the annual business meeting of 1940, the water problem again was brought up. It was decided to defer the matter until a later date.¹⁴ In the spring of 1946, Mr. Dwight Skinner was authorized to inquire about the possibility of securing water through the Public Utilities Department. He reported later that there

¹³ Minutes of the Annual Business Meeting, August 15, 1939.

¹⁴ Ibid., 1940.

was no possibility of getting water through this source in time for the 1946 campmeeting. Mr. Skinner reported to the council again on January 21, 1947 that the Public Utilities Department main would not be laid in time for the 1947 campmeeting.

On September 30, 1947 the council voted to dig a well on the grounds. The project was placed into the hands of the trustees.¹⁵ The well was dug in the spring of 1948. A fine concrete pump box was built to house the electric pump. The camp is now supplied with plenty of good water from their own thirty seven foot well.¹⁶

Installation of rest rooms. While plans were being made for an adequate water supply, materials and plans for the rest rooms were also under way. The trustees were in charge of this project as well as the digging of the well. Action was taken at the council meeting in October of 1947, which gave the trustees the power to purchase and hold in storage six new flush commodes and two wash bowls.¹⁷ These were for the proposed camp ground rest rooms. This project never made much progress until the spring of 1948,

¹⁵ Minutes of the Executive Council, September 30, 1947.

¹⁶ Personal Interview with Mr. Fred Higdon, February 4, 1952, Orchards, Washington.

¹⁷ Minutes of the Executive Council, October 21, 1947.

when the council voted to place the project before the Association at the all day meetings in March and April. Special offerings for the purchasing of material and labor for construction of the building were taken both months.¹⁸ Interest in the project began to grow. The building, a concrete block structure, was completed and the fixtures installed for use at the 1948 campmeeting.¹⁹

The first dormitory. Throughout the years the major portion of the campers at the annual campmeeting found their lodging in tent frames or tents erected upon the grounds. The need of a dormitory had been acute. The executive council of the Association met at the home of the president, Mrs. White on November 9, 1948. Among other matters of business considered, a motion prevailed which called for the formation of a committee to estimate the size and cost of a dormitory building.²⁰ Rev. Glen Abba, Rev. Merle Green, and Rev. G. D. Lauby were appointed to this committee.

The committee on the dormitory project reported to the council at the May all day meeting in 1949. Rev. Lauby was appointed to present the plan for the construction of

¹⁸ Ibid., March 16, 1948.

¹⁹ Personal Interview with Mr. Higdon, February 4, 1952, Orchards, Washington.

²⁰ Minutes of the Executive Council, November 9, 1948.

a dormitory to the remaining services of the May meeting.²¹ The secretary of the Association was also requested to write a card to each pastor in the Clark County Holiness Association. The purpose of the card was to present the need of a dormitory for the camp grounds and ask for funds to finance it.²²

The Association purchased a building from the Vanport flood area and moved it to the grounds by motor truck.²³ It was then placed upon concrete piers in the south west corner of the grounds. The dormitory has ten rooms, and was used for the first time in the summer of 1949.

Improvements in the dining hall. The dining hall building has had several additions built to it. The last addition was a kitchen and a "walk-in" cooler. The president appointed Dwight Skinner, Elmer Andrew, and J. H. Hinchcliff as the building committee for this project. After several companies were consulted in regard to the cost of materials the addition to the dining hall was undertaken. Dwight Skinner and Fred Higdon were appointed

²¹ Ibid., May 17, 1949.

²² Loc. cit.

²³ Personal Interview with Mr. Higdon, February 4, 1952, Orchards, Washington.

to do the work. The lumber alone for this new kitchen and cooler cost \$348.93.²⁴ The kitchen addition and the cooler were completed and in use for the 1947 campmeeting. The council voted to take a love offering at one of the campmeeting services for Mr. Skinner and Mr. Higdon to remunerate them for their work on this project.²⁵ The fund raised amounted to \$75.00, it was divided equally between the two men.²⁶ The dining hall with the kitchen addition was not nearly so crowded and the food spoilage was less because of the "walk-in" cooler. Both of these features have been enjoyed by those who have patronized the dining hall at camp time.

