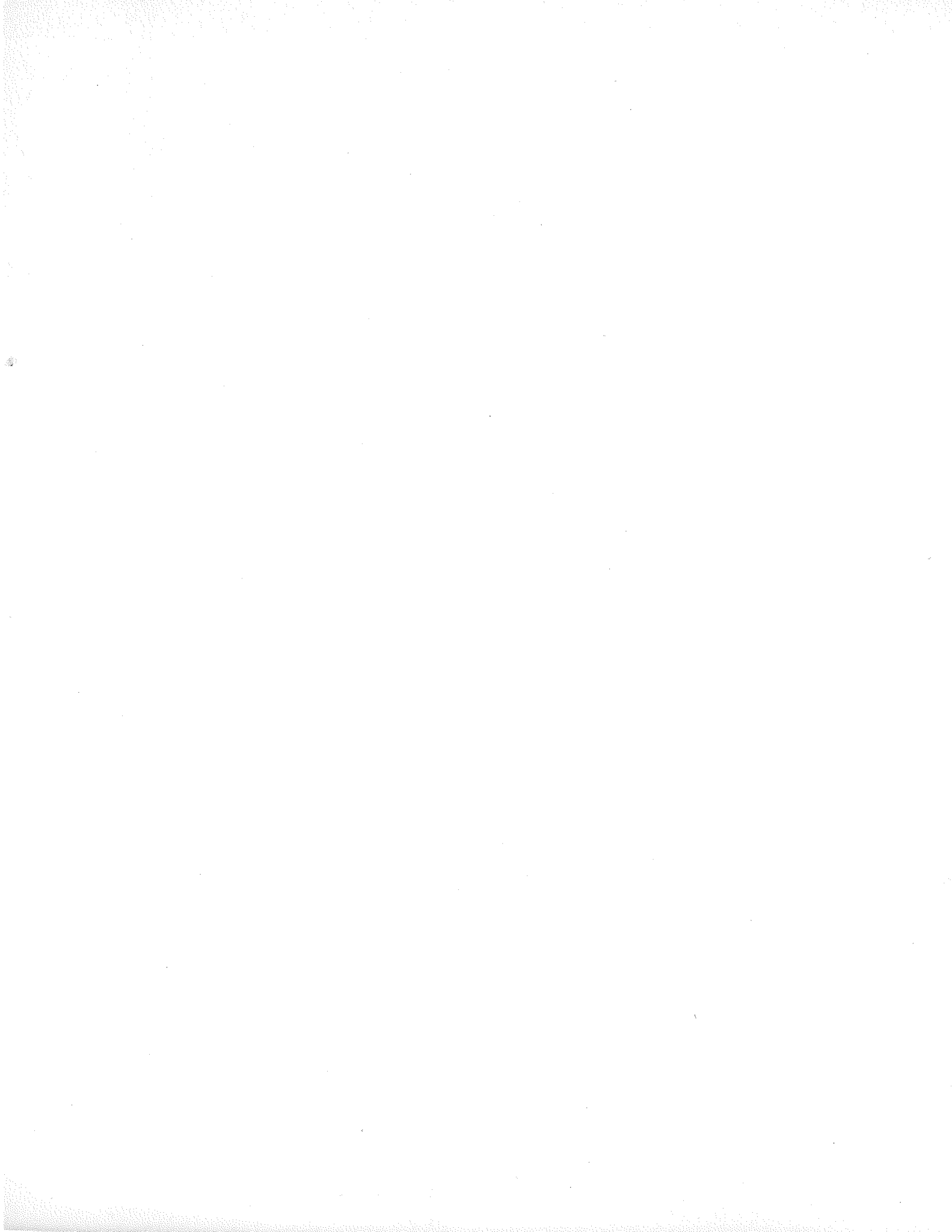


HAVE GOSPEL IENI WILL IRAVEL

By Bea Shepard & Claudia Kelsey





HAVE GOSPEL TENT
WILL TRAVEL

Naomi and Orville:

Thank you so much
for being with us and
for all your help while
you were here.

God be with you

you & Douglas:
Com. U. Method
friends



HAVE GOSPEL TENT WILL TRAVEL

The Methodist Church in Alaska
since 1886

By Bea Shepard & Claudia Kelsey

Conference Council on Ministries, Alaska Missionary
Conference of the United Methodist Church

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Dedicated to all of the Traveling Ministers,
Deaconesses, Lay Missionaries,
and all the active lay members of our congregations
without whom there would be
no History!

PREFACE

One hundred years is a rather neat number. And in the fall of 1986, the United Methodists of Alaska can celebrate one hundred years of Methodist work in Alaska. It is intriguing to us to realize that we, the compilers of this book, have actually experienced almost forty of those years, and so, in a way, have helped to make some of the history of Methodism in Alaska.

It takes courage, or perhaps a bit of foolhardiness, to compile a book of this kind. On every page there are myriad opportunities for errors, and a lot of Methodist pastors and lay persons are poised and ready to find them. All we can say is that we never laid claim to infallibility, and we can only hope, with many a Methodist predecessor, to be "going on to perfection." We hope, in fact, to be informed of our errors, and to be sent the better pictures that we wished we had before the book was printed.

No historian can work alone. We are always dependent on other people to provide the information and materials with which we work. Our sources are varied and range from handwritten memoirs to published historical works, from almost accidentally-preserved letters to annual reports, from well-labeled commercial photographs to unlabeled snapshots that somebody just happens to be able to identify.

Naming everybody who has helped us in our project is impossible. Pastors and lay persons in all our churches, deaconesses and missionaries and lay workers in our institutions, librarians, historians, photographers, members of the advisory committee who read and commented on the manuscript, as well as editors and publishers, have all contributed to our endeavors. Special thanks should go to Verda Carey of the Alaska Historical Library and perhaps more importantly, of the Douglas Community United Methodist Church, who has helped us find many pictures and dates and pieces of information. Elizabeth Mahan, historian of the Seward Memorial Church, furnished us negatives of all the many pictures in the Pedersen Historical Room in the church, a collection so good we'd like to use them all. The Ketchikan church has sent us, over the years, extremely valuable pictures and documents. Walt Hays, of Alaska Children's Services, has done a marvelous job over the years of taking pictures of all Conference activities, and many of the pictures credited to Alaska Missionary Conference Archives should probably be credited to him. He has also provided us with many scrapbooks, photo albums and publications of Jesse Lee Home and Alaska Children's Services. And if every pastor in the Conference were as interested and as helpful in providing historical materials as John Shaffer, we wouldn't have nearly as many gaps in our information as we have.

The cover design is taken directly from the Alaska Missionary Conference banner which was designed by David Fison who is himself, historic, having served in the Alaska Conference for over twenty-five years.

Two local photographers have given us valuable help: Ron Klein of Northlight Studio has dropped everything on occasion to do some copying for us, often of pictures that are well-nigh uncopyable. And Dave Waters of f-Stop Two has given immediate service and come up with excellent prints from very old slides. For all this help we are grateful.

One of our greatest frustrations is the great number of interesting stories, descriptions, anecdotes, and pictures that we could not include. What we did include begins to seem somewhat random in its selection. But how else could we do it? Perhaps an Encyclopedia of Alaskan Methodism is in order.

BEA SHEPARD AND CLAUDIA KELSEY
JANUARY 13, 1986

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JUNEAU: Pioneer Methodist Episcopal Church; Metropolitan
 Methodist Episcopal Church; First Methodist Church;
 Juneau Methodist Church; Juneau United Methodist Church;
 Northern Light United Church

DOUGLAS: Douglas Methodist Episcopal Church; Douglas

Community Methodist Church; Douglas Community
United Methodist Church

KETCHIKAN: Ketchikan Methodist Episcopal Church;
Community Methodist Church; First Methodist Church;
First United Methodist Church

SEWARD: Seward Community Methodist Episcopal Church;
Seward Community Methodist Church; Seward Memorial
United Methodist Church

FAIRBANKS: St. James Methodist Episcopal Church; First
Methodist Church; First United Methodist Church

NOME: Nome Congregational Church; Nome Methodist
Episcopal Church; Lavinia Wallace Young Mission; Nome
Federated Church (Congregational and Methodist); Nome
Community Methodist Church; Nome Community United
Methodist Church; Aywaan Larger Parish (Presbyterian and
Methodist)

ANCHORAGE: Bruce R. Baxter Memorial Church; First Methodist
Church, Anchorage; First United Methodist Church

MOOSE PASS: Moose Pass Methodist Church; Moose Pass
United Methodist Church

HOMER: Homer Methodist Church; Homer United
Methodist Church

KENAI PENINSULA: Hope, Moose, Pass, Girdwood, Clam
Gulch, Anchor Point, Ohlson Mountain Air Force Base, Kenai,
Soldotna, Ninilchik, Tustumena, Seward, Seldovia, Homer,
Cooper Landing, North Kenai, Naptowne (Sterling)

SOLDOTNA: Soldotna Methodist Church; Soldat Kriste
Methodist Church; Soldotna United Methodist Church

GIRDWOOD: Girdwood Methodist Church; Girdwood United
Methodist Church

NINILCHIK: Ninilchik Methodist Church; Church of St. Peter
the Fisherman

CHUGIAK: Chugiak Methodist Church; Chugiak United
Methodist Church

ANCHOR PARK (ANCHORAGE): Anchor Park Methodist
Church; Anchor Park United Methodist Church; also Tongan
and Samoan Fellowship

KENAI: Kenai Methodist Church; Kenai United Methodist
Church; Kenai Church of the New Covenant

TURNAGAIN (ANCHORAGE): Turnagain Methodist Church;
Turnagain United Methodist Church

TUSTUMENA: Tustumena Church of Christ the Victor merged
with Soldat Kriste Church to become Soldotna United
Methodist Church

ST. JOHN (ANCHORAGE): Church of the Beloved Disciple; St. John
Methodist Church; St. John United Methodist Church

SITKA: Sitka Methodist Church; Sitka United Methodist
Church

EAST ANCHORAGE: East Anchorage Methodist Church;

East Anchorage United Methodist Church
 NORTH KENAI: North Kenai Methodist Church; North Star
 United Church
 JEWEL LAKE (ANCHORAGE): Jewel Lake United Church;
 Jewel Lake Parish; Tri-Anchor Parish
 NORTH POLE: New Hope Methodist-Presbyterian Church
 SOUTH ANCHORAGE: Bayshore West United Methodist
 Church; South Anchorage United Methodist Church
 PARKS HIGHWAY PARISH: Trapper Creek; Willow United Methodist
 Church; First United Methodist Church of Wasilla
 COLLEGE: St. Paul United Methodist Church
 ANCHORAGE: Korean United Methodist Church
 JESSE LEE HOME: Unalaska, 1890 to 1925; Seward, 1925
 to 1966; Anchorage, 1966 to present
 Alaska Children's Services, Anchorage
 Lavinia Wallace Young Mission; Lavinia Wallace Young
 Community Center; Nome Community Center
 Wesleyan Hospital for Chronic Diseases;
 Wesleyan Nursing Home
 Alaska Methodist University; Alaska Pacific University
 Wesley Foundation, University of Alaska, Fairbanks; United
 Campus Ministry, University of Alaska, Fairbanks
 Methodist Student Movement, Alaska Methodist University;
 University Community Ministry, University of Alaska,
 Anchorage, Anchorage Community College and Alaska Pacific
 University

PART III — PREACHING PLACES, CHURCHES AND INSTITUTIONS
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UNGA-SAND POINT: Unga Methodist Episcopal Church; Unga
 Methodist Church; Sand Point Methodist Church
 UNALASKA: Eliza Jane Baker Chapel at Jesse Lee Home;
 Unalaska Methodist Church
 DYE: Dyea Methodist Episcopal Church
 SKAGWAY: Skagway Methodist Episcopal Church
 DOLOMI: Dolomi Methodist Episcopal Church
 KLUKWAN AND PORCUPINE
 SELDOVIA: Seldovia Methodist Episcopal Church; Seldovia
 Methodist Church; Seldovia United Methodist Church
 HYDER: Hyder Methodist Episcopal Church; Hyder-Stewart
 Federated Church
 ANCHOR POINT: Anchor Point Methodist Church; Anchor
 Point United Methodist Church
 COOPER LANDING: Cooper Landing Fellowship
 NORTH END, KETCHIKAN: North End Chapel; North End
 Methodist Church
 CLOVER PASS: Clover Pass Community Methodist Church

MOUNTAIN POINT: Mountain Point Community Methodist Church

SEWARD GENERAL HOSPITAL

NOME: Maynard-MacDougall Memorial Hospital;
Maynard-Columbus Hospital

Seward Sanatorium

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PROLOGUE

Early one morning in June, in the year 33, a group of people were gathered together in an upper room in the outskirts of the city of Jerusalem. They were there because their leader, a man whom they loved and revered, had told them to wait there for a very special event. We find the story in the book of Acts:

“Then when the actual day of Pentecost came, they were all assembled together. Suddenly there was a sound from heaven like the rushing of a violent wind, and it filled the house where they were seated . . . They were all filled with the Holy Spirit . . . Then Peter, with the eleven standing by him, raised his voice and addressed them . . .” When they heard what Peter had to say, “They were cut to the quick, and they said to Peter and the other apostles, ‘Men and fellow Jews, what shall we do now?’ Peter told them, ‘You must repent and every one of you must be baptized in the name of Jesus Christ, so that you may have your sins forgiven and receive the gifts of the Holy Spirit . . .’ Then those who welcomed his message were baptized, and on that day alone about three thousand souls were added to the number of disciples.”

This is the story of the formation of the Christian Church, of which we, almost 2,000 years later, are a part.

In 1730 a group of students at Oxford University in England began visiting prisoners in the jails, methodically, twice a week. Then they began to visit the sick poor of the city, and began to teach the children of the poor, methodically, as they did all things. In derision, these students were called “Methodists.” Some of the members’ names were Charles Wesley, George Whitefield and John Wesley.

On May 24, 1738, an “ecumenical” prayer meeting attended by a young man named John Wesley helped to set in motion a social and religious revolution that spread throughout England and to America.

On February 17, 1739, George Whitefield preached an outdoor sermon to 100 miners in Kingswood, a small English mining town. The fifth sermon he preached that week was heard by 10,000 people. He called John Wesley to come help him, and on April 2, John Wesley preached his first outdoor sermon on the text, “The Spirit of the Lord is upon me because he has appointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

In 1780, one of our first known American Conscientious Objectors was drafted into the Army, and because he objected to carrying arms, was imprisoned. His name was Jesse Lee; he was a Methodist preacher, and he was soon released from prison because he began to convince his guards and fellow prisoners to become conscientious objectors, too.

On December 3, 1849, at the beginning of the Gold Rush, another Methodist preacher, William Taylor, began street preaching in San Francisco. There was a church on the hill, but the people were in the Plaza.



Clah (Philip McKay) The Apostle of Alaska

Part I

Traveling in Alaska

CLAH (PHILIP McKAY)
The Apostle of Alaska.

THE FIRST PROTESTANT MISSIONARIES COME TO ALASKA

Alaska, the great unknown land in the Northwest corner of the American continent, was a possession of the United States for ten years before the Protestant and Roman Catholic churches became aware of its existence as a mission field.

The first tentative missionary work came from Canada in 1877, when the Reverend Thomas Crosby, pastor of the Fort Simpson Methodist Church in British Columbia came over the mountain range separating British Columbia and Alaska to Fort Wrangell, on the Alaska panhandle. He found there a few Indian members of his Fort Simpson church, one of whom, Clah, (Philip McKay), had started holding services in the spring of 1876. These services were soon well attended by the local Indians. Clah and his friends had a contract to cut wood at Fort Wrangell, and planned to return to Fort Simpson when the contract was completed. However, Thomas Crosby, when he left, directed Clah to remain, open a school and continue to hold services.

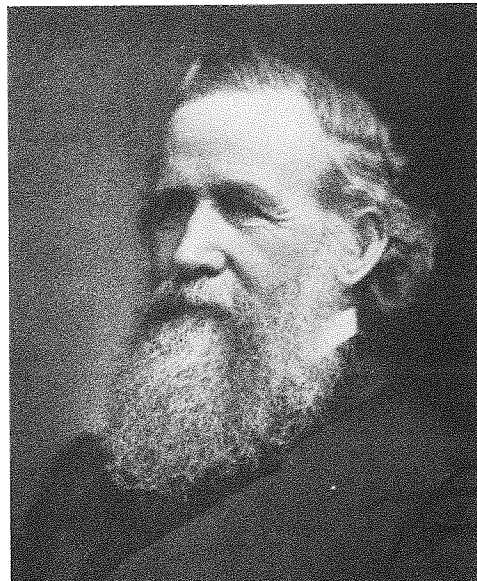
In a book about his lifetime of work and travel among the Indians, published in 1914, Crosby described in detail his visit to Wrangell, and declared Clah to be The Apostle of Alaska.

After he returned to Fort Simpson, Thomas Crosby corresponded with the Boards of Missions of his own church and the Methodist Episcopal Church in the United States in an attempt to show the need for sending missionaries to Alaska. He received little encouragement.

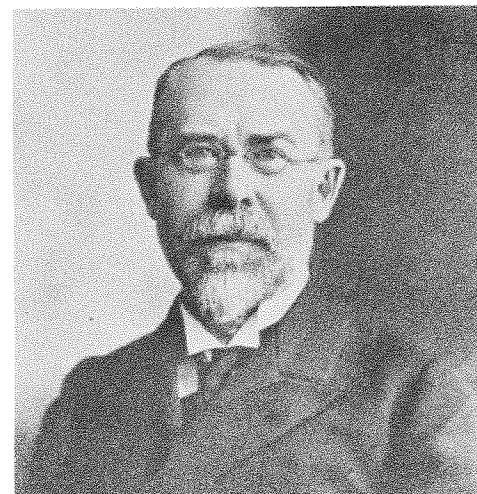
Clah's efforts were so earnest and his meetings so well attended, with sixty or seventy adults attending the school and sometimes over 200 attending the services, that one of the soldiers stationed at nearby Fort Wrangell wrote a letter to Major General Rogers, asking that effort be made to persuade some church to send a minister to help Clah in Wrangell.

One person who came into possession of this letter was Dr. Sheldon Jackson, who was superintendent of Presbyterian missions for Colorado, New Mexico, Montana, Wyoming, Utah and Arizona. Dr. Jackson decided to go to Alaska to see what the need was, and he took with him Mrs. Amanda McFarland, recently widowed, who, with her husband, had opened the first mission in the territory of Arizona in 1866.

Mrs. McFarland was acquainted with the hardships of distant mission service and she came to Alaska determined to stay, to open a school and to start a church. She began working with the Natives in Wrangell in August 1877. Sheldon Jackson returned to his work in the Rocky Mountain States, with the added task of raising money and finding missionaries for the new mission in Alaska. For seven months Mrs. Amanda McFarland was the only Protestant missionary in Alaska. Clah, who remained as her Native assistant, died of consumption on December 28, 1877 at the age of 30; but the Christian work that he started in Wrangell, and in Alaska, continues to this day.



The Reverend Thomas Crosby (1840-1914). For fifty years he was a missionary from the Methodist Church of Canada to the Indians of British Columbia.



Dr. Sheldon Jackson (1834-1909). Presbyterian missionary and, from 1885, in charge of education for Alaska, Dr. Jackson mixed freely church and state in his efforts to get education into the rural villages.



Wrangell in 1887, where the first Protestant work in Alaska was started. C. J. Larsen was appointed to Juneau and Wrangell in 1898, but we have no record of a Methodist church in Wrangell.



Orthodox mission work was begun in "Kadiak" by the Russian Orthodox Church, in 1794. Headquarters for the work was moved later to the Cathedral of St. Michael in Sitka. This picture of St. Michael's was taken in 1886.

WOMAN'S HOME MISSIONARY SOCIETY STARTS TO WORK IN UNGA

The first work supported by the Methodist Church began in the fall of 1886, when a young couple, John and Ethelda Carr, arrived in Unga, in the Shumagin Islands, to start a school and a church. By arrangement between Dr. Sheldon Jackson, who was by now General Agent for Education in Alaska, and the Woman's Home Missionary Society (WHMS), of the Methodist Episcopal Church, organized four years earlier, John Carr was to serve as teacher of the Government School and the WHMS would furnish support and travel money for Mrs. Carr.

Unfortunately, Ethelda Carr died on June 28, 1887, but John Carr remained for two or three years. In 1889, he gave a report to the WHMS of Puget Sound Conference on his work in Unga, and he spoke of his imminent return to Unga. Methodist work was carried on sporadically in Unga until about 1953. By that time, with the closing of the gold mine nearby the population had dwindled until Unga had become a "ghost town."

TUCKS OPEN JESSE LEE HOME IN UNALASKA—1890

The Woman's Home Missionary Society furnished money to build and operate a children's home in Unalaska. The need for the home had been established, with many children living in homes of the school teachers in the village. The new home, named after Jesse Lee, one of the early itinerant Methodist preachers on the East Coast and particularly in New England, was opened in 1890 by Mr. and Mrs. John Tuck, and was soon filled to capacity. One of the teachers who came to Unalaska in 1895, Miss Agnes Sowle, returned home in 1898 to marry Dr. Albert W. Newhall. They came to Jesse Lee Home later that year, and Dr. Newhall became the doctor, builder, teacher, preacher, and problem solver. Agnes Sowle, who had served as Superintendent of the home from 1886, continued in that capacity until 1902, at which time Dr. Newhall was named Superintendent. He remained in that position until the home was moved from Unalaska in 1925. Agnes Newhall worked in many capacities in the home until her death in 1917.



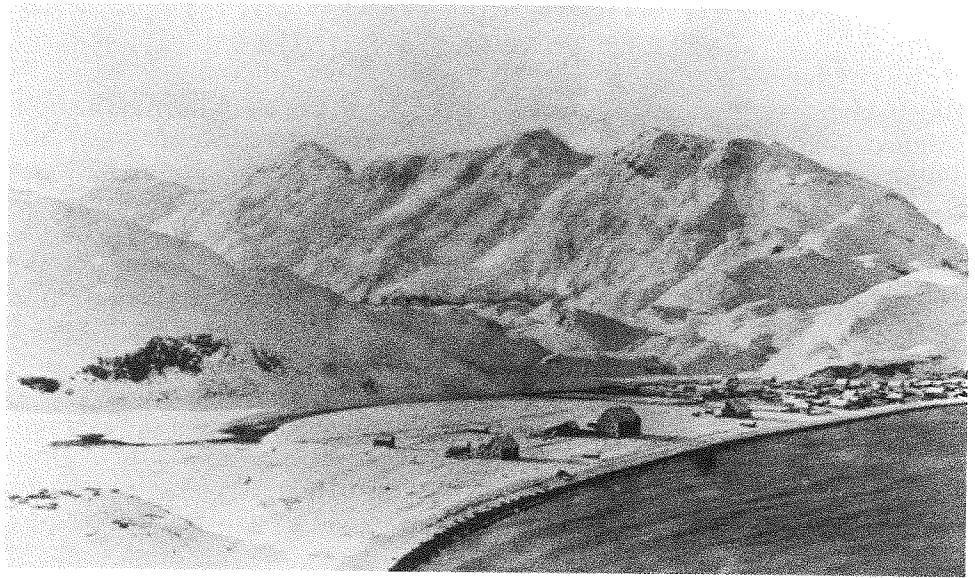
Amanda McFarland. Mrs. McFarland came to Alaska with Dr. Jackson in August 1877, remaining in Wrangell to begin missionary work with the Indians.

Unga, an Aleut village in the Shumagin Islands, was the site of the first Methodist mission work in Alaska, in 1886.

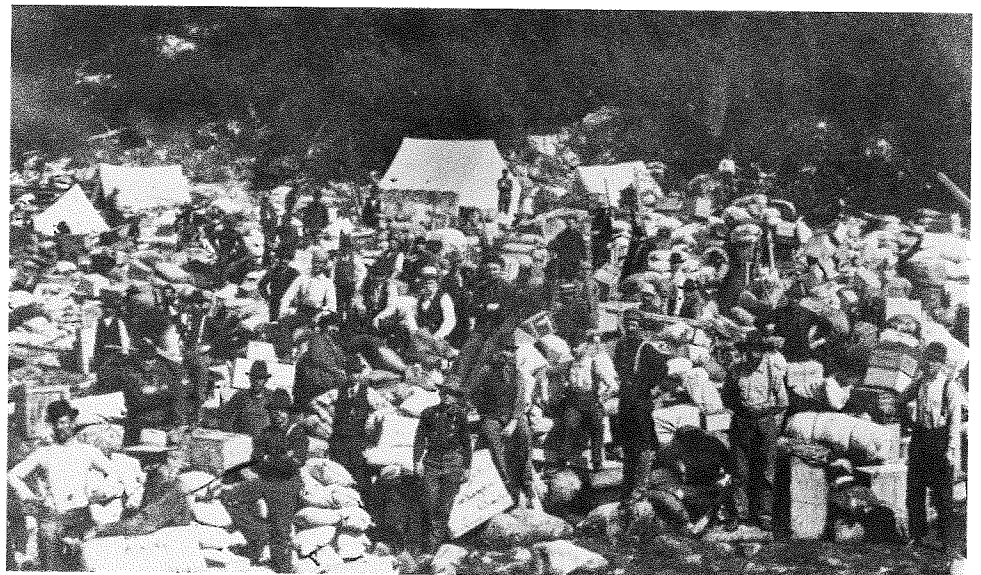




John H. Carr and his wife, Ethelda, supported by the Methodist Woman's Home Missionary Society and the Federal Bureau of Education, arrived in Unga late in 1886 to start a school and a church.



Unalaska in the early 1900's. Jesse Lee Home buildings are the two large buildings in the left foreground.



The beach at Dyea at low tide, 1898. Since there was no dock, Larsen had all his belongings along with all the arriving prospectors' goods dumped on the beach at low tide and moved by horse and wagon up to the town before the tide came in.

WESTERN NORWEGIAN-DANISH CONFERENCE DISCOVERS ALASKA — 1897

At its annual conference in August 1897, the Western Norwegian-Danish Conference of the Methodist Episcopal Church accepted Alaska as a mission field. Presiding Bishop Charles C. McCabe appointed as "Presiding Elder of the Alaska District," Carl J. Larsen, who was, at the time of his appointment, Presiding Elder of the Pacific District (California, Idaho, Oregon, Washington). Carl Larsen, fluent in several Scandinavian languages, had started many Scandinavian-language churches in the western states, and was ready for the challenging assignment of traveling throughout Alaska to determine where Methodist churches should be established.

On October 24, 1897, Carl J. Larsen preached his first sermons in Alaska. He preached twice in Douglas in the morning, first in Scandinavian, then in English, and repeated the performance in Juneau in the afternoon. Since many of the workers in the mines in the area were of Norwegian or Swedish descent, services were held in the Scandinavian languages for a number of years.

Since this was the time of the Klondike Gold Rush and it seemed that Skagway might be the best headquarters for the Methodist Episcopal Church, Larsen went to Skagway. There he found that several other church groups had arrived before him, and he went on to Dyea, the starting point for the Chilkoot Trail. There he decided to set up his church. Soon he had erected his gospel tent and had started holding services.

CARL LARSEN WRITES FROM DYEA

Larsen wrote the following description of his work in Dyea in one of his letters:

"Yes, this is real, rigorous pioneer life. Blessed California, how lovely and fair you are, conjured up by the imagination of your lonely sons in this northern land! As I write, I am sitting in a so-called "bunkhouse." It measures 14 x 18 feet and has sleeping quarters for twelve people. Let me open the door and show the reader the furnishings. There is no window, otherwise you could peek in through it. Along the side walls are nailed three tiers of bunks made from unplanned boards. They are filled with hay in lieu of mattresses, and sacks stuffed with the same material are used as pillows. A big packing box serves as a table. On it stands a tallow candle which is supposed to light up the whole house. Some sawed off tree stumps stand here and there, inviting a person to take a seat. A clothes line, on which hang wet socks, mitts, and woolen shirts, is stretched clear across the room, while in the middle of the floor stands a large Yukon stove, glowing hot, doing its level best to warm up frozen hands and feet as well as to dry the clothes on the line. The air is thick and sticky, so much so in fact that if a person had a really sharp Norwegian tollekniv (sheath knife), it should be possible to cut it up in sections. Some eight men are sucking away at their pipes and cigars, which, despite the tobacco smoke, brings almost a pleasant change to one's nostrils ...

"I am now busy setting up the tent Bishop McCabe gave me. Because of the strong winds constantly blowing here, I am forced to lay a frame foundation to keep the tent from being torn away. I have bought a large stove which I hope will give sufficient heat. My plans are to be ready for meetings in a week's time. We also intend to use the tent as a reading room. Fortunately, I arrived just in time to secure a lot for the church on the corner of West and Fifth Streets. All the lots were taken when I came, but through a



Carl J. Larsen, the first superintendent of Methodist work in Alaska, was 48 years old when he went over the Chilkoot Trail on his first survey of Alaskan religious needs.

friend I managed to obtain this one, which is centrally located. May God grant us progress and victory in our work. I expect to see many souls won for God during the winter . . . " Larsen letter, November 18, 1897, published in *Norwegian-American Studies and Records*, Northfield, Minn., 1950.

DYEA METHODIST EPISCOPAL CHURCH IS BUILT

It soon became apparent that it was too cold to hold services in a tent in Dyea, let alone use it as a reading room. Larsen collected donations for a building from the Gold Rushers, and on January 28, 1898 he dedicated the first Methodist Church building in Alaska, on the corner of West and Fifth Streets in Dyea, built at a cost of \$695.

It was during this winter that a snowslide on Chilkoot Pass took the lives of 56 men. Twenty-four of the men were buried at the foot of the pass, and Larsen wrote that it was "a solemn day as we went from grave to grave singing 'Nearer My God To Thee' and 'Jesus, Lover of My Soul.' " In November, 1898, he wrote in his report, "I stood in the midst of sickness and death, yet not alone, the good Lord was near and a very present help in time of trouble."

We know nothing more of the history of the first Methodist church building in Alaska. Sprague Davis was appointed to Skagway and Dyea at the Western Norwegian-Danish annual conference meeting in September, 1898, but there is very little information about his service in Alaska. With the completion, on July 19, 1900, of the White Pass & Yukon Railroad from Skagway to Carcross, the town of Dyea was deserted. Within three years there was little evidence that a town of 3,000 had been there because most of the buildings had been taken down and carried away — or rafted away intact.

In the spring of 1898, Carl Larsen packed up his tent, and, accompanied by Alfred, his son who had arrived in December, set off up the Chilkoot Trail on his way to survey the rest of the District which had been assigned to him — Alaska. At Lake Bennett, like most prospectors who took this route to the gold fields, they cut lumber and built a boat, which they used for much of the rest of the trip. In his report, Larsen tells of their experience in riding the rapids at Miles Canyon:

"When we came to Miles Canyon and White Horse Rapids, which is considered the most dangerous place on the trip, the pilots asked us \$25 to pilot our boat through the rapids. This I could not afford to pay, so we went along the bank and took a good look at the canyon and rapids. The canyon is sixty feet wide and about seven-eighths of a mile long. The water humps up in the middle and runs very rapidly. Below the canyon there are three miles of bad river. The river is very rocky leading to the White Horse Rapids. After a careful study of the situation, and being somewhat of a boatman myself, I decided to pilot my own boat. Returning to the camp, we trimmed the boat well, unloaded some of the goods and covered the rest with canvas. Then with a prayerful heart, we started out upon the troubled waters. It was an experience never to be forgotten — the deafening roar of the swift waters; the heaving swell, covering us with its spray, made the boat rock, dip, and shiver, filling one with terror. This lasted only a few minutes, and we were soon safe at the foot of the rapids, breathing easily, thanking God, and taking new courage.

Then we came to the Thirty Mile River, which is also very dangerous, because of the many rocks. It was a sad sight to see the many wrecks along the river's bank, — broken boats, scores of spoiled outfits, and discouraged



SUMMIT CHILKOOT PASS
DURING WUSHTOYAH KLONDIKE 1897

C. J. Larsen and his son were among the 13,000 prospectors and their supplies checked through the summit of the Chilkoot Trail during the period of mid-February to May, 1898.



Larsen and his son elected to pilot their own boat through the rapids of Miles Canyon.

people. Some of these unfortunates had lost all they had; others were trying to dry what they had managed to save. Quite a number of lives had been lost here this year. We got through safely, and we soon reached Lake Lebarge. Having fair wind we sailed all night. In the morning we camped at the foot of the lake; but we were obliged to break camp in a few hours on account of the mosquitoes."

SUPERINTENDENT LARSEN VISITS JESSE LEE HOME

From Dawson City, they started down the Yukon River to Rampart City where Larsen preached for five weeks. Leaving Rampart on the steamer *Hermann*, they stopped briefly at St. Michael and then went to Unalaska to visit the Jesse Lee Home. While he was there, Superintendent Larsen held a quarterly conference and made Dr. A. W. Newhall a local preacher. "He is a very earnest Christian man and will undoubtedly be of great service."

In describing the Jesse Lee Home, Larsen quoted at length from a report written by Sheldon Jackson:

"There are at the present time thirty children in the home belonging to the Aleutian race. During the last summer one of the girls in the home was taken at the expense of a wealthy citizen to his city to be educated, and three or four others were sent to Captain Pratt's celebrated school at Carlisle, Pennsylvania.

"The school is doing a large preparatory work for that people. If in the near future, there shall be any native teachers in the Aleutian Islands, if there shall be any native Christian homes and native Christian parents, they are now in process of being created by that school — the Jesse Lee Memorial Home at Unalaska being an evangelizing influence at work among the Aleuts of Alaska.

"Unalaska Harbor, being the natural stopping place for vessels passing from Seattle or San Francisco to the Yukon River, has grown into new importance through the gold discoveries, so much so that this present winter six iron steamers are being built in its harbor employing some two or three hundred white workmen, and there ought to be a Methodist minister stationed there that these men as well as the natives might have Gospel privileges.

"The coming and going of so many sailors makes it very important that a hospital should be established in that place, which could be very appropriately done in connection with the Methodist work ... let there be much prayer that hearts may be prepared for the appeal and instruments raised up who will feel it a privilege to contribute the necessary funds."