Improvements to the tabernacle. In 1948, new concrete footings and floors were placed in the tabernacle.

A new pulpit for the tabernacle was given to the Association by Mr. Elmer Ohlinger. It is made of plywood and designed for an attractive appearance. A written vote of thanks was sent to Mr. Ohlinger.²⁷

The present facilities. The campmeeting park consists of almost three acres laying in a triangular

²⁴ Minutes of the Executive Council, May 20, 1947.

²⁵ Ibid., July 25, 1947.

²⁶ Ibid., September 22, 1947.

²⁷ Minutes of the Annual Business Meeting, August 17, 1948.

shape. There are approximately one hundred fir trees which provide shade as well as a scenic view.

There are twelve buildings on the grounds. The tabernacle which is the largest building is built in the form of a hexagon, and is located near the center. It will seat five hundred people comfortably. The dining hall next in size is located south of the tabernacle about one hundred and fifty feet. It will accommodate one hundred and fifty persons at one time. The dormitory which is the newest building is located in the south west corner. Then there are seven small cabins. Three are owned by the Association and are used for evangelists and campmeeting singers. The Whipple family and the Strunk family each own a cabin on the grounds. The East Mill Plain Methodist Church owns one of the cabins. Rev. Jorgenson occupied it at campmeeting time for many years. The Nehemiah cabin which was owned by Mr. and Mrs. H. N. Price is located at the north end of the grounds. The missionaries and their families are generally accommodated in it. The building which has been known as the community kitchen for so many years has been converted into a children's tabernacle for their meetings. It is located along the west edge of the plot, and is used for storage space in the winter months. The building which houses the rest rooms is standing along the south side about half way between the dormitory and

dining hall. The Association has eight, ten by twelve tent frames. They are located back of the dining hall on the south side.

At the present time the buildings are insured for a value of \$5,000.00.

IV. GENERAL OBSERVATIONS

Throughout this period campmeetings were held annually and monthly all day meetings were held regularly. The executive council meetings were generally held in conjunction with the activities of the all day meeting. Occasionally a special council meeting was held at the call of the president.

This period might well be called, "the period of advance." A tabulation of members in this period reveals that one hundred and seven persons were received as new members of the Association in this decade. While many were taken in, yet the regulations for membership into the Association were never lowered. Only those individuals who were members of some evangelical church and who were walking in the clear light of holiness were admitted.

In one instance, a member of the Association was involved in a discussion relative to his standing in the Association. It seems that the party under consideration was not representing the true standards of the Association.

A committee of two was elected to discuss the problem with this person.²⁸

The campmeeting budget advanced. The tentative workers budget for the 1941 camp was set at \$350.00.²⁹ In ten years the workers budget has practically doubled, so that in 1951, the Association paid \$635.00 for campmeeting workers.³⁰ The entire operating budget in 1950 was estimated at \$1,000.00.

The camp cook and her assistants were paid \$25.00 in 1939 and in 1951 the camp cooks were paid \$125.00.³¹

Inflation is no doubt responsible for a share of this increase, but this is also an indication that due to growth of the organization they were able to pay more for the services of their workers.

The meal prices at the dining hall had to be advanced in similar proportions, due to the increased cost of food. However, there is no indication that people stayed away from the campmeeting because of the increased prices. While the budget was increased to the largest in the campmeeting's history, money continued to come in so

²⁸ Minutes of the Executive Council, April 17, 1951.

²⁹ Ibid., May 12, 1941.

³⁰ Ibid., August 14, 1951.

³¹ Loc. cit.

that all obligations were easily met.

The Association during this period witnessed a constant improvement of campmeeting facilities. In 1951 the grounds were in better condition than at any time during the history of the Association.

The records do not give definite figures on the spiritual accomplishments. Even persons who were interviewed found it difficult to recall specific and positive gains through the efforts of the campmeeting. There were times of concentrated prayer and praise. The evangelists were faithful to the word of God, and times of deep conviction were not uncommon. The altar in the tabernacle was the scene of many spiritual victories, others prayed through in their tents or private quarters. Mrs. Lucy White said, that the entire community often felt the impact of the campmeeting.

CHAPTER VI

THE CONCLUSION

The historical background from which the Clark County Holiness Association grew was considered in chapters one and two. The progress and physical development of the Association were dealt with in chapters three, four, and five. Those influences and personalities which had to do with the formation and continuance of the Association were noted.

The various contributions of the Association, the reasons for its success, its apparent weaknesses, and some recommendations which are a result of this study have been considered in this section.

The contributions of the Association. The most important contribution has been the spiritual victories which have taken place within the hearts of the seekers at the altar of prayer. In an interview with Mrs. Lucy White it was learned, that as far as she could remember there was not a single campmeeting since 1933 that had gone the entire camp session with barren altars. No one however, kept a record of the number of seekers or the names of those who were helped spiritually. Mrs. White said that from year to year hundreds of Christians attended the campmeeting services and went away revived and

strengthened through the messages given by the evangelists.

The Association is to be commended for the fine type of ministry it has secured year after year for the annual campmeeting. Nationally known leaders in the holiness movement have been engaged as evangelists.

Another outstanding contribution of the Association is the well developed camp ground located at Orchards, Washington.

The contribution that the campmeeting has made to the cooperating churches has been important. The names of the churches which have cooperated are found in the minutes of the annual business and executive council meetings. Many of them are too small to sponsor their own campmeeting, therefore, the Clark County Holiness Campmeeting has met a real need within this area. Since the camp is so centrally located, families may drive in for the services if they are unable to remain on the grounds. If the campmeeting were to be closed many families would be denied the blessing of attending a campmeeting of this type.

The reasons for success. The main reason for the success of the Association, as gleaned from a study of the minutes, was the continued reliance upon God through prayer and obedience to His will. Some other factors contributing to the success of the Association were

diligent work, on the part of the officers, splendid cooperation from the membership, and efficient management in financial affairs.

The choice of outstanding and capable evangelists and musicians contributed to the success of the campmeeting services.

The rapid development of the campmeeting facilities was attributed to the fact that the grounds were secured providentially from the Prohibition Park Association.

Some apparent weaknesses. Some apparent weaknesses came to light as a result of this research. It was discovered that the records of the business sessions were inadequate. It was also observed that there has never been a systematic method of filing or preserving the records.

One of the most noticeable weaknesses was the lack of a consistent recording of the names and addresses of the converts and seekers at the altar services. If some effort would have been made to do this, the Association would not have been deprived of the privilege and blessing of helping those seekers to become established in the faith.

Another weakness which the Association felt was the lack of a sufficiently organized youth program. Attempts were made to remedy this situation.

Recommendations. In order to improve the influence

and effectiveness of the Association, a consistent and well organized program to follow up the seekers, should be inaugurated. The names and addresses of all the seekers should be recorded and this information given to the pastors interested in promoting and preserving the spiritual gains made at the campmeetings.

It would be well for the Association to provide the secretary with materials adequate for proper recording of the minutes. It would be advisable to appoint some one to file campmeeting notices, monthly all day meeting announcements, newspaper and periodicals clippings concerning the work of the Association. This person's position might well be called "Association historian".

Another person should be appointed as reporter to the newspapers of the county, and the nationally known holiness periodicals. These reports could serve several purposes, (1) they would keep the work of the Association before the public, (2) they would acquaint those interested with the objectives of the Association, and (3) these reports could be preserved for future historical reference. In general, this would provide for an enlarged ministry of the Association.

In order to stimulate the young peoples work a youth director needs to be appointed. This person could seek to organize the young people into the Holiness Youth Crusade,

which is a part of the National Holiness Association.

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BIBLIOGRAPHY

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Personal Interview, Miss Marie Whipple, Vancouver, Washington.

Personal Interview, Mrs. Lucy F. White, Vancouver, Washington.

APPENDIX

APPENDIX A

CONSTITUTION, BY-LAWS AND STATEMENT OF DOCTRINES

CONSTITUTION

Article I.

The name of this Association shall be "The Clarke County Holiness Association." Its jurisdiction shall comprise County of Clarke, State of Washington, and such portions of adjoining states as are represented in its membership.

Article II.

The objects of this Association are the conversion of sinners to God, the entire sanctification of believers, and promotion and preservation of the best religious life among the people, by holding meetings, by preaching the Word, by the dissemination of suitable literature and by organizing auxiliary societies or bands.