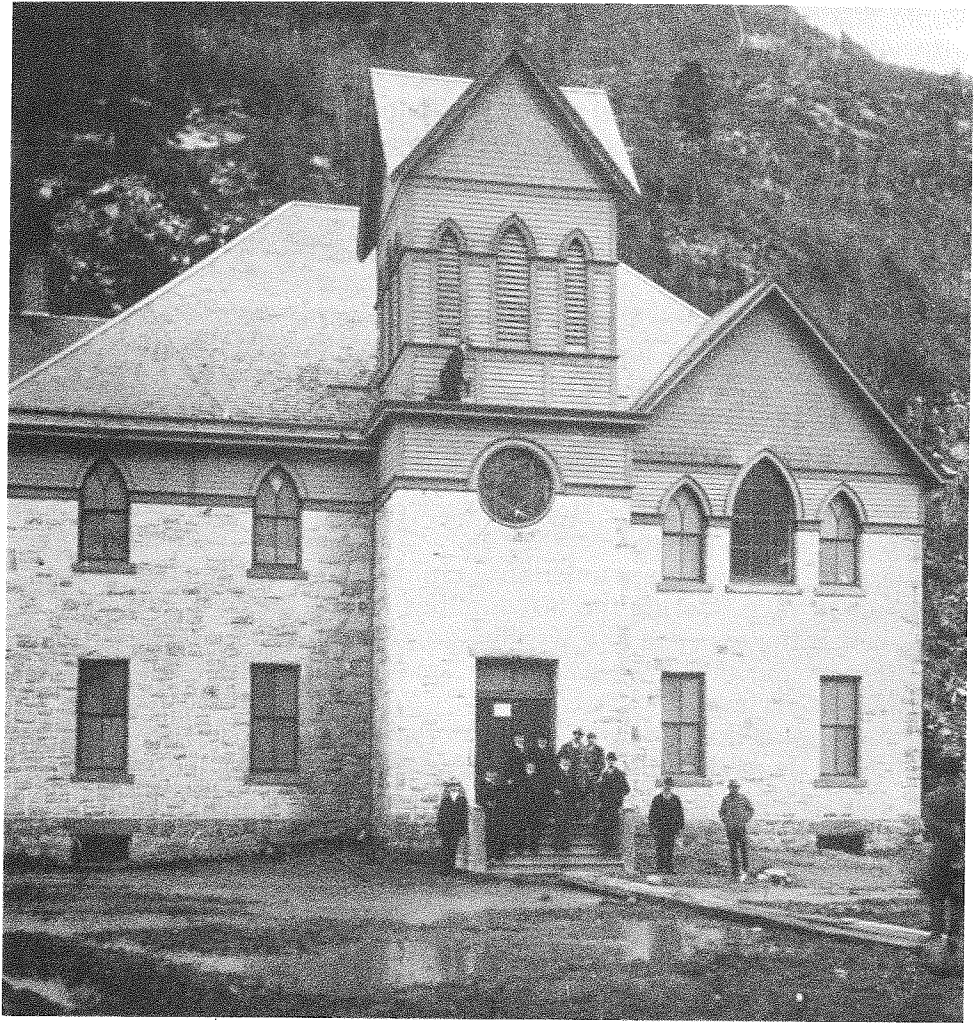
On September 25, 1898, Larsen and his son left Unalaska for Seattle. Larsen reported to Bishop McCabe and the Methodist Missionary Society that they had traveled over 11,290 miles, of which 1,100 were in an open boat, and 300 on foot, for a travel expense of \$343.

Appointments made to the Alaska Mission by Bishop McCabe, at the October 9-10 Annual meeting of the Western Norwegian-Danish Conference of the Methodist Episcopal Church were recorded as follows:

Alaska Mission
C. J. Larsen, Acting Superintendent
Arctic Circle & Uniontown: at tilfoettes
Circle City: at tilf.
Eagle City: at tilf.
Juneau & Wrangel: C. J. Larsen
Rampart City: at tilfoettes
Skagway & Dyea: Sprague Davis



"Papa" and "Mama" Newhall were the superintendents and guiding lights of Jesse Lee Home during most of the years of its existence in Unalaska.



Still in use in Skagway as Municipal offices and Museum, McCabe College was built in 1899, but used as a college only a few months.



Using a cafe as their first meeting place, these men made plans for a Methodist church in Ketchikan in 1900.

Unalaska: tilf. ved A. W. Newhall
(At tilfoettes means "To Be Supplied," or TBS, as is recorded in today's lists of appointments.)

In December 1898, Carl and his wife settled in Juneau, and in January 1899, a new church was organized there, with eighteen charter members.

NEW SUPERINTENDENT BUILDS McCABE COLLEGE IN SKAGWAY

J. J. Walter came to Skagway in July 1899 to replace C. J. Larsen as superintendent. He became convinced that Alaska needed a Methodist college, and the magnificent concrete and stone structure was erected during 1899 and early 1900 and named McCabe College after Bishop Charles C. McCabe. E. Victor Smith was appointed president in March 1900 and the college opened, but new education laws were such that the trustees of the college found it necessary to close it during the first year. The building was sold to the federal government for a court building, and the money was used to build a church and parsonage. The McCabe College building is still in use in Skagway as the municipal offices and museum. The Methodist Church and parsonage are also still in use but they have been owned and operated by the Presbyterian church since 1917.

DOUGLAS AND KETCHIKAN CHURCHES ORGANIZE

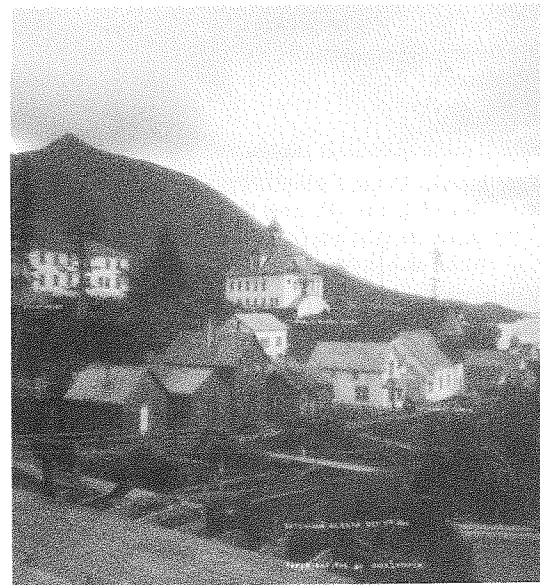
Meanwhile, in Douglas and Ketchikan new church groups were forming. C. J. Larsen began holding services in Douglas in December 1898. Reverend George Irwin, a supernumerary pastor from Puget Sound residing in Juneau, served as supply pastor on occasion for the Douglas services. N. G. B. Barton, who served Douglas from 1900 to 1902, built a combined church-parsonage on Second Street in 1901.

A small group in Ketchikan met in Ireland's Cafe dining room, on Dock Street, with services held by the Reverend R. V. Bennett of Puget Sound Conference, who was appointed on September 30, 1900 to serve Ketchikan. He was assisted in the first service by Superintendent of the Alaska Mission, J. J. Walter. Reverend Bennett left Ketchikan in September 1901 but in that one year a church group was formed, a Ladies Aid society organized, land was obtained for a church site, an organ purchased and a furnished parsonage, valued at \$325, was acquired. Subscriptions of \$350 were collected toward construction of a new church building.

NEW KETCHIKAN CHURCH DEDICATED

In October 1901 the new pastor, the Reverend William L. Rule, preached his first sermon in Ketchikan and continued to collect subscriptions for the church building. Work began on the structure in late November 1901, and on January 19, 1902, a new superintendent, W. H. Selleck, dedicated the new church building, which was debt free. The property was valued at \$1700; \$400 of the construction cost was furnished by the National Board of Church Extension of the Methodist Episcopal Church.

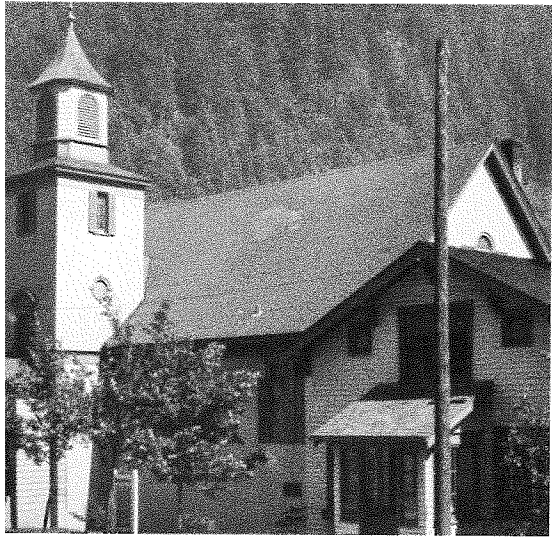
Reverend Rule left in September 1903 and the Reverend Joseph A. Chapman arrived on December 12 to take the pulpit. He was in great demand as a speaker on all occasions. Soon after their arrival the Ladies Aid was reorganized under Mrs. Chapman's direction.



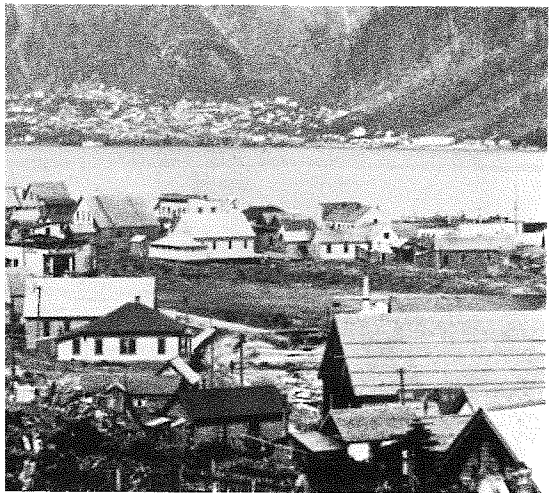
The Methodist church stood out in this picture of downtown Ketchikan on October 7, 1905.



Five Methodist preachers met in Juneau in summer of 1904 with Bishop J. W. Hamilton of the San Francisco Area for the first Annual Meeting of the Alaska Mission of the Methodist Episcopal Church.



Juneau United Methodist Church and Dryden Hall on 4th and Seward Streets, were razed shortly after this picture was taken, to make way for a State Court building.



The first Methodist Episcopal church built in Douglas in 1900 was more or less abandoned as a church by 1911.

Over the years the Ketchikan church group continued to be active and in 1933 the Ketchikan Methodist Episcopal Church became self supporting, the first church in Alaska Methodism to do so. The consecration of an entirely new church building on the same property took place in July 1961.

MEMBERS OF ALASKA MISSION HOLD FIRST ANNUAL MEETING

The first Annual Meeting of the Alaska Mission was held in Juneau in July 1904. Bishop J. W. Hamilton of San Francisco came to Juneau to preside at the meeting. On July 19, the conference adjourned and went to the site of the new Juneau church building where the cornerstone was laid for the Metropolitan Methodist Episcopal Church.

This church building, frequently remodeled, was condemned in 1972 by the State of Alaska to make way for a new State Court building. The congregation, self-supporting since 1952, first voted to worship with the Douglas Community United Methodist Church on Douglas Island about three miles from the Juneau location. They then rescinded the vote and accepted an offer from the Northern Light United Presbyterian Church to form a union church called the Northern Light United Church.

JOHN PARSONS REPORTS TO ANNUAL MEETING

In 1903, a new superintendent, John Parsons, carrying with him a gospel tent, traveled over much of Alaska. Travel was much easier than in Larsen's time as railroads and steamers were available in most of the area covered. The annual meeting of 1905 convened in Ketchikan, with Joseph Chapman as host pastor and Bishop David H. Moore presiding bishop. It seems apparent, on reading his report to that meeting, that Parsons faced problems that are familiar today:

"Alaska Missions shall include all of the District of Alaska.' So reads the report of the Committee on Boundaries of the last General Conference. It describes a great field ... At our last Annual Meeting Bishop Hamilton thought it would be possible for the Superintendent to visit Fairbanks and Nome this summer while the Yukon River was open to navigation, and so Fairbanks was placed on the list of appointments. The Superintendent planned to explore these fields and begin work in one or both, but the appropriations for Alaska made this impossible, and this work of extending our sphere of influence was given up. Our work therefore is the same as last year, except Seward, where a beginning has been made. I may add that Fairbanks is one thousand five hundred miles from Skagway and Nome about two thousand. Last August I went to the Westward as far as Seward ... It is nine hundred miles from Juneau, as the steamer goes. It is the terminus of the Alaska Central Railroad, which is to traverse the central part of Alaska skirting Mt. McKinley, the highest mountain in North America, and reaching the Yukon River near the mouth of the Tanana, four hundred and fifty miles from the coast ... About twenty miles was finished last season ... I secured the use of a vacant saloon building and preached to the people ... Pious women in Seward had banded themselves together to pray for a minister to be sent to them ... There was no minister nearer than Valdez, a hundred and fifty miles away, and I promised them one in a few weeks ...

"At Douglas we have a neat church with living rooms attached ... The work has been very difficult because of the large foreign population and the general disregard of the Lord's Day.

"The work of God has many difficulties peculiar to new communities, among which are the unsettled and changing population, the eager quest for wealth, the saloon with all the attendant evils of gambling and prostitution, and dependence of the public schools upon the revenues derived from the sale of intoxicating drinks, and a wide-spread indifference to the claims of God and the services of His house... The health of the brethren and their families have been graciously preserved by a kind and protecting Providence; the services rendered have been faithful and heroic; the relations among the workers have been pleasant and friendly; and we note with joy the signs of substantial progress in our work.

Respectfully submitted, John Parsons"

Total support for the superintendent was listed at \$1,055 for 1905. Total value of property in the entire mission was estimated at \$18,200.

SEWARD BECOMES A "METHODIST TOWN"

At the 1905 Annual Meeting, the popular pastor of the Douglas Methodist Episcopal Church, Louis H. Pedersen, was transferred to the new town of Seward, established in 1903 on the Kenai Peninsula. As well as being the terminus of the new Alaska Central Railroad, Seward was the base of supply for what was said to be a large mining district with rich deposits of gold, copper, tin and other minerals. Pedersen arrived with a gospel tent, and since there was no parsonage in Seward, Pedersen, his wife Frances and three children, Frederick, Ralph and Ruth, used the tent as both church and



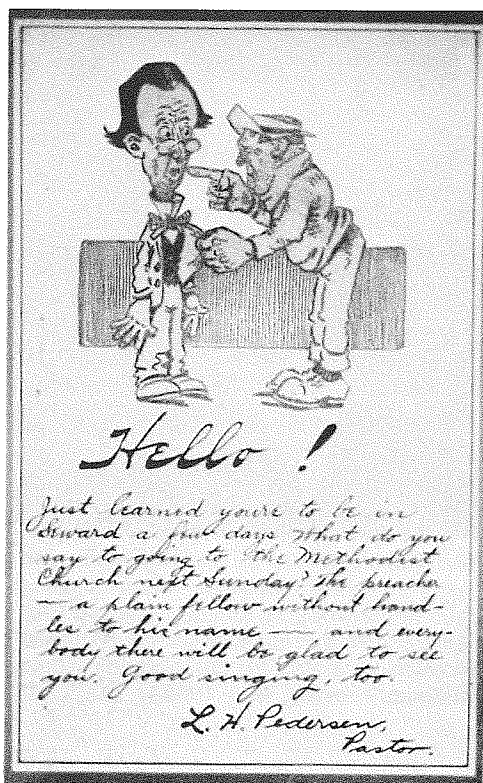
John Parsons served as superintendent and pastor in Alaska for many years, serving churches in Douglas, Juneau, Skagway, Fairbanks and Nome. His wife served as Bureau Secretary of Alaska for the Woman's Home Missionary Society, from 1909 to 1921.



The Seward church, established in 1905, met for many years in this building, which was a tent frame boarded over. The building is still in use by a small business in Seward.

parsonage during the first year. The next year Pedersen bought lumber and boarded over the tent frame to make a church. This building, with a later addition of a lean-to for a reading room, served as the Seward Methodist Episcopal Church until 1917.

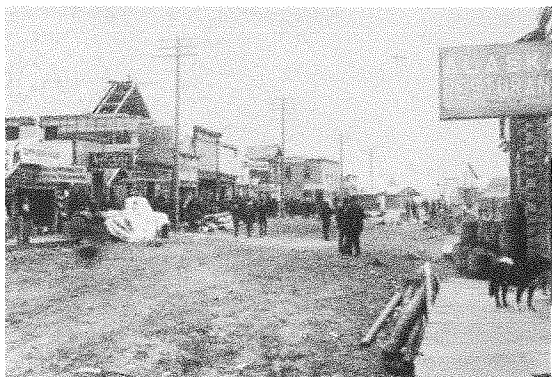
Beginning in 1925, Seward was the center of much Methodist work. Children from the old Jesse Lee Home at Unalaska and from the Lavinia Wallace Young Mission in Nome moved into a new Jesse Lee Home, which was built in Seward in 1925. In June 1930 the Woman's Home Missionary Society took over operation of the Seward General Hospital, a hospital developed by the community of Seward from an outgrown schoolhouse. In July, 1946, the Woman's Division of Christian Service signed an agreement with the Alaska Department of Health to operate a Tuberculosis Sanatorium in surplus buildings at Fort Raymond near Seward. In 1958 a new nurses' home building was remodeled into the Wesleyan Hospital for Chronic Diseases, this change being made necessary by the closing of Seward Sanatorium which was the only hospital in Alaska at the time where a white person could go for treatment of tuberculosis. (All other tuberculosis treatment facilities in Alaska were operated by the Public Health Service for Alaska Natives only.)



Louis H. Pedersen, founding pastor of the Seward church, made use of much promotional publicity in the form of postcards and handbills. He did his own photography and artwork.

PARSONS ESTABLISHES ST. JAMES CHURCH IN FAIRBANKS

Superintendent Parsons had been looking for a pastor to go to Fairbanks in 1905. When the Bishop's appointments were read on July 1, his name was listed for Fairbanks. In his diary is the cryptic comment: "SENT TO FAIRBANKS!" He was expected to continue as superintendent of the Alaska Mission using that far north town as his base of operations. It was stated that the site where Fairbanks stood had been undisturbed wilderness before 1901 but had become a town of 3,500 by 1905. On July 22, Dr. Parsons, accompanied by Dr. A. B. Leonard, representing the Missionary Society of the Methodist Episcopal Church, arrived in Fairbanks. After a short stay, they went on to Nome, and then Parsons returned to take up his work in Fairbanks on August 13. He purchased a lot on 3rd and Cushman on September 15, and on October 16, with the temperature at 3 degrees below zero, he and two other men began work to build a church. St. James Methodist Episcopal Church in Fairbanks was open for its first service on November 5, 1905. The work in Fairbanks was discontinued in September 1918. The St. James congregation was merged with the First Presbyterian Church of Fairbanks, and the church building and property were sold to the First Church of Christ Scientist.



Fairbanks and Seward were both new cities when the Methodists arrived to start churches. This is the main street of Fairbanks in 1904. The new church was built in downtown Fairbanks in 1905.