Article III.

The members of this Association shall consist of all persons who have been received into the Association as prescribed by the By-laws; and all members shall be entitled to vote at all meetings of the Association.

Article IV.

The officers of this Association shall be a President, three Vice-Presidents, a Secretary and a Treasurer. These with the standing committees and five additional members elected each year, shall constitute the Executive Council. A majority of the Executive Council will constitute a quorum.

Article V.

The President shall preside, when present, at all meetings of the Association; and shall, in conjunction with the Executive Council, have general supervision over the work. In the absence of the President, one of the Vice-Presidents shall preside. The Secretary shall keep a

record of all meetings of the Association, and roll of membership, and conduct the necessary correspondence of the Association. The Treasurer shall receive, hold and pay out all moneys of the Association, and shall submit an itemized and summarized report of the preceding year's business to the annual business meeting of the Association. All payments shall be made upon the order of the President, countersigned by the Secretary.

Article VI.

The officers of the Association and the members of the Executive Council shall be elected by ballot at the annual meeting of the Association, or at such other time, each year, as the Association may determine.

Article VII.

The annual meeting of the Association shall be held on the first Tuesday after the opening of the annual camp meeting, or upon such other day as the Association, by vote, shall determine from year to year. The business of this meeting shall be: The annual election, amendments to the Constitution and By-laws, reception of members and such other matters vital to the general interests of the Association, as it is necessary for the whole body to act upon. This meeting may adjourn from time to time until such necessary business is finished.

Article VIII.

All matters affecting the general policy of the Association shall be submitted to the vote of the Association, or to the vote of the Executive Council at a regular or called meeting of which all members shall have been notified.

Article IX.

The constitution of the National Holiness Association and its general teachings and practices are hereby endorsed. Any band may become auxiliary to this Association by endorsing this Constitution and the By-laws relating to membership, and by the approval of the president of the County Association.

Article X.

These articles shall not be altered or amended except by a vote of two-thirds of all members of the

Association present at a regular meeting.

BY-LAWS

Sec. 1. (a) All persons belonging to this Association, or seeking membership, must recognize the divine institution of the organic church and unless circumstances forbid, be members of some evangelical church.

(b) Must be in the clear light of holiness, and believe in entire sanctification as essential, possible and receivable in the present life, by consecration and faith, subsequent to conversion.

(c) Must believe in definite teaching and testimony, themselves practicing the same, subserving a right spirit and sound doctrine, showing by their lives that they enjoy the experience.

(d) Shall also agree to abstain from all unholy fellowship, and from the use of tobacco, and shall, by precept and example, earnestly discourage the putting on of gold or other costly apparel for adornment.

(e) Shall agree to quietly and kindly be dropped from the Association when, by faith or practice, in conflict or out of harmony with the principles of these Articles, or any of the rules and methods of the Association, or for any cause that seems justifiable in the godly judgment of the Executive Council.

Sec. 2. Persons applying for membership may be received by the Association or the Executive Council whenever in session.

Sec. 3. The Executive Council shall appoint, from time to time, such sub-committees as may seem to be necessary for the promotion of the work.

Sec. 4. The annual membership fee in this Association shall be 50¢.

STATEMENT OF DOCTRINE

The Clarke County Holiness Association is inter-

denominational, not undenominational. Hence it is impossible for it to be in antagonism to the Church. It makes converts, raises up ministers and missionaries and leads Christians into love to God and man.

(1) There is only one living and true God, infinite in all His attributes; the Creator, Preserver and Governor of the Universe, personally separate and distinct from all created beings and things; revealed in the Scriptures as the Father, the Son, and the Holy Ghost; that these three are one God, the same in essence, and equal in every divine perfection.

(2) Jesus Christ is both God and man. By His death on the cross He made atonement for sin sufficient for all men on condition of repentance and faith. He was crucified and ascended to God, there to appear before the face of God for us, (R.V.) until He should come the second time without sin unto salvation.

(3) The Holy Ghost proceeding from the Father and the Son, is, of one substance, majesty and glory with them. After the ascension of Christ He came as the Executive of divinity upon earth in applying the benefits of redemption to man.

(4) The Holy Bible containing the Scriptures of the Old and the New Testaments, is the inspired word of God. It is the revelation of divine truth and the record of God's revealed will, from whence we derive all correct knowledge of religious truth, and it is the only sufficient and infallible rule of faith and practice.

(5) Man was created holy, but he fell from that state by transgression, and in consequence of the fall he is destitute of holiness and inclined to evil continually; sinful by nature, and a sinner by practice, he cannot regain his lost heritage but by the grace of God. As a transgressor, he needs conviction, repentance, pardon, regeneration. As a sinful being, he needs divine cleansing from his inherited nature, and divine cleansing from his inherited nature by the baptism with the Holy Ghost.

(6) Conviction of sin comes from the apprehension of God's law by which men recognize their antagonism to God's character and precepts. There is no real conviction until, by the work of the Holy Ghost, men see their unlikeness to God.

(7) Repentance consists in turning from sin to

holiness. It implies a sense of hatred for sin and a love for holiness. It is indicated by a consciousness and a confession of sin, as well as Godly sorrow for, and a hearty renunciation of it.

(8) Regeneration is that work of the Holy Ghost by which man experiences a change of heart and life in becoming a partaker of the divine nature. It is conditioned on repentance and faith.

(9) Justification is that gracious act of God by which He approves the repentance of man and the regeneration wrought out by the Holy Ghost and restores man to His favor as fully as though he had never sinned.

(10) Entire Sanctification, or, Perfect Love, is an instantaneous work of grace wrought in the heart, by the Holy Ghost, subsequent to regeneration, whereby the heart is cleansed from original depravity, or inbred sin, and is filled with the Holy Ghost. It is conditioned upon consecration and faith.

(11) God has ordained a visible Church for the promotion of Holy Christianity. It is therefore the privilege and duty of all Christians to unite with the Church and engage in its holy work.

APPENDIX B

LEGAL DOCUMENTS

No. C10148 (G. EUGENE WHIPPLE)
TO) WARRANTY
(CLARKE COUNTY HOLINESS ASSOCIATION) DEED

THE GRANTOR, G. Eugene Whipple, for and in consideration of the sum of One Dollar in hand paid, conveys and warrants unto the Clarke County Holiness Association, a corporation organized and existing under and by virtue of the Laws of the State of Washington, the following described real estate situated in Clarke County, Washington, to-wit:

All of Lot Thirty-nine (39) of "Fruitlawn" as per the record thereof in the Office of the County Auditor of Clarke County, Washington.

This deed is made in fulfilment of trust placed in the above named grantor by deed bearing date, October 1, 1920 and recorded at page 314 Book 139 Deed Records of Clarke County, Washington.

Dated this 11th day of February, 1924.

G. EUGENE WHIPPLE

STATE OF WASHINGTON:
County of Clarke :ss

On this 11th day of February, 1924, before me, the undersigned authority, personally appeared G. Eugene Whipple, to me known to be the person above named as

grantor, and who acknowledged to me that he signed the foregoing instrument freely and voluntarily and for the uses and purposes therein mentioned.

IN WITNESS WHEREOF, I have hereunto affixed by
Official Hand this 11th day of February, 1924.

Jas. O. Blair

Justice of the Peace for Vancouver
Precinct, Clarke County, State of
Washington.

(Received for record Feb. 15th, 1924 at 10:31 A.M.,
and recorded at the request of G. Eugene Whipple.
Fred F. Strickling, County Auditor.)

ARTICLES OF INCORPORATION

Article No. 55608

UNITED STATES OF AMERICA

STATE OF WASHINGTON

office of the

Secretary of State

I, J. GRANT HINKLE, Secretary of State of the State of Washington, do hereby certify that

ARTICLES OF INCORPORATION

of the

CLARKE COUNTY HOLINESS ASSOCIATION

a Domestic Corporation, of Orchards, Washington, were, on the 8th day of January, A.D. 1924, at 9:05 o'clock A.M., filed for record in this office and now remain on file herein, being duly recorded in Book 134, at page 476, Domestic Corporations.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed hereto the Seal of the State of Washington. Done at the Capitol, at Olympia, this 6th day of March, A.D. 1924.