CHURCHES IN NOME FORM FEDERATED CHURCH

A church was built by the Congregationalists in Nome, another gold rush town, in 1901. A few years later, in 1906, a Methodist church was built by Reverend R. V. B. Dunlap. The two groups made a "federation" agreement in 1913, and the Congregational building became known familiarly as the "White church" and the Methodist building as the "Eskimo church." In 1948-49 after the Congregational Church decided to withdraw from the federation, the Methodists bought the church building and took full responsibility for staffing it. During the pastorate of Bob Treat, (1949 to 1952), the "White" and "Eskimo" congregations were combined, and the Eskimo church was torn down in 1953.

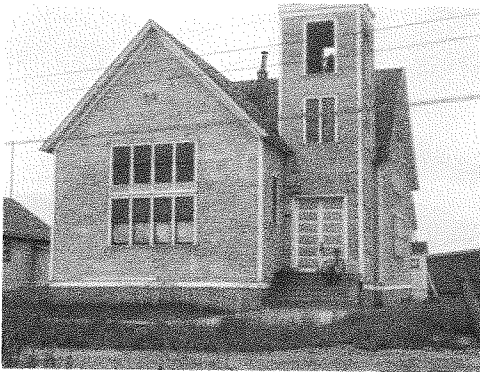


Nome, a gold rush town in 1900, was beginning to settle in by 1905, when this picture was taken. The Methodist church was built here in 1906.

WOMAN'S HOME MISSIONARY SOCIETY STARTS REINDEER MISSION ON BERING SEA



The Congregational church building, built in 1901, served as the Federated Church (Congregational and Methodist) until 1949 when it became the Nome Community Methodist Church.



Built by R. V. B. Dunlap in 1906, this building soon became known as "the Eskimo Church." The congregations (white and Eskimo) merged in 1949.



Methodist Episcopal Mission and Congregation at Sinuk, July 1910.

The deserted village of Sinuk (also called Sinrock), 27 miles northwest of Nome, became the site for a new mission for the Eskimos in September 1906. Reverend and Mrs. Milo A. Sellon arrived from Portland, Oregon, bringing with them a gospel tent. They managed to rent a one-room cabin and obtain another building for a school, both from a Swedish roadhouse operator who owned all the deserted buildings in the village. As was often the case in the rural areas of Alaska, the arrangements had been made between Sheldon Jackson, the General Agent for Education in Alaska, and the Mission Board, for the missionary to serve as the government school teacher.

During the first year, the missionaries decided that an industrial home was needed to care for the orphans and needy children. Mrs. M. E. H. Yates gave a large sum of money for this purpose, and the new home was named the Hilah Seward Home at her request (for her grandfather, a cousin of Secretary Seward who arranged the purchase of Alaska from Russia in 1867).

A young couple from the East coast, Will Baldwin and Effie Faulkner, were married in June 1909 and, for their honeymoon, traveled first by train, and then by the *SS Victoria*, to Nome, and from there to the Reindeer Mission. They arrived at Sinuk July 16, 1909, and ever since the history of Sinuk, the Nome churches, the hospitals and the Lavinia Wallace Young Mission is intertwined with the names of Will and Effie Baldwin and their family.

BALDWINS MOVE TO NOME

Will and Effie Baldwin and their baby Helen moved from the Reindeer Mission to Nome in 1912. Will immediately began work to develop the Lavinia Wallace Young Community Center. The center had been established in 1911 by Miss Harriet L. Barnett, a deaconess who was sent from the Jesse Lee Home in Unalaska by Mrs. R. H. Young, Bureau Secretary for Alaska of the Woman's Home Missionary Society. Mrs. Young not only established the center but evidently paid for it out of her own pocket for the first year. The Methodist church building was turned over to the center at the time of the federation with the Congregationalists. A resolution passed by the Board of Home Missions and Church Extension in October 1913 reads: "That we lease our church property at Nome, Alaska to the Woman's Home Missionary Society at \$1.00 per year; the Woman's Home Missionary Society to keep the property in order." A large social hall, completed in the summer of 1914, contained a gymnasium large enough for athletic meets, a gallery for spectators, housekeeping rooms and storage space. A settlement program was put into operation with clubs and classes. Church services, Sunday School, Epworth League and choirs met in the church building.

In 1913 Will Baldwin was active in establishing the Maynard Columbus Hospital in Nome, the only hospital for hundreds of miles. This hospital burned in 1948, with no casualties, and the Woman's Division of Christian Service replaced it with a modern concrete building, the Maynard MacDougall Memorial Hospital, in 1949. This was the first hospital in Alaska that was completely approved by the hospital inspector for the Alaska Department of Health in its new program of hospital inspection. This building was sold in 1977 to the Norton Sound Native Health Corporation.

above was a gold as usual when it sinks but below it was a bright orange. And every part of the sun as it came below that cloud was the same color and it sank out of sight that color. Then the moon came up soon after 7. A little to the left of Sledge Is., a bright gold like the shining sun. It almost looked as if the sun had come up again. It sailed in back of Sledge Is. and then along the horizon a short distance and went down.

(25) about 3 A.M. I woke up and Will was up. He called me to the window to see the northern lights. Three great streaks across the southern sky, middle streak a dull red. It was wonderful.

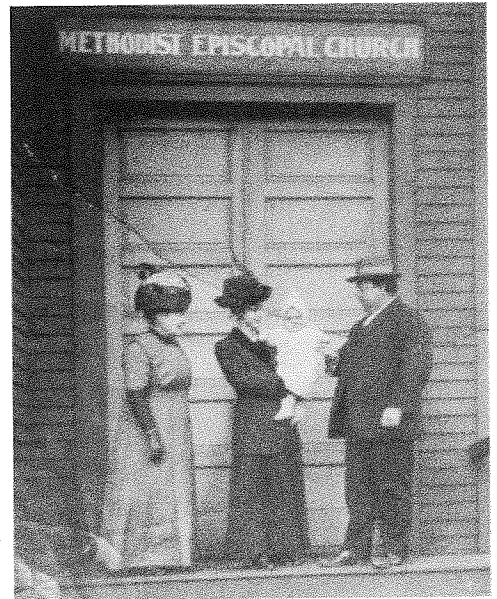
Sun. 26

We had two remarkable services. Morning 118 present - evening 99. The school room was filled to overflowing. Women sat on floor and others stood in entry. Morning Proverbs 23 and evening habit, illustrated by spool of thread.

Mon. 27

Very busy with our friends from King Is. They were getting ready to leave. Some wanted honors and some, like killers. They brought us some beautiful work in exchange. Wilbur came up with Sam and said he would not stay this year. Promised to come next year. He is just the winter of '07 with the Sellers.

About 7:30 Block came from Nome on the Ok and had a bunch of mail for us as also had Miss Root. Block was feeling bad as he received word of his father's death. When we were through it was about 1 A.M. But a such a blessed time we



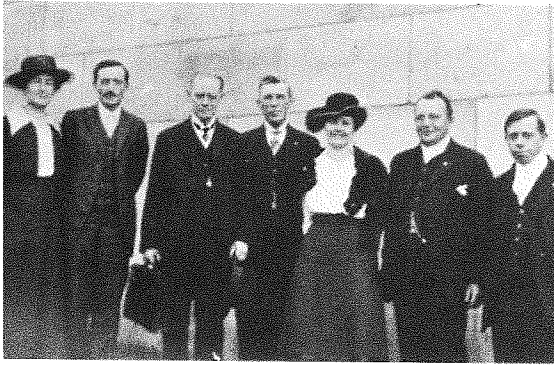
Effie and Will Baldwin and family, never moved from Alaska. Son Robert, still living in Fairbanks, loaned us the diary and the picture of the Mission.



Will Baldwin set up a hospital in Nome in 1913. The Methodist Episcopal Woman's Home Missionary Society, and later, the Woman's Division of Christian Service operated the hospital in this and subsequent buildings until 1977.

Effie and Will Baldwin kept a diary of their first year at the Methodist Mission at Sinuk, where they went on their honeymoon in June and July of 1909.

PASTOR OF NOME CHURCH WEDS



In 1919 this group paused for a picture before leaving for Alaska. In the group are, from left to right, Superintendent J. T. McQueen, Mrs. & Rev. Duane E. Carter, Bishop Matthew S. Hughes, unidentified person, Rev. and Mrs. Henry Greening, Rev. Richard Decker.



Florence Price arrived in Nome in August, 1920 to become the bride of Reverend Richard Decker. Florence was accompanied on the ship by her mother. During the first month of their honeymoon, Florence and Richard had house guests — Florence's mother and the Methodist superintendent.



A station wagon donated by church members in the lower 48 states was a welcome tool for serving the needs of the Nome church and community. Bob and Mary Treat and family served the Nome church from 1949 to 1952.

Richard Decker arrived in Nome in November 1919 to be pastor of the Federated Church. On August 10, 1920, Miss Florence Price of Tacoma, Washington became the bride of the Reverend Decker. The *Nome Nugget*, in its article about the wedding, noted: "Dr. Decker needs no introduction as nearly everyone in the city has made his acquaintance since he took over the Federated Church pastorate. As a result of personal contact or through his forceful and clear visioned preaching, all are aware of his admirable attainments and splendid personality."

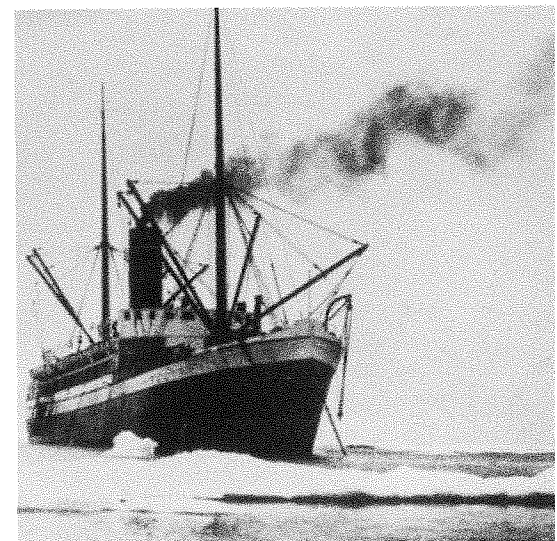
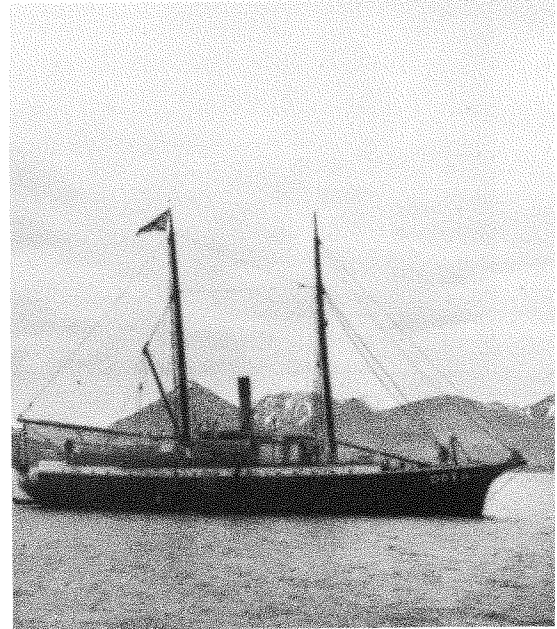
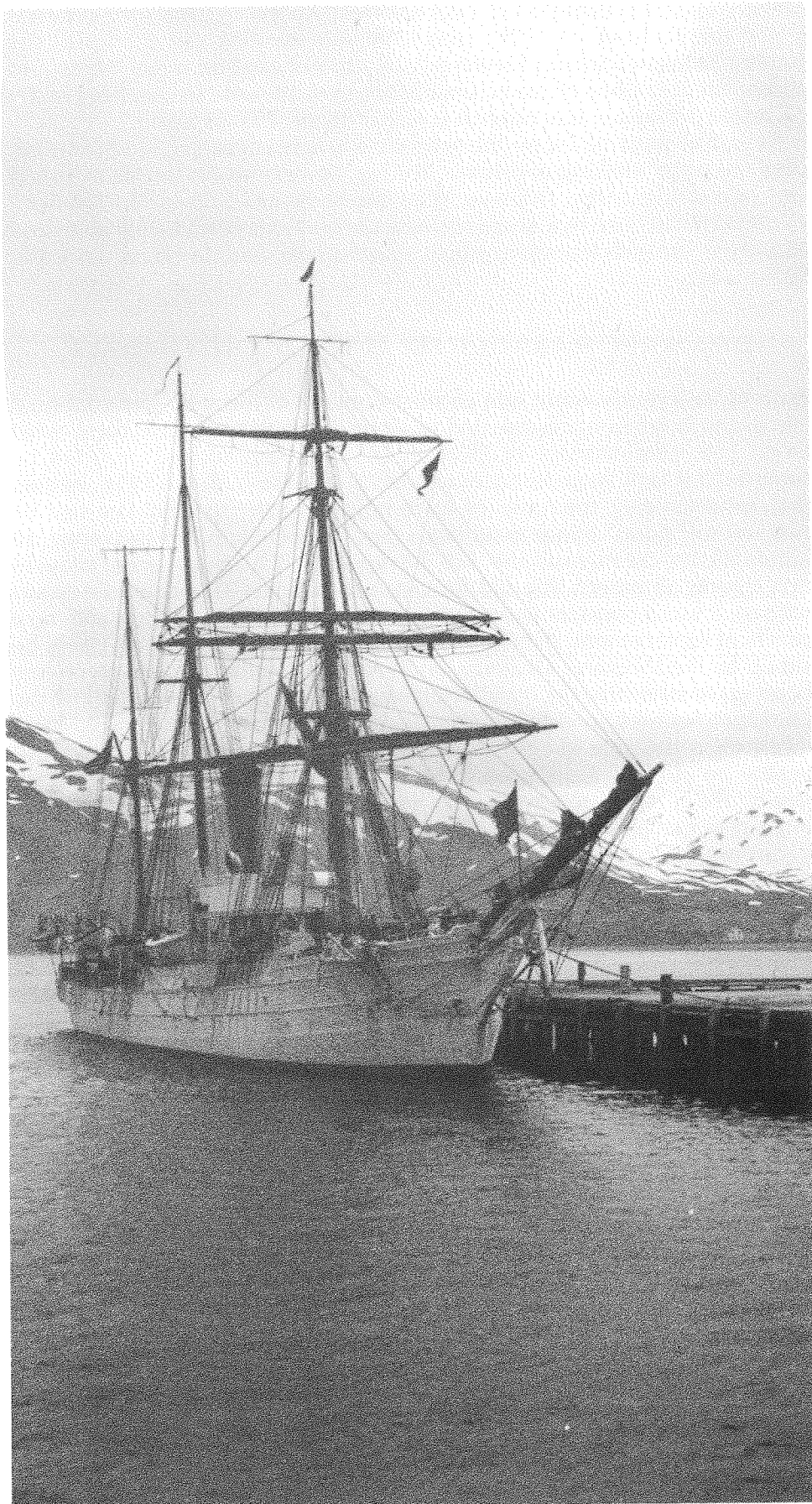
The Deckers found the parsonage almost impossible to heat and barely livable. Over the years, things did not improve and when Bob and Mary Treat arrived in Nome in 1949 from the pastorate in Juneau, they found the same parsonage still impossible to keep warm in winter. Finally, in 1953, during the pastorate of Reeves and Jerrie Havens, the parsonage was replaced. This new parsonage burned in September 1962, during the pastorate of Howard and Betty DeVore, and a parsonage wing was added to the new church built in 1961.

JESSE LEE HOME MOVES FROM UNALASKA TO SEWARD

After the flu epidemic of 1918-1919 and as a result of other diseases, mainly tuberculosis, there were many orphaned or part-orphan children being cared for in Nome by the Methodist workers. This gradually evolved into a children's home, often referred to in the reports as "the orphanage." In 1925, when the Jesse Lee Home was officially moved from Unalaska to Seward, the children from the Children's Home in Nome were also sent there. The new home of three three-story stucco buildings was situated on a piece of land a mile and a half from the waterfront and 90 feet above sea-level, giving a commanding view of Resurrection Bay. On July 9, 1927, the new Alaska flag was unfurled over the buildings and flew, for the first time in Alaska, as a part of their dedication. There was particular significance to this ceremony because the flag had been designed by Benny Benson, a seventh grade Jesse Lee boy, as part of a territory-wide competition in which there were over 300 entries. During that same year, 1927, the Jesse Lee Church was established by Bishop William Shepard during his visit to the home and the superintendent of the home, Charles T. Hatten, was installed as its pastor. A school was operated for many years as part of the home, and up to 125 children were cared for at one time.

ANNA GOULD FEEDS THE MULTITUDE

Feeding the many children cared for at Jesse Lee Home was no easy matter. Including the staff, there were as many as 132 people to cook and care for. For many years the kitchen was under the capable direction of Anna Gould (sister of Peter Gordon Gould), who had spent many of her childhood years in Jesse Lee when it was in Unalaska. One year, 1929, it was reported that "under the direction of Miss Gould nearly 1,100 quarts of berries, jams and jellies were preserved." Jars and sugar had been purchased with a gift of \$151 which had been raised by the ladies of the Methodist church in Follett, Texas. Blueberries, high bush cranberries and currants grew wild, and strawberries and raspberries were cultivated. The same year the "farm" included ten acres of cleared and tillable land, and potatoes, turnips, rutabagas, beets, carrots, radishes, onions, and 300 hills of rhubarb were being cultivated.



The *S.S. Dora*, the *S.S. Victoria*, and the Coast Guard Cutter, the *U.S.S. Bear* were frequently the only links with home that missionaries, teachers and merchants in the rural communities had.



Benny Benson, designer of Alaska's state flag, stands on the steps of Jesse Lee Home with his teacher, Mrs. Rucker.