J. GRANT HINKLE,
Secretary of State.

APPENDIX C

LIST OF CAMPMEETING EVANGELISTS AND MUSICIANS

Evangelists	Year	Musicians
Rev. Crooks Mrs. Crooks	1913	
Rev. C. B. Allen Mrs. Crooks	1914	
Rev. C. W. Ruth Rev. C. B. Allen	1915	
Rev. Raymond Ries Rev. Blackman	1916	
Rev. Arthur Ingler Rev. Babcock	1917	
Rev. Joseph H. Smith Rev. Babcock	1918	
Rev. C. W. Ruth Rev. T. C. Henderson	1919	
Rev. W. H. Huff Rev. F. L. Stevens	1920	Rev. H. L. Cox
Rev. Dave Hill Rev. B. C. Dewey	1921	Mr. Kenneth Wells Mrs. Kenneth Wells
Rev. William Kerby Rev. Anna Spamm	1922	Mr. Fred Kennedy
Rev. Jacob M. Harris Rev. B. C. Dewey	1923	Mr. William J. Murphy
Rev. William Kerby Rev. Charles Stalker	1924	
Dr. H. Orton Wiley	1925	Miss Curry
Rev. C. W. Ruth Dr. H. Orton Wiley	1926	Mr. Donald Smith

Evangelists	Year	Musicians
Miss D. Willa Caffray Rev. Fred Ross	1927	Miss Betty Restrict
Rev. C. F. Wimberly	1928	Rev. Floyd Johnston
Rev. D. L. Fenwick	1929	Rev. Floyd Johnston
Rev. J. B. McBride	1930	Rev. Floyd Johnston
Rev. U. E. Harding	1931	Mrs. U. E. Harding
Miss D. Willa Caffray Rev. Franklin	1932	Rev. Floyd Johnston
Dr. G. Arnold Hodgins Mrs. Arnold Hodgins	1933	Mrs. Elise Fendall Prof. Weidman
Dr. G. Arnold Hodgins Mrs. Arnold Hodgins	1934	Miss Coudy
Rev. J. G. Bringdale Miss D. Willa Caffray	1935	Prof. W. R. Hallman
Rev. J. G. Bringdale Rev. Clarkson L. Hinshaw	1936	Prof. W. R. Hallman
Rev. U. E. Harding Rev. David L. Fenwick	1937	Mrs. U. E. Harding Mrs. James Raymond
Rev. U. E. Harding Rev. David L. Fenwick	1938	Prof. W. R. Hallman
Rev. Dwight H. Ferguson Rev. Hubert Mardock	1939	Rev. Richard Taylor Prof. Roger Taylor
Rev. Claude A. Watson Rev. Anna E. McGhie	1940	Miss Mildred Davidson Rev. Richard Taylor
Rev. Earl Poe Rev. Edgar P. Simms	1941	Miss Mildred Davidson Miss Nyle DuFresne
Rev. Frank Arthur Rev. Earl Poe	1942	Prof. W. R. Hallman

Evangelists	Year	Musicians
Rev. U. E. Harding Rev. Edgar P. Simms	1943	Mr. William J. Murphy Miss Nyle DuFresne
Miss D. Willa Caffray Rev. and Mrs. Stout	1944	Miss Mildred Davidson Miss Nyle DuFresne
Rev. J. Russell Brown Rev. Thomas E. Lee	1945	Prof. W. R. Hallman Miss Nyle DuFresne
Rev. J. Russell Brown Rev. E. E. Shelhamer	1946	Rev. Henry B. Aarhus Miss Nyle DuFresne
Rev. William Kirby Rev. Frank Dawson	1947	Rev. Henry B. Aarhus
Miss D. Willa Caffray Rev. J. M. Walton	1948	Rev. Henry B. Aarhus Miss Betty Restrict
Rev. C. W. Burbank Rev. D. C. Van Slyke	1949	Rev. Lloyd Johnson
Rev. Harold Gilliam Rev. M. C. Kittle	1950	Mr. Roy Hallman Mrs. Roy Hallman
Rev. Martin Leih Rev. William Ward	1951	The Musical Hurds