Learning farming techniques was one of the forms of training given to all the boys living at Jesse Lee Home.

Provisions also came from other sources. An item in the school newspaper, the *Ku-ue-it*, in 1930, read: "We are sending our thanks to the Eclutna Industrial School for the gift of a ton of caribou meat. We would appreciate it if a boy of the Eclutna School would write to us telling of the caribou hunt so we may publish it in our paper. Thanks again."

As well as growing crops, the boys were taught carpentry, land clearing, shoe repairing, making of fishnets, fishing, laundry work, simple mending and animal husbandry. This year, 1929, the home had 5 cows and 3 heifers; 15 pigs (20 had been butchered for meat the previous year), 6 milk goats and 150 hens. The girls learned to cook, sew, launder, and do house work and fancy work.

DONN LEE MANAGES TO REBUILD THE FURNACE

Keeping everybody warm was another concern of the staff. The continual use of the huge furnaces needed to warm the buildings gave them what Donn Lee, administrator in 1954 to 1957, called "ulcers." In 1954 he reported that both huge furnaces needed to be rebuilt. But in 1956, he said that, unfortunately, the furnaces were beyond repair. In 1957 Lee said he had several "good" things to report: a new $\frac{3}{4}$ ton pickup, a bread mixer, an automatic ice cream machine. But, he reported, "Our most recent acquisition dwarfs all others. The old furnace had become almost an obsession with us. It was a constant source of expense. Deciding on the best and most practical replacement, getting an estimate on total cost so funds could be set up by the Woman's Division, and getting a topnotch boiler mechanic lined up to supervise the installation was quite an undertaking. I think the Lord must have felt sorry for us, for we certainly seemed to be led in the right direction. I was able to conclude purchase arrangements on the boiler in Seattle on our way back from furlough. We were unusually fortunate in getting the services of a boiler mechanic from Seattle who took personal interest in our particular problems, to the extent of redesigning the electrical controls to avoid the troubles that had plagued us so with our old one, and as a final safeguard, setting us up for complete manual operation in case of emergency. After a \$1,200 boat ride from Seattle, the 17,000 pound 125 horsepower Scotch marine type boiler finally arrived the middle of March. The unloading and moving of it was an impressive example of community cooperation. By loan or for a nominal rental we had the use of a low-boy from the city of Seward; a crane and operator from Mannix-Stolte (the construction company putting in the new Alaska Railroad dock); an electric pipe-threader from the Alaska Railroad; and some hard-to-get special pipe fittings from Standard Oil. Getting the boiler into place was ticklish business: it was eased through the door into the concrete fire room with about a quarter-inch clearance. It took nine days of intensive work to move, install and fire-off. Two of the older boys helped so conscientiously that the boiler mechanic was interested in the possibility of them taking apprentice training after they finish high school. There was a wonderful feeling of accomplishment when it was all through, and doing it ourselves paid off to the tune of \$6,000 or more saving over what it would have cost to contract the job out."

WAR CLOSSES JESSE LEE HOME TEMPORARILY

Jesse Lee Home was closed during the war from 1942 to 1946. The buildings were camouflaged by the Army and remained so for many years after the war's end.

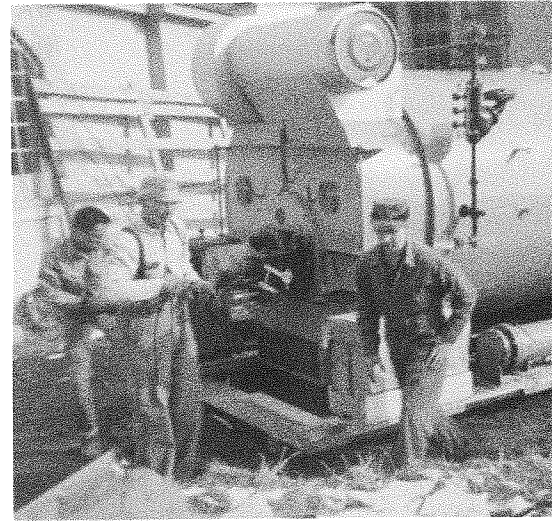
NEW SUPERINTENDENT COMES TO ALASKA ON NEW MISSION BOAT

The Reverend G. Edward Knight went to the annual meeting of his home Pacific Northwest Conference in August 1938, with no intention of moving. However, during the meeting, he called his wife, Gertrude, and asked, "Can you be ready by Friday to move to Alaska?" The Knights and their three children, Arthur, Joyce and Lora Jane were ready on that Friday and were soon on their way to Alaska aboard a newly acquired Methodist mission boat, the *Nika Nah*. On board besides the crew were also the Superintendent of the Alaska Mission, Dr. Walter Torbet and Miss Leah Fanning, who was on her way to take up mission work in the Shumagin Islands. The boat arrived in Juneau on August 30, 1938, and the Knights took up residence in the Juneau parsonage.

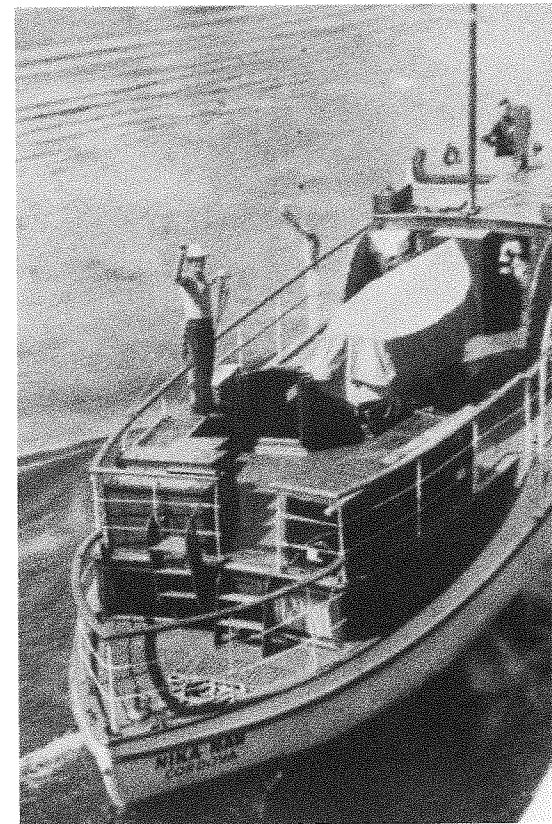
Ed Knight was pastor of the Juneau-Douglas parish until the annual meeting of 1941, at which time he was appointed Superintendent of the Alaska Mission and moved to Seward, where he and his family remained until 1949 when they returned to the Pacific Northwest. Ed Knight served as pastor of the Seward church as well as Superintendent of the Alaska Mission until 1945, at which time he became superintendent full time.

A letter written by Gertrude Knight on Ground Hog's Day 1942, tells about the trip to Seward and the conference that followed: "On July 23 we completed a three year ministry in Juneau, and with all our worldly goods boarded the *S.S. Baranof*. The trip across the gulf of Alaska was too much on the stormy side to be enjoyable so we were happy when it was over and we sailed into Seward's beautiful harbor... Many people say Resurrection Bay is the most beautiful harbor in the world and we verily believe it is true.

"At the closing session of the conference, Edward was installed as the new superintendent of the Alaska Mission. He accepted this appointment with mingled feelings — appreciation that Bishop Baxter and his fellow ministers should entrust the office to him, a sense of inadequacy to follow such a leader as Dr. Torbet, and with a prayer in his heart that guidance would be given. And so ended the conference. Will there be one next summer? We hope so but the present situation makes it seem doubtful.



Arrival of the new furnace was a time for rejoicing, but hard work as well.



One of several Methodist mission boats used over the years, the *Nika Nah* brought a number of mission workers to Alaska on this trip from Seattle in 1938. The boat burned to the waterline later the same year.

The camouflaged buildings of Jesse Lee Home were a conspicuous sight in Seward for several years after the war.

"Seward has been hard put to solve the housing shortage caused by the coming of so many defense workers and officers' families. The problem is increased by the fact that boat passengers are sometimes required to spend several days in town before continuing their journey. Repeatedly we have had to use the church social hall for housing people. On one occasion 45 men were given shelter for two nights."

WAR COMPLICATES THE WORK OF THE MISSION

Ed Knight made a trip to the Aleutian Islands just before the war in the Pacific broke out. The experience was equally fascinating for Gertrude. "Leaving Gertrude in charge at home," she wrote in another letter, "Edward sailed November 1 for Unga and Unalaska. Gertrude being the scribe is more familiar with things that transpired at home. And plenty happened." It involved plumbing difficulties including removing three inches of ice from the floor of the church kitchen and social hall, and digging through hard frozen ground for a new septic tank for the church and parsonage. "At last three soldier boys from Arkansas volunteered to work in their spare time, and in better weather, through sheer muscle and perseverance finally completed the work," she wrote. Then a fire broke out in Seward and before it was controlled, burned two hotels, an apartment and office building, all of the town's restaurants and several stores, and 400 people were left homeless. When word of the fire reached Ed in Unalaska, it was that all of Seward was gone — nothing was left.

ED KNIGHT MAKES FIRST SUPERVISORY TRIP TO THE ALEUTIAN ISLANDS

On his trip Ed stopped first at Seldovia, where he visited with the Reverend and Mrs. A. J. Clements while the boat was in port. On the fourth day, the boat reached Unga, where he stayed three weeks ("just between boats") with Reverend and Mrs. Oscar Olsen, who were serving the three villages of Unga, Squaw Harbor and Sand Point. After two days' travel from Unga the boat arrived at Unalaska. Here he was to serve the church while the pastor, J. D. King, went outside for a vacation. Two weeks after his arrival, on December 7, he learned that the United States was at war with Japan. "Since I was not a resident nor employed on government work it was expected that I would leave on the first boat available. The convoy left during a furious blow. All tickets read to Seattle. Fortunately, I was able to turn back at Juneau. I reached Seward January 3. A summary of my first trip as Superintendent reveals that I had been gone nine weeks. I visited four of our churches — Seldovia, Shumagin Islands, Unalaska and Juneau. To visit these churches I had traveled 3,500 miles."

LOCAL PREACHER IS APPOINTED TO HOPE

Bertha McGhee, housemother at Jesse Lee Home before it was closed due to the war, was given an approved supply appointment to Hope in 1944. This little village, on the north end of the Kenai Peninsula, had been a mining town, but at the time Bertha arrived, the population was less than 100. There was no church in the town, and in her calls Bertha found very few people who felt the need for one. However, Sunday School response was quite good, and a combined church-parsonage was erected in 1946. Most of the construction was done by "Dad" Davis, a resident of Hope, and



Bertha McGhee, housemother at Jesse Lee Home when the war caused the home to close, was appointed pastor to the small town of Hope in 1944.

Superintendent Ed Knight. In 1945, when another charge was added, Moose Pass, Bertha was serving a circuit. In 1949, a house was purchased at Moose Pass to be used as a Sunday School and later, a parsonage and church, until a church was built on the site in 1956. Bertha returned to work at the Jesse Lee Home soon after it reopened in November 1946, and the churches in Hope and Moose Pass were served by pastors from churches in Anchorage or on the Kenai Peninsula. In 1977, the Conference designated the Hope church as a Conference Retreat Center, which it remains today.

WOMAN'S DIVISION OPERATES TUBERCULOSIS SANITORIUM

Tuberculosis, one of the worst health problems in the history of the Territory and State of Alaska, led to a new form of Methodist service in Alaska. The Alaska Department of Health, determined to combat the disease head-on, obtained two surplus hospital facilities from the U.S. Army, one at Seward and the other at Skagway. Dr. C. Earl Albrecht, Commissioner of Health for the Territory, contacted the Woman's Division of Christian Service and asked them to operate the sanatorium at Seward. This they agreed to do, and they did so for 12 years, beginning in July 1946, until the need for tuberculosis hospital beds was no longer acute in Alaska. Providing 80 to 100 beds exclusively for tuberculosis patients, this sanatorium was very effective in furthering the campaign against tuberculosis. Some of the newest methods for treatment of tuberculosis were introduced at Seward. The first chest surgery in Alaska was performed there, and it was one of the first institutions in the United States to begin and evaluate the new chemotherapeutic treatments. These treatments eventually cut the hospital stay of tuberculosis patients from months to weeks or days and thus cut dramatically the need for hospital beds.

Another highly successful program begun at the Seward Sanatorium was the Vocational Rehabilitation Unit, commonly known as Voc Rehab, where many of the patients, crippled by bone tuberculosis, learned new trades which they could use after leaving the hospital.

Gertrude Knight was appointed Chaplain at the Seward Sanatorium while her husband was serving as Superintendent of the Mission. After the Knights left Alaska, the pastor of the Seward Methodist Church also acted as Chaplain at the Sanatorium.

After it reopened in 1946, the Jesse Lee Home provided a much-needed home for many children, when one or both parents (and frequently brothers and sisters) were in the Seward Tuberculosis Sanatorium.

LOG CABIN SERVES AS NEW CHURCH IN ANCHORAGE

A congregation was organized in Anchorage in 1944. Their first service was held October 22 in the American Legion Hall; they then met for several months in the Seventh Day Adventist Church. On July 21, 1946, they held their first meeting in the log cabin on 9th Avenue which the congregation had purchased. Pastor George Dolch said of the cabin, "Now we have a building we can call our own, with nothing in it but God." Construction was begun two years later on a new church building, Baxter Memorial Methodist Church, which was named as a memorial to Bishop Bruce R. Baxter. Later, the name of the church was changed to First Methodist Church. Ground breaking for the present sanctuary building was in 1959. After addition of an educational building in 1974, the original Baxter Memorial building was torn down.



Surplus army buildings at Bartlett, Alaska, just outside of Seward, were remodeled into a tuberculosis sanatorium, which was operated and supported by the Woman's Division of Christian Service from 1946 to 1958.



Many of the parents of these Jesse Lee Home children were in the tuberculosis sanatorium.



Anchorage Methodists purchased a log cabin in 1946 to use as a church building until their new building was constructed.

CONGREGATIONALISTS HELP BUILD NEW DOUGLAS CHURCH

A huge fire, which burned much of the town of Douglas in 1937, also burned the Congregational Church. This building had been purchased from the Lutherans after an earlier fire had burned the original Congregational building. Discouraged, the Congregationalists made no effort to rebuild. Under the leadership of the Methodist pastor of the Juneau church, a church was begun in Douglas in 1945, and the remaining members of the Congregational church voted to turn over the \$1,000 insurance money to the Methodists. The new Douglas Community Methodist Church was chartered on December 26, 1945. The building was built in three stages, the first in 1946, the second in 1954 and the third in 1978. The third unit features a large stained glass window which came from the St. Luke's Episcopal Church built in Douglas around 1900.

GENE ELLIOTT BEGINS CIRCUIT RIDING IN A TRUCK

A different kind of traveling ministry was begun in Alaska with the appointment of Eugene Elliott to the Kenai Peninsula Mobile Ministry in August 1949. Gene and Lillian lived in Hope for the first part of their ministry. Gene's report to the Annual Meeting of 1950 gives a picture of the 20th century circuit rider in Alaska:

"Our appointment was Hope, Moose Pass, Kenai Peninsula Highway. The highway when completed will extend from Seward to Homer and by the fall of 1951 it will be connected with the highway to the states. The highway is not only bringing new life and activity to long established communities such as Kenai and Kasilof, but new communities are springing up along the highway. Much of the land along the highway is suitable for farming and will be homesteaded as soon as it is made available by our government. A number of homesteaders are already busy carving a home out of the wilderness. The life of the homesteader is not an easy one. It brings its problems of adjustment to wilderness life. Many of the homesteaders don't have adequate financial backing. The average homesteader comes to Alaska with the thought of staying. He is interested in good government and a school system equal to the one back home. He wants a church and a Sunday School. Some of them have held places of leadership in the church back home. Some of them who never thought of the church back home now welcome the church as they face the hardships of the wilderness. They have come to the realization of a need of Christ. The purpose of our mobile ministry along the highway has been to take the ministry of the church to these folks.

"We began making regular trips over the highway in September. Besides doing some survey work in Kenai, Kasilof and Cooper's Landing we have held regular weekly services at Naptowne and Soldotna ... Twelve of the thirteen residents of Naptowne have come to church faithfully during the winter months. Neither Naptowne nor Soldotna has a church building, so we go from home to home. I have a folding chaplain's organ and my truck is equipped with a power plant and projector. We are looking forward to building a small church at Soldotna this fall.

"My trips over the highway haven't always been easy. After the heavy rains last fall it took me as long as six hours to make the 100 mile trip to Soldotna through the mud. Winter brought its snow storms and glaciers. I invite you to come with me on a winter trip over my parish. We are up early in the morning. First we must get in a good wood supply to last Lillian and



During the Douglas Fire of 1937, much of the town of Douglas was destroyed, including the Congregational Community Church on Third Street. Discouraged by their second loss by fire in less than 12 years, the Congregationalists did not rebuild but welcomed church building efforts by the Methodists.



Gene Elliott began the Kenai Peninsula Mobile Ministry in 1949, using a specially furnished truck, shown here in the background of the picture, to travel the roads of his parish. Later the truck was replaced by a station wagon donated by the Arkansas Annual Conference. Here Gordon and Ethel Gould are presenting the station wagon keys to Eugene and Lillian Elliott.

Fred while we are gone. Also we must pump up 100 gallons of water. We believe in traveling prepared. We take along plenty of warm clothing, a roll of bedding, an axe and shovel, a tow chain, an extra pair of tire chains, extra gas and oil, a gas camp stove and some food. We also put in the organ, song books, Sunday School papers, and the flannelgraph board. Next we must start the truck which isn't always easy on a cold winter morning. We light the gas camp stove and put it under the motor until it gets warm enough to start.

"If it's a clear day and the roads are good you will enjoy the trip. The scenery is beautiful. In the course of the day's trip we will see several moose. Stormy weather with its drifts and icy roads makes the trip interesting. The traffic will not be heavy. On the average trip we won't meet more than five or six cars. We will have one 27 mile stretch with no homes along the road. We will arrive at Naptowne about 5 o'clock where we will have supper with one of the families. At 6:30 church begins. The average homesteader's cabin is small and 12 or 13 of us make a houseful. After the folding organ has been set up, everyone joins in a 20-minute hymn sing. Then we tell a Bible story on the flannelgraph board for the children and have a worship service for the adults. Church is over by 7:30. After a few minutes of fellowship we hurry on to Soldotna. Church begins at Soldotna at 8:30. We have a very informal service usually consisting of 30 to 45 minutes of hymn singing and a 20-minute Bible lesson. We will spend the night at Soldotna. The small homesteader's cabin doesn't always have a spare bed so we sleep on the davenport or take our covers and roll up on the floor for a good night's sleep. Before starting home the next day we will make a few calls.

"Our work hasn't been that of reaching the multitudes. Our work has been with small groups as we have travelled over our parish holding five services a week. It's the type of work the Lord has laid on our heart, ministering to those in rural areas who many times are forgotten by the church. God has been good to us, giving us good health, a happy home, and continually guiding us by His hand of providence."

During the years of road construction, Gene often had difficulty reaching his destination, but he seldom missed a service. One year he reported: "A number of trips we had to be pulled through behind a bulldozer. We spent two nights stranded on the road, one in a snow drift and the other in a mudhole. We have driven 15,000 miles this year."



When the weather was favorable, Gene Elliott conducted outdoor services on his mobile circuit.

Over the years the Kenai Peninsula Mobile Ministry grew, with more preaching places, and later, more churches, built. As the number of miles of highway increased, it became necessary to divide the circuit between two, three and then four pastors. Altogether, services and Sunday Schools were held at Hope, Moose Pass, Kenai, Soldotna, Naptowne (Sterling), Cooper Landing, Clam Gulch, Tustumena, Ninilchik, Anchor Point, Homer, North Kenai, Ohlson Mountain Air Force Base, Girdwood, Seldovia. Churches being served today on the Kenai Peninsula include Soldotna, Kenai, Homer, North Kenai and Seward, which are all self-supporting, as well as Moose Pass, Ninilchik and Girdwood which are being served by part time pastors.

Services began in Soldotna in 1949. Property was obtained and a small church built by volunteer labor in 1950. A church built in 1960 at Tustumena, 12 miles south of Soldotna, was moved to Soldotna in 1968 and the two congregations merged.

THE THEATER AND LIBRARY SERVE AS TEMPORARY CHURCHES

When a pastor first gathered a congregation together in a town, the meetings were usually held in a number of locations until a permanent church could be found. The Homer congregation met in a number of temporary buildings until a theater was obtained and remodeled in 1951. The congregation received its charter in 1952. A new church building was erected in 1959, and an education wing added in 1981.

The Kenai church began in 1955 with services held in the city library. The sanctuary unit was built in 1957, and an education unit was added later.

ANOTHER METHODIST CHURCH FORMS IN FAIRBANKS

On September 14, 1952, a new Methodist church was organized in Fairbanks, with A. E. Purviance as pastor. The 106 people who joined on September 14 and October 12 were considered as charter members. Every year for eleven years, the church received over 100 new members, but the population was so transient that in some years there was a net loss in membership of as many as 30. The first unit of the building was built in 1953. The Sunday School grew at such a rate that classes were held in offices, closets, even a garage, and the high school class called itself "the cloakroom class." Additions to the building for education purposes were made in 1958 and 1966. The 1966 addition included eight new classrooms, two offices, two studies and a radio room. When this addition was finished, more space was still needed. Said the pastor, Fred Savage, "This is a good problem for any church to encounter." In 1981, the sanctuary was remodeled and a pipe organ installed.

BLACKBURNS HONEYMOON IN THE SHUMAGIN ISLANDS

David and Mona Blackburn from Pennsylvania, fresh from school and newlywed, were appointed to the Shumagin Islands Parish (Unga-Sand Point) in 1952. Carrying a tape recorder as a source of music — and operating an outboard motor for the first time in his life — Dave soon became accustomed to the life of a boat-circuit-rider between Unga and Sand Point. Mona discovered talents she didn't know she possessed, such as helping to deliver the Island's first set of triplets.

ANCHORAGE METHODISM EXPANDS WITH POPULATION

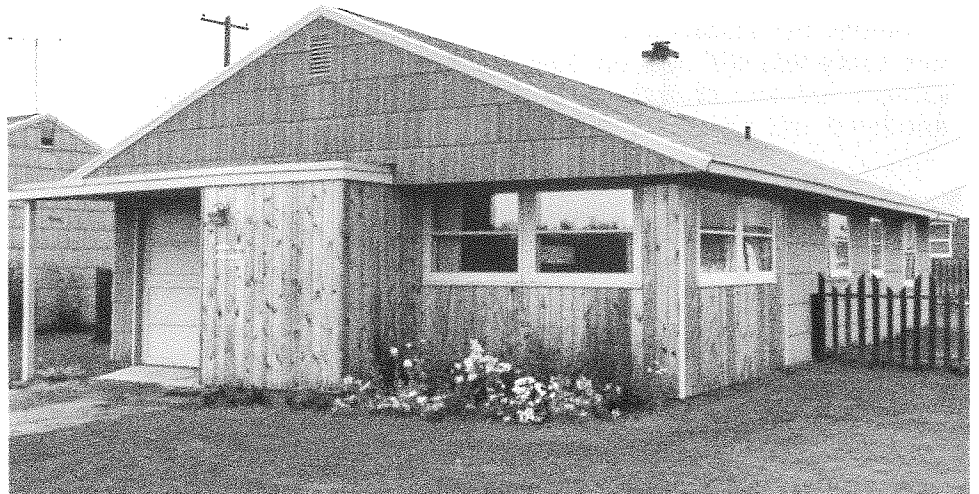
After a year at the Shumagin Islands Parish, David Blackburn was appointed associate pastor to the First Methodist Church in Anchorage in 1953, with the special assignment of developing a new congregation in the Anchor Park area. At the same time, June Marks was appointed parish worker for the Anchorage Church. In a chance encounter June discovered a former schoolmate living in Chugiak, and learned that a small group of Chugiak residents had banded together for the purpose of starting a church "of a different persuasion than the two they had available to them." June introduced her friend to David Blackburn, and the next year, David's appointment read "Anchor Park and Chugiak." At first, David had the impression that all the Chugiak people wanted was a Sunday School and an occasional preaching service; however, the first Sunday he met with them, he discovered the group would be satisfied with nothing less than a full service church, with preaching every Sunday. The church met in a remodeled store building in Chugiak for several years, before beginning construction of its present church building in 1961.

In the meantime, the Anchor Park church was also growing. The first Sunday School and worship services were held in the parsonage on Lake Otis Street in Anchorage, starting in November 1953. Soon, the garage, living room, dining room, two bedrooms, kitchen, nursery and study of the parsonage were in use. A neighboring vacant house was turned over to the church for use in exchange for repairs and renovation.

The Anchor Park Church held its first service in the basement of its new church building on Christmas 1954 and the sanctuary unit was occupied in 1956.



Another honeymoon couple, David and Mona Blackburn, came to Unga and Sand Point, two small island congregations linked by an outboard-powered skiff. Here, David reports on some of his experiences in the island parish.



A new church in the Anchor Park area, began by meeting in the parsonage on Lake Otis Drive. One problem emerged — the house was not big enough for the congregation.

GORDON GOULD RETURNS TO ALASKA

A historical figure of Alaska Methodism was Gordon Gould, who often told the story of the woman who said she was "so glad to meet a real Alaska malemute." Gordon, of Aleut heritage, grew up in Jesse Lee Home in Unalaska, and went to the states with Miss Mary Winchell (who was a housemother at Jesse Lee Home from 1911 to 1923) in 1919 to continue his schooling. Becoming an ordained Methodist minister, he was appointed a member of the staff of the Board of Missions, National Division, and began work on a dream of his lifetime, the establishment of a Methodist college in Alaska. Largely as a result of his labors, Alaska Methodist University, located in Anchorage, received its charter in 1957. Financial difficulties forced the University to close in 1976. However, the University reopened in 1977 under President Glenn Olds and later the name was changed to Alaska Pacific University. Gordon Gould also served as Superintendent of the Alaska Mission from June 1949 to June 1954.

KETCHIKAN "OUTPOSTS" BECOME A CIRCUIT

The Ketchikan Methodist Church developed "outpost" programs for three areas, North End, Clover Pass and Mountain Point, during the late 1940s and 1950s. A full time pastor, Douglas Harrell, was appointed to Clover Pass and North End in 1949, but in 1950 it was decided to assign a parish worker to the Ketchikan church, with responsibility for the outpost program. Parish worker June Marks was given this responsibility in 1951. In 1952, a full-time pastor was appointed to Clover Pass and Mountain Point, and in 1956 North End was added to the circuit. Grace Weaver, the first woman ordained and brought into full connection in the Methodist Church by the Idaho Conference, after the 1956 General Conference approved full ordination of women, arrived to serve this circuit in 1956 and worked in this capacity until 1962. In 1963 the churches were merged into Ketchikan United Methodist Church and the church buildings were eventually sold.



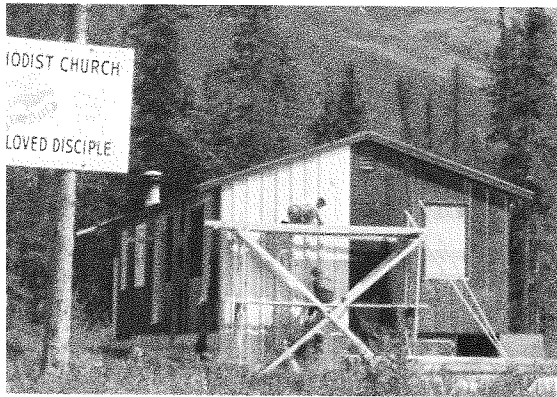
Alumnus of Jesse Lee Home, a member of the staff of the Board of Home Missions, and energetic promoter of a Methodist university in Alaska, P. Gordon Gould also served as superintendent of the mission work for five years, but maintained his residence and office in Philadelphia.



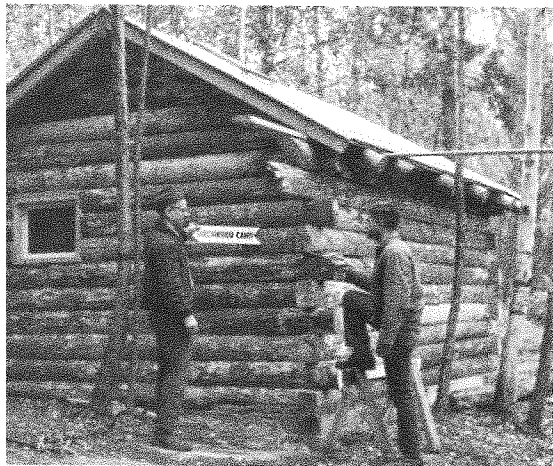
Grace Weaver served the "outpost" churches in the Ketchikan area for five years.



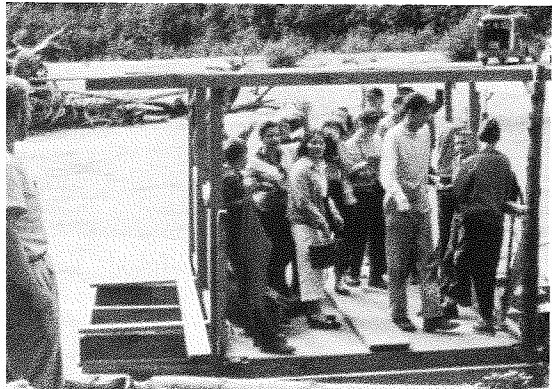
Turnagain church was started in this surplus hospital building.



Siding was put on the Church of the Beloved Disciple building in Rabbit Creek by a work team from the lower 48 states.



Birchwood Camp became a Conference project, claiming attention and volunteer work from laymen and pastors in the Anchorage area.



One of the excitements in attending camp at the campsite 28 miles from Juneau was crossing Eagle River on the ferry.

TURNAGAIN HEIGHTS STARTS CHURCH IN SURPLUS HOSPITAL WARD

Although historically many churches first met in homes until the group was large enough and financially able to build a church building, a new Methodist group meeting in Turnagain Heights discovered that housing restrictions in the area made it impossible to do this. In 1959, a surplus hospital ward building from Fort Richardson was moved to property obtained on Northern Lights Boulevard and became the Turnagain Methodist church. A new sanctuary building, consecrated by Bishop A. Raymond Grant in 1961, was damaged, but not destroyed, by the Good Friday earthquake in 1964. The homes of many of the church's members and constituents were badly damaged or destroyed. Eight of the original twenty-five official board members moved away as a result of the quake. However, by June 1, 1968, the congregation had recovered sufficiently to have added an educational unit, removed the old hospital building, improved the parking lot and grounds and achieved self-support.

CHURCH OF THE BELOVED DISCIPLE FORMS AT RABBIT CREEK

St. John Methodist Church, begun in 1960 at Rabbit Creek near Anchorage by a group of lay people as the Church of the Beloved Disciple, was moved to its present location on O'Malley Road in 1964. The name was then changed to St. John. Both names were meant to perpetuate the memory of John Cox, who was instrumental in starting this church. The old building was used as a Youth Center for many years. The new building is a three-wing structure and has grown by stages, the first begun in 1965. The last unit of the building, the sanctuary unit, was ready for use by January 1982. One of the members, Bob Smay, who has been with the church since the beginning, was the first lay person honored with the Denman Award for Evangelism by the Alaska Missionary Conference, in 1981.

ALASKA MISSION LOOKS FOR SUITABLE CAMPSITES

A Mission camping program was contemplated in the early 1940's, and a camping site was designated near Hope in the early 1950's. Precipitous cliffs worried Mission members who ultimately decided that the campsite, though spectacular, was unsafe. For a number of years, youth camps were held at King's Lake near Palmer, until a campsite, Cleo Lake, now known as Birchwood, was purchased in 1959.

In Southeastern Alaska, a site was obtained in 1954, consisting of 88 acres of U.S. Forest Service land, about one mile beyond the end of the highway, and across two rivers. The camp was inaccessible by car for many years. Then when Glacier Highway was extended, it effectively cut the camp in half. The camp committee decided to allow the half of the camp across the highway from the lodge and most of the cabins, to revert to the Forest Service and the lease was rewritten for about 46 acres of land. For most of the years of development of facilities at the camp, however, there was no road. The camp was permitted to make use of an old bridge across Herbert River (closed to the public); and crossing Eagle River was achieved by a "ferry" constructed of old oil barrels and planking, and a cable stretched across the river, by which campers could pull the ferry across. Later the ferry was modernized by addition of a rudder which could be

adjusted to make use of the current to move the ferry across the river. All building supplies, workers, campers, camping equipment and supplies, everything, was taken across to the camp on the ferry.

CAMPING FACILITIES DEVELOPED BY VOLUNTEERS

Construction of cabins and other facilities at both Birchwood and the Southeastern camp has been done largely by volunteer workers, both local groups and work teams from the south 48. Money for construction and operations has come from interested local individuals and churches, Board of Missions (later Board of Global Ministries) assistance, Advance Special gifts, and camp usage fees. The Southeastern camp became familiarly known as the Argetsinger Camp, because of the hard work and dedication to its development by John and Louise Argetsinger and their whole family, but many other Juneau and Douglas families also donated money, materials and thousands of hours of labor.

Camping programs were developed in the Nome area, first at Cape Nome and later at Salmon Lake. After the abandonment of Hope as a church or preaching place, the church building was designated as a Conference Retreat Center.

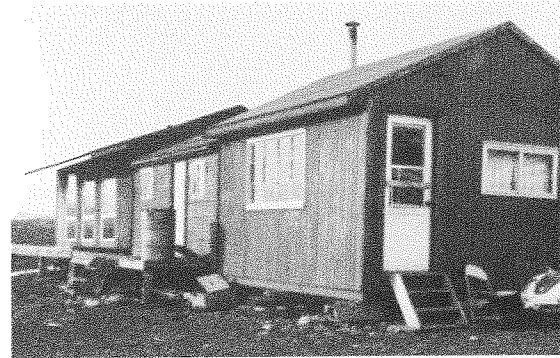
CACHE OF SONGS FOR ALASKA COMPILED FOR YOUTH CAMPS

Need for a camp song book suitable especially for Alaska campers resulted in the formation of a conference committee consisting of Bea Shepard, Claudia Kelsey, Richard K. Heacock, Jr. and Ed Stanton, to compile such a book. With the assistance of Lynn Rohrbaugh of the Cooperative Recreation Service, a pocket song-book, *Cache of Songs For Alaska*, was published in 1959 and reprinted a few years later. Along with tried and true fun songs and hymns, the book contained songs specifically Alaskan, such as "Alaska's Flag" by Marie Drake and Elinor Dusenbury and "An Aleut Lullaby" by Simeon Oliver (Nutchuk). The book was illustrated by Claudia Kelsey.

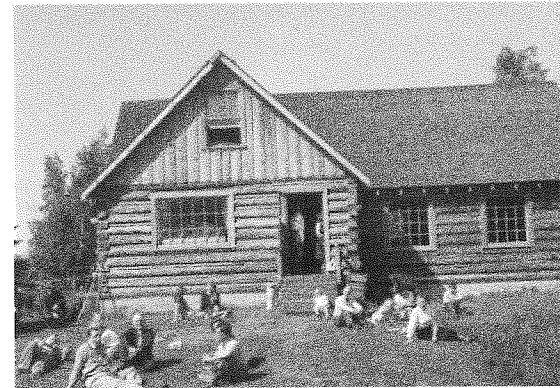
PASTORS FLY TO SITKA FOR SERVICES

Sitka was the scene of much religious history in Alaska — Russian Orthodox, Lutheran, Presbyterian — long before the Methodists came. Land bought at a public auction in 1964, with a "hot" (or at least warm) check, by Richard K. Heacock, Jr., became the site for a Methodist church building in 1967. (The check was backed by a loan from Bob Atwood of the *Anchorage Times* until money could be obtained from the Board of Missions.) Until the arrival of the first pastor, John Tindell from the Florida Conference, in July 1965, pastors from Juneau, Douglas and Ketchikan flew to Sitka to hold services every other week.

Superintendent Meredith Groves, Alaska Methodist University President Fred McGinnis, and Walt Hays, of the Conference Board of Education of Anchorage also were among the preachers supplying the pulpit until the arrival of the pastor. The first service in a multi-purpose building was held on Thanksgiving Day 1968. One discovery reported in the pastor's report, in 1969, was that "New building will not in itself bring in a crowd of new



Nome area Methodists developed camping facilities early, first at Cape Nome and then at Salmon Lake. This is the main building at Salmon Lake.



When the Hope building was no longer used as a church, it was designated by the Conference to be used as a Retreat Center.



This is how the Cape Nome campers went to camp at Cape Nome in the early 1900s.

people." In 1979, a new parsonage was built near the church on land owned by the church. Plans for construction of a sanctuary building were in the discussion stage in 1985.

GROWTH CONTINUES IN ANCHORAGE

The East Anchorage Methodist Church was organized in July 1966. The first unit of the building was consecrated in 1969, a second unit in 1970, and a multiple use sanctuary in 1974. Self-support was achieved in 1977.

WORK TEAM LEADER IS CAPTIVATED BY ALASKA

A church now known as North Star United Methodist Church began in North Kenai in 1968. The North Kenai and the Soldotna churches were served as a circuit for four years, starting in November 1972, by Augie Aamodt, whose first taste of Alaska came when he brought a work team to Nome from Centenary College, Shreveport, Louisiana, in 1971. Augie contributed an important advance in the Alaska Mission history by leading work teams from Alaska to Honduras during the Christmas-New Year holidays during the years of 1973-74, 1974-75, 1975-76 and 1977-78. North Star church, begun in a "mobile home," occupied its new building in 1983.



Augie Aamodt convinced Alaska Methodists that they, too, could participate in work-team activities, by leading three work teams to Honduras while he was a member of the Alaska Mission.

ALASKA CHILDREN'S SERVICES FORMS

A new adventure in child and youth care began in 1970 with the formation of Alaska Children's Services, by the United Methodist, the American Lutheran and the American Baptist denominations. In 1981, the National Benevolent Association, the division of Social Services of the Christian Church (Disciples of Christ) also became affiliated with Alaska Children's Services. The program operated by Alaska Children's Services includes the following range of services: Residential Care at the Jesse Lee Home, for children 8 to 15 who suffer from physical abuse and neglect and emotional and behavior problems; Emergency Shelters, which provide round-the-clock care for children in crisis situations, age infant to 18, but primarily adolescent; Group Home Program with four community-based group homes that provide an alternate living situation for older teens; Adventure-Based Residential Program for boys age 12 to 18. Other program emphases are Cultural Awareness for Native Youth of Indian, Aleut and Eskimo heritage, a Spiritual Life program, a Volunteer program, and a Child and Family Advocacy Project.

VALDEZ AND KENAI TRY NEW ECUMENICAL FORM

In the 1968 Conference Journal, Superintendent Meredith Groves reported: "At Valdez we have Methodists working and worshipping in the Church of the Epiphany and represented at this Annual Meeting. We hope this pattern will make it possible for Methodists in many communities to work and worship with others and will find Presbyterians, Episcopalians and others working and worshipping under pastoral leadership at Kenai, Soldotna, Nome, etc. . . . We look forward to many projects of like nature and through them the renewal and larger outreach of the church."

Robert Nelson, pastor of the Kenai and North Kenai churches, reported in 1969: "This has been a most exciting year in the life of the Kenai and North

Kenai churches. The laymen have become very much interested in 'grassroots' ecumenism. The Kenai Church is now called 'The Church of the New Covenant' and the North Kenai Church is entitled 'The North Star United Church.' Both names signify a new kind of relationship existing between Christians of varying church traditions and practices within these local congregations.

"Facing an economic and population boom in the area of the churches, it was decided to unite the efforts and ministries of other cooperating denominations. Instead of denominations building and staffing their own congregations and facilities, resulting in much unnecessary duplication, these churches sought the official recognition and assistance of those denominations as their official representative church in the area. Persons were encouraged to hold membership in the local church and to retain their denominational affiliation. The cooperating denominations were urged to establish regular relations with the local churches and to send their representatives and their programs to the local church whenever possible. . . . Membership has taken on a new look. Along with the regular report of Methodist memberships in the Church of the New Covenant and the North Star United Church this year are the Presbyterian, Episcopalian, Disciples of Christ and Salvation Army memberships. These latter are members-in-full of both the local church and their own respective denominations."



The sign outside the Kenai church shows the ecumenical nature of the congregation.

COOPERATIVE PROJECTS ARE BEGUN WITH PRESBYTERIAN CHURCH

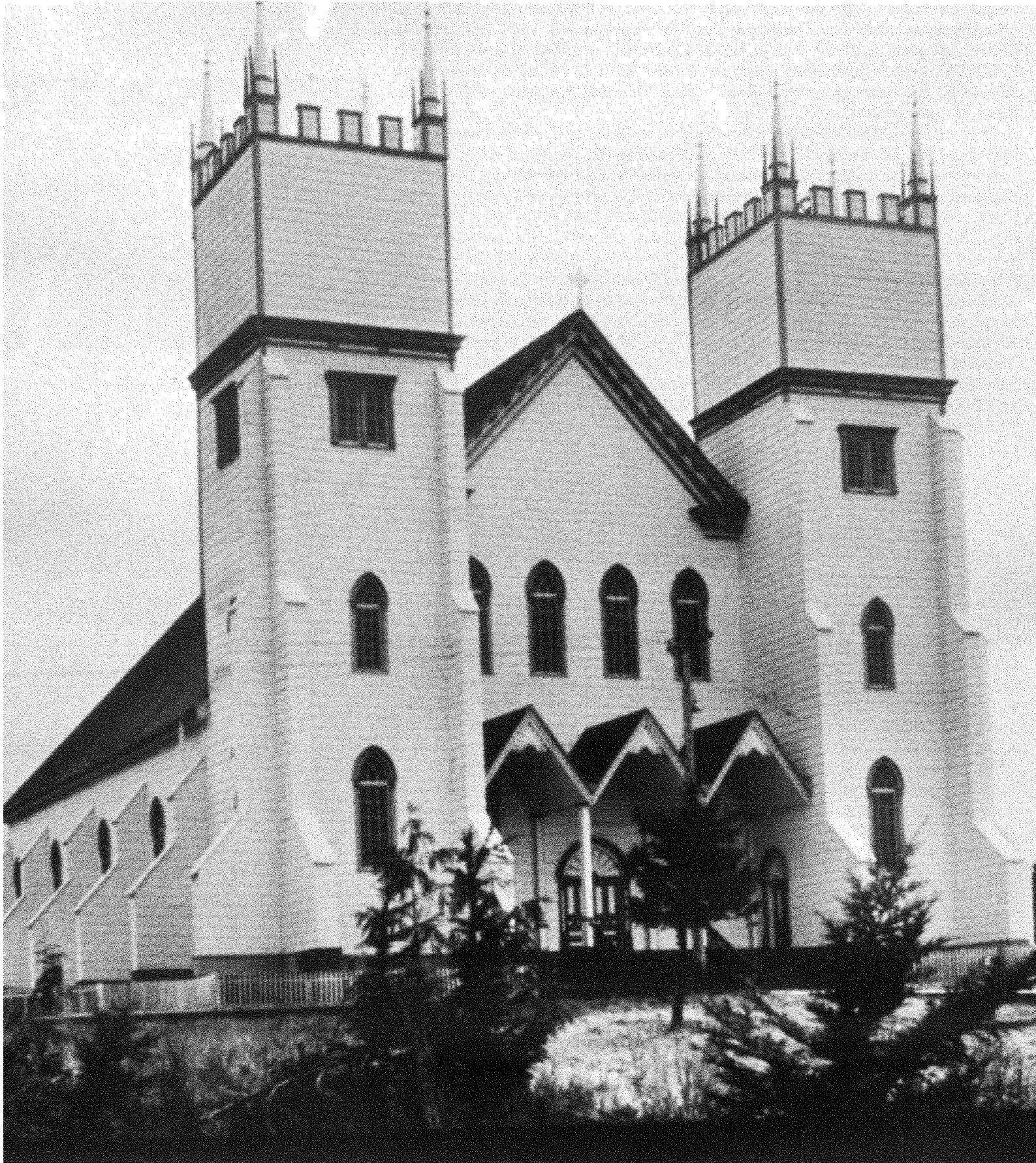
The charter was given in May 1971 to a new church, Jewel Lake. The Jewel Lake Church was part of a different kind of ecumenical experiment, the Tri-Anchor Parish, with Turnagain United Methodist Church and Trinity United Presbyterian Church as the other two "anchors" of the parish. In 1977, Jewel Lake Church achieved self-support, and in 1982 the Tri-Anchor Parish was dissolved. Jewel Lake remains a United Presbyterian-Methodist Church, with ties to both denominations. Pastor Don Hartman was given the Conference's Denman award as Evangelist Pastor of the Year 1981.

As a result of discussions begun in May 1972 another experiment in church merger was officially culminated in the formation of Northern Light United Church in Juneau on August 15, 1974. John Tindell was called to be pastor of the United Church and served there until July 1984. After two interim pastorates, of Reeves Havens Jr. and Nelson Buswell, the United Church called a Presbyterian pastor, Lew Rooker.

A third cooperative church (Methodist and Presbyterian) was begun at North Pole in 1977, with a Presbyterian pastor, Claude Klaver. This church was unique in that the two United Presbyterian churches and the United Methodist Church of Fairbanks undertook to underwrite the first year's budget of the new church. A surplus modular building from the Alyeska Pipeline Service Company was purchased and moved to their site, and remodeled with volunteer labor. The first service was held in the building on November 18, 1979.

ECUMENISM A PART OF ALASKAN METHODISM FROM EARLY TIMES

Cooperative church activities were far from a new concept to the members of the Methodist churches and agencies in the Alaska Mission. As early as



The congregation of the Duncan Memorial Church in Metlakatla experimented for a number of years with a new concept, of affiliation with the Alaska Methodist Mission for fellowship.

1905, when Louis Pedersen arrived in Seward, he found the people of the town operating an inter-denominational Sunday School, and he immediately started to work with them. In Nome, before 1913 the Methodists and Congregationalists determined that there was no need of duplicating efforts; the result was a federated church, with the pattern of pastorates alternating between Methodist and Congregational every three years. When in 1948-49, the Congregational group decided to give up their part of the federation, the entire responsibility for the church was taken over by the Methodists, and the church was named Nome Community Methodist Church to demonstrate its mixed heritage.

Duncan Memorial Church in Metlakatla, a non-denominational church established in 1887 by Father William Duncan and a group of 800 Tsimpshean Indians from Old Metlakatla, British Columbia, was supplied over the years by pastors of differing denominations, mainly Congregational and later Methodist. This church congregation established a new relationship with the Alaska Mission of the Methodist Church in 1944 — that of “affiliation for the purposes of fellowship and mutual encouragement.” This affiliation was in effect at least as late as 1965, with the pastor of the Duncan Memorial Church attending the Annual Meetings of the Alaska Mission and frequently reporting to the meeting on the activities and accomplishments of his church during the previous year.

When the Douglas Community Methodist Church was organized in 1945, the “Community” part of the name referred to the help given by the members of the Board of the former Congregational Community Church in Douglas, as well as to the hope of serving people of all denominations in the community of Douglas, where the church was for many years the only Protestant church. Mountain Point and Clover Pass Community Churches in the outlying areas of Ketchikan were so named with the same purpose of serving all people in the community.

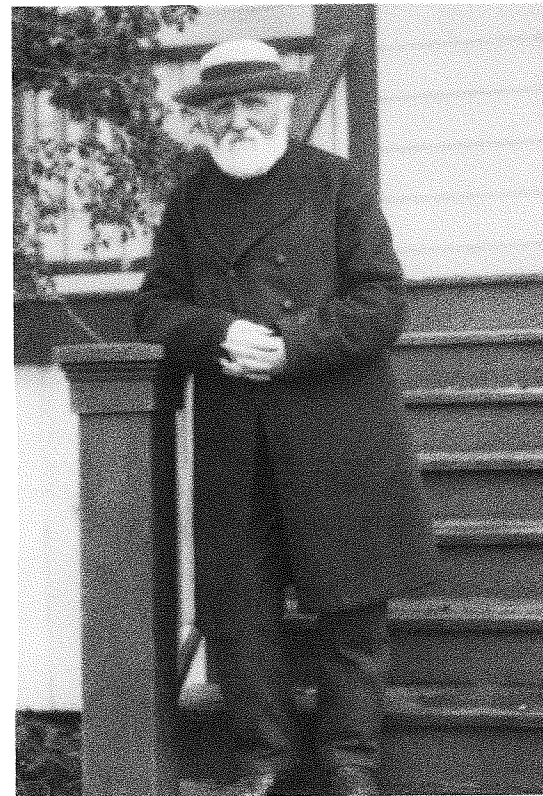
Fire led to a sharing of facilities and worship in Fairbanks in 1966. The Fairbanks African Methodist Episcopal Church was destroyed by fire in January, and the board of Fairbanks First Methodist Church invited the congregation to join in worship at First church. Reverend Velton Randall was invited to assist in the services, and was given a study for his use in First church. This arrangement was in effect for about a year until other arrangements were made by the AME Church.

In Ninilchik, on the Kenai Peninsula, a retired American Baptist minister (who had served as the first Executive of Alaska Children’s Services), served as part-time pastor of the Church of St. Peter the Fisherman for three years, and the following year represented the church as lay delegate at the Annual Meeting of the Alaska Missionary Conference.

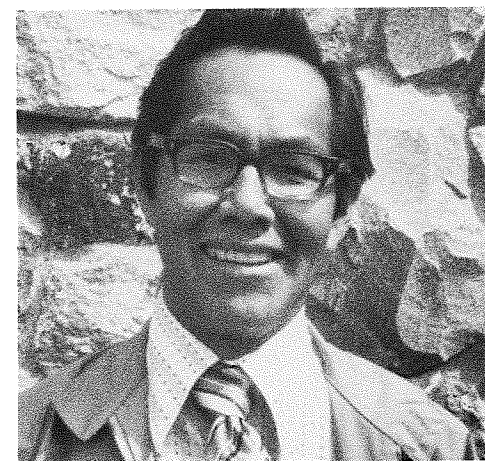
ALASKA NATIVE MINISTRIES PROGRAMS DEVELOP

Alaska Native Ministries programs were given a boost in 1974 with the appointment of Ray Baines, native of Metlakatla, as Director of Alaska Native Ministries in the Alaska Mission. The superintendent’s report describing Ray’s work, said, “A good deal of Ray’s work is that of an ombudsman.” Ray served 13 months and then transferred to a similar position in Minneapolis with the Council of Churches.

In 1977, a “Native Culture and Land Claims Settlement Task Force” was set up in the Conference. Its aim was to “develop programs and secure resources to provide the local churches with stimulating experiences and activities for the special Native Culture and Land Claims Settlement Emphasis beginning with the fall programs of this Conference year.”



Duncan Memorial Church was named for Father William Duncan, founder of the church and the village of Metlakatla, Alaska.



Ray Baines, born and raised in Metlakatla, became an ordained Methodist minister and served as the first Director of Alaska Native Ministries.



Active in the promotion of Alaska Cultural awareness, the Conference Commission on Religion and Race reported to the Annual meeting in 1980 on its hopes for a Native Cultural Center in Anchorage.



Carrie McLain, member of the Nome Community Church was named Outstanding Layman of the Year in the Alaska Mission in 1970.



Named Methodist Layman of the year in 1971, A. J. (Joe) Alter was also the first lay president of the Alaska Council of Churches.

A Point of Contact Workshop held April 1 to 3, 1979 in Anchorage was considered to be of great importance and benefit, but was said to be "requiring much follow-up." Resource persons in the meetings and discussions included: Gordon Jackson, Alaska Native Federation and RurAL Community Action Program (RurALCAP); Linda Fagerstrom, RurALCAP; Shirley Kendall, Cook Inlet Native Corporation; Bert Campbell, Anchorage Native Caucus; Evelyn Myers, Alaska Native Commission on Alcohol and Drug Abuse; Al Romer, District Pastor of the Moravian Church; Tony Ongtooguk, Maneluk Corporation in Kotzebue; Joe Senungetuk, Eskimo artist living in Anchorage; and Richard Newton, Director of Music from Juneau.

The Native Ministries Committee, under the leadership of Esther Combs, began making plans for a Native Cultural Center in 1979. Resource person Thom Fassett, of the Board of Church and Society, met with the committee and helped to set goals and "strategize plans." Out of this planning came an Alaska Native Ecumenical Center. In 1984 a "core-group" was established to do basic planning and policy making, with representatives from the Roman Catholic, Moravian and Methodist groups. Working as Program Coordinator for the year 1984, Ralph Amouak determined the need for a Native pastor to work with the Ecumenical Center in a counseling and pastoral capacity. On July 1, 1985, Walter Moffett, Presbyterian pastor of the Nez Perce tribe, was appointed to this position.

LAYMAN OF THE YEAR AWARD IS PRESENTED

Mrs. Carrie C. McLain, a 64-year resident of Nome, and a member of the Community United Methodist Church of Nome, was named the recipient of Bishop Everett Palmer's award for the outstanding Methodist Layman at the 1970 Annual Meeting of the Alaska Mission held at Alaska Methodist University. She was cited as a pioneer Alaskan, faithful churchwoman, teacher and public servant, and as a colorful historian of the religious and secular life of early Nome. Amos J. (Joe) Alter was given the award, United Methodist Layman of the Year, 1971 by Bishop Maynard Sparks at the meeting of the Mission at AMU in 1971. The citation read: "Respected member of the engineering profession, devoted father, civic leader and faithful churchman. In recognition of dedicated service to the churches of Alaska as Lay Leader of the Alaska Mission and President of the Alaska Council of Churches."

ALASKA COUNCIL OF CHURCHES FORMS

A loosely organized Alaska Association of Churches organized into the Alaska Council of Churches in 1958. The Methodists were active at the time of organization and have remained so ever since. Fred McGinnis, then president of Alaska Methodist University, served as one of the first presidents of the organization. In 1965-66 Amos J. (Joe) Alter served as the first lay president of the group. For three years, from 1963 to 1966, the group enjoyed the services of a full-time executive, Dr. T. Ross Paden, whose support was made possible by nation-wide offerings from United Church Women and the National Council of Churches.

In 1972 the Council reorganized and adopted a new, more inclusive name, The Alaskan Christian Conference. The Council and its successor organization have been of great value in helping the churches develop cooperative efforts throughout the state, such as Schools of Religion, begun

in both Anchorage and Juneau around 1965, workshops, distribution of a weekly Legislative Newsletter during Legislative sessions (originally compiled by Dr. I. J. Montgomery of Juneau for nine years).

LOCAL AREAS FORM COUNCILS OF CHURCHES

Local Councils of Churches have formed in a few of the larger cities in Alaska. One of the more effective has been the Cooperative Church Council, formed in the Juneau Borough in 1970, through the work and encouragement of the two Methodist pastors, Bill Trudeau and John Shaffer. The Council is formed of pastors and lay representatives of the Douglas Community United Methodist Church, the Northern Light United Church, Church of the Holy Trinity, Episcopal, Resurrection Lutheran Church, and Chapel by the Lake, (Presbyterian). Effective yearly programs, Lenten Lunches, Schools of Religion, Theologians in Residence, celebrations of the Week of Prayer for Christian Unity and Advent Lunches, are presented for, and well attended by the local community.

CHAPLAINCY IS DEVELOPED FOR THE PIPELINE

One of the visible forms of cooperative activity coming from the Alaska Christian Conference was the Pipeline Chaplaincy program. In July 1974, Major Raymond A. Dexter of the Salvation Army was hired to serve as coordinator for religious activities in the pipeline construction camps, with his salary paid by the Alyeska Pipeline Service Company. All other chaplains were funded by their respective denominations. The Methodist Chaplain, Melvin Vostry, started work August 1, 1975 and terminated October 15, 1976. The entire program ended July 1, 1977. During the years from 1974 to 1977, 30 chaplains from 13 different denominations served on the pipeline.

AYWAAN LARGER PARISH FORMS IN NOME

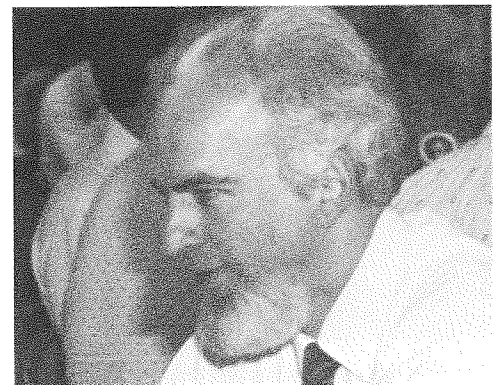
Meanwhile, the churches in Nome and St. Lawrence Island were working on an ecumenical venture of their own. John Shaffer, who was instrumental in forming Northern Light United Church in Juneau, reported in 1976: "In full cooperation with the Presbytery of the Yukon and our Bishop, we formed on January 14, 1976, the Aywaan Bering Sea Larger Parish with the following local churches: Community United Methodist in Nome, Nome Presbyterian, Gambell Presbyterian, Savoonga Presbyterian. The pastor assigned to Nome will now have opportunity for ministry in two denominations here, as well as relating to the ministry on St. Lawrence Island, as agreed by all parties involved. A Larger Parish Council will meet at least twice a year. Lay Preacher Winfred Matutlook, a Presbyterian, will serve as the first Council President and Pastor Shaffer as Secretary-Treasurer."

ALASKA MISSION BECOMES ALASKA MISSIONARY CONFERENCE

As a result of favorable action taken by the General Conference in 1972 on a petition from the Alaska Mission for Missionary Conference status, the Alaska Mission was dissolved on May 30, 1972, and reconstituted as the Alaska Missionary Conference of the United Methodist Church, one of only



Mel Vostry, here showing Bishop Tuell some of the Pipeline construction, served 14 months as a Pipeline Chaplain, traveling constantly to all areas of the project.



During his pastorate of the Nome Community Church, John Shaffer cooperated with the Presbyterian pastors of Nome and St. Lawrence Island to form the Aywaan Larger Parish.



In 1972, during Ac Wischmeier's superintendency, the Alaska Mission became the Alaska Missionary Conference.

three Missionary Conferences in the United Methodist Church. (The other two are Oklahoma Indian Missionary Conference and Redbird Missionary Conference.) Legislation was prepared and adopted to make the institutions and agencies in Alaska that were related to the National Division full members of the Alaska Missionary Conference with two voting delegates. Request was made of the National Division to use the concept of an undesignated block grant appropriation to the Alaska Missionary Conference for all purposes in the State of Alaska.

Official Consultations with the National Division of the Board of Global Ministries began in 1974. In 1977 the Alaska Missionary Conference was incorporated and a Board of Trustees elected; work was begun toward making it possible for local churches in Alaska to obtain title to their property from the National Division.

In 1976, the Alaska Missionary Conference was officially represented at General Conference for the first time, with voice but without vote. Lay delegate was Jean Stassel of First Church, Anchorage, and clergy delegate was David Fison, pastor of First Church, Fairbanks. The General Conference of 1976 passed legislation giving missionary conferences the right to have voting delegates at General and Jurisdictional Conferences and representation on national boards and agencies. At the General Conference of 1980, our first voting delegates were Larry Bennett, Conference Lay Leader, and John Shaffer, Pastor of Nome Community Methodist Church.

CAMPBELL LAKE-BAYSHORE WEST- SOUTH ANCHORAGE UNITED METHODIST CHURCH ORGANIZES

Work began in 1977 to establish a congregation at Campbell Lake, later known as Bayshore West, and now known as South Anchorage United Methodist Church. Dr. John Garvin, Executive Director of Alaska Children's Services and a United Methodist pastor, served the church as part-time pastor for two years, at which time Tyler Curtis was appointed to serve full-time.

A NEW MOBILE MINISTRY SERVES PARKS HIGHWAY

A conference-wide church-extension campaign in 1980 was well-received and resulted in the formation of a new mobile ministry, known as the Parks Highway Parish, with churches beginning in Trapper Creek and Willow in 1981 and in Wasilla in 1983. With the growth of the work in Wasilla, it was necessary to make other arrangements for the church in Trapper Creek, 85 miles away. By March 1985, the Trapper Creek congregation was being served by a part-time pastor who drove from Anchorage for the Sunday services.

LANGUAGE MINISTRIES BEGIN IN ANCHORAGE

Due to the arrival in Anchorage of a great many Korean families, the conference Church Extension Committee began work on a plan for a new Korean language United Methodist Church. After a great deal of negotiation to obtain necessary visas, arrangements were made with the Methodist Church in Korea to send a pastor and his family as a missionary to the



Jack and Eva Christian at the Willow Church. Jack served as the first pastor of the Parks Highway Parish.

Koreans in Anchorage. The support of the pastor and the church was to be borne by the Alaska Missionary Conference, with the help of the National Division of the Board of Global Ministries, until the church was able to take on its own support.

Dr. Geo-Chong Park and his family arrived in Anchorage in February 1985, after an orientation period at the School of Theology in Claremont (California). The church held its first worship service in March. By the fifth Sunday, there were 38 attending the service. The services were held in the room formerly used as a sanctuary at the St. John United Methodist Church, and the Sunday School was held jointly between the two church groups.

Tongan and Samoan language services have been held weekly at the Anchor Park church for several years. In his 1979 report, Anchor Park pastor LeRoy Davis said about the creation of a Tongan fellowship within his congregation: "Besides meeting each week for a service of worship in their native tongue, they have blessed our regular Sunday services with their special music and taken an active part in many of the other church activities." The 1983 Denman award to lay persons was presented to Nu and Halatoa Saulala for their work in the Tongan and Samoan ministry at the Anchor Park church. The clergy award for the same year was presented to Art Edwards, pastor of Anchor Park church, for his work in the local church.

NEW MINISTRIES COMMITTEE IS ESTABLISHED

The New Church Development Committee (Ad Hoc) was changed by Conference action in 1984 to a new standing committee of the Conference, and its name was changed to the New Ministries Committee. A fund raising campaign was planned, using the services of Dr. Frank Whitt of the Field Services and Finance Division of the Board of Global Ministries, and a goal of \$515,000 for a three-year program was set. As of January 1, 1985, \$272,742 of the goal had been pledged and the committee was hard at work setting priorities for use of the money. The first priority adopted, after continued support of the Korean Ministry was to serve the Mendenhall Valley north of Juneau, with hopes for an organizing pastor before the end of 1985.

LAY SPEAKER TRAINING EMPHASIZED

In his 1971 report, Superintendent Ac Wischmeier commented: "The Juneau-Douglas Larger Parish has pioneered two significant programs this year worthy of note. They took the initiative to secure Miss Jean Davis for a year under the United Methodists in Voluntary Service program. The pastor, John Shaffer, and lay pastor, Bea Shepard, have conducted an excellent Lay Speaker course from which nine men and women were issued Lay Speaker certificates." A lay speaker program was begun conference-wide in 1978 under the leadership of Lay Leader Larry Bennett. The Conference Yearbook for 1983 listed 50 certified lay speakers in the Alaska Missionary Conference.

LAY-CLERGY LEADERSHIP TRAINING CONFERENCE IS TERMED MOST IMPORTANT CONFERENCE EVENT OF 1975

Under the leadership of Conference Lay Leader Jack Townshend and Bob Bowers, pastor of the Anchor Park church, a new lay leadership training experience was developed in the fall of 1975, which became a regular part



Formerly pastor of a large Methodist church in Korea, the Rev. Geo-Chong Park is now serving as a missionary to the Korean-speaking Methodists in Anchorage.



Larry Bennett, Conference Lay Leader from 1976 to 1980, established an effective lay speaker training program.



Lay speakers were presented their certificates at the Annual Meeting in 1982.



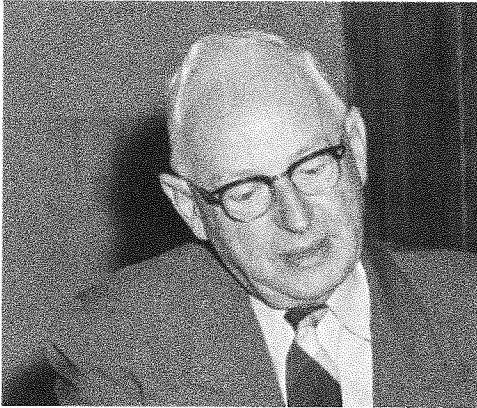
Marion Gotschall, Conference Lay Leader from 1980 to 1984, participated in the preparation of the second Laity address at General Conference in 1984, and presented the first Laity State of the Church address at Alaska Missionary Conference in 1983.

of the conference program. On the weekend of October 10-12, 1975, a lay-clergy training conference was held at Birchwood Camp, with pastors and lay representatives of all the churches in the Alaska Missionary Conference in attendance.

Lay-Clergy Conferences have been held since 1975 in alternate years. Approximately 60 people, lay and clergy, have participated in each Lay-Clergy Conference.

BOARD OF DIACONAL MINISTRY IS ESTABLISHED

In 1978, a Board of Diaconal Ministry was set up, with the only Diaconal Minister in Alaska, Priscilla Ringenburg of Nome (Maynard MacDougall Hospital), as Chairperson, and the members of the Council on Ministries as members of the Board. In 1983, the Conference Board was reorganized. Priscilla Ringenburg, Chairperson, was joined by fellow diaconal ministers Kim Doverspike as vice-chairman and secretary, and Cheryl Washburn as registrar. Marion Gotschall, Barbara Shaffer and Dennis Holway were named as members of the board. The churches were urged to consider using diaconal ministers in areas of Christian education, church music, evangelism, church business administration, church and community work.



In an effort to meet needs of conferences such as ours, Jim McGiffin was named to assist several outpost missions with their children and youth programs. Jim made several visits to Alaska and this picture was taken on one of those visits, in 1956.

LAY LEADER PRESENTS LAITY ADDRESS AT 1983 CONFERENCE

Even though recognized traditionally as essential to the work and continuity of the church, lay members have had an uphill climb over the years in representation and "being heard" at conference meetings. The General Conference of 1980 heard the first Laity State of the Church Address ever presented before a General Conference; and the annual meeting of the Alaska Missionary Conference of 1983 heard its first Laity State of the Church Address, presented by Lay Leader Marion Gotschall.

EDUCATION LEADER WORKS WITH ALL THE CHURCHES — AND MORE —



Walt Hays, coming to Alaska immediately out of seminary to serve as Executive Secretary of the Mission Board of Education, has filled positions from pastor to director of the Program Council to Director of Promotion for Alaska Children's Services.

The Conference Board of Education and the Camping Commission both received help from the appointment of James McGiffin of Southern California to the position of Director of Christian Education and Youth Work for Outpost Missions in the Division of National Missions. Starting in 1955, Jim and his wife Lucy came to Alaska several summers, giving assistance to the local church education programs and the camping programs in both the Southeastern and Southcentral regions. Other members of the Division, with special abilities in camping programs accompanied him, Miss Elizabeth Brown in 1956 and Miss LaDonna Bogardus in 1963.

Convinced that the Alaska Mission needed professional leadership with its education programs, Jim McGiffin assisted the conference Board of Education to add a full time religious education director with the title of Executive Secretary, Board of Education, to the conference staff. Reverend Walter L. and Lydia Hays arrived in Anchorage in 1963, and Walt plunged right into the job that awaited him. The year 1963 was a milestone for Walt, for in that year he graduated from Methodist Theological School in Ohio (in its first graduating class), came to his new job in Alaska, became a father for the first time when their son, Thomas Campbell was born, performed his

first wedding ceremony, and administered the sacrament of baptism for the first time. He reported for his first year holding workshops, teacher training, laboratory schools or some other kind of education ministry during 21 trips to Kenai, Homer, Seward, Juneau and Douglas, Nome, Ketchikan, Metlakatla and Fairbanks. He also held workshops and joint sessions for the five Anchorage area churches. He was active in camping programs, worked with youth leaders of the churches, took charge of the audio-visual library for the Mission, attended board meetings of the Wesley Foundation in Fairbanks, worked to establish a Methodist Student Movement at AMU, taught in Layman's School of Religion in Anchorage and encouraged the developing of a similar program in Juneau and Fairbanks. He took an active part in the Alaska Council of Churches, working particularly with education and publicity, radio and television. In 1970 the education job was phased out and Walt became the first Director of the Program Council for the Alaska Mission.

YOUTH PROGRAMS ARE ORGANIZED

Throughout Walt Hays' reports are frequent mentions of youth programs, and meeting with youth counselors. Later, under the leadership of several of the pastors, particularly with Dennis Holway, pastor of the Soldotna church, an effective conference youth organization was developed. Delegates were sent to the National Youth Organization meetings and to annual meetings of the Alaska Mission. In 1980 Kathleen Wise of Homer was elected Vice-President of NYMO, the National Youth Ministries Organization. The youth of the Alaska Mission were active in supporting such programs as Augie Aamodt's work teams to Honduras and the International Christian Youth Exchange movement which, in Alaska, began in the Juneau-Douglas area and spread to Sitka, Ketchikan, Kenai and Anchorage.

The first Southeast Youth Convocation (Convo) was held over New Year's weekend in 1967, and this program, as well as Snow Camp at Birchwood, has become a traditional activity. The Convo at Sitka in 1970 was planned ecumenically and involved over 80 youth. A program of Confirmation Camps began at Birchwood Camp in March 1980.

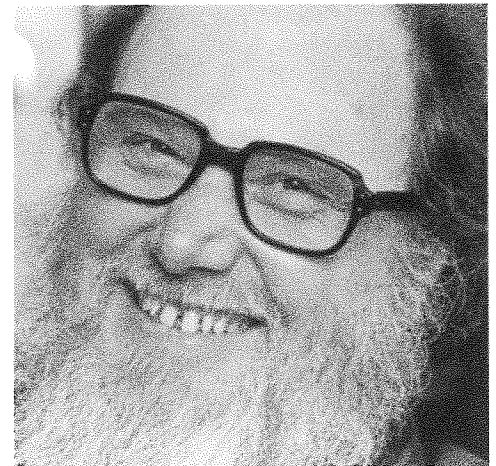
EVOLUTION OCCURS IN CAMPUS MINISTRIES

The Campus Ministries programs evolved over a period of some years. In 1964 a Wesley Foundation was organized at University of Alaska at Fairbanks. Eugene Walters was appointed Associate Pastor at First Church, Fairbanks with a special assignment to work with the students at the University. Under the leadership of Robert Nelson in 1969 to 1973, an ecumenical United Campus Ministry (UCM) was developed. Chuck Young, from Northern Illinois Conference, has served as director of the UCM since 1978, holding weekly worship services, Sunday evening fellowship programs, special events during Advent and Lent, and doing formal and informal counseling.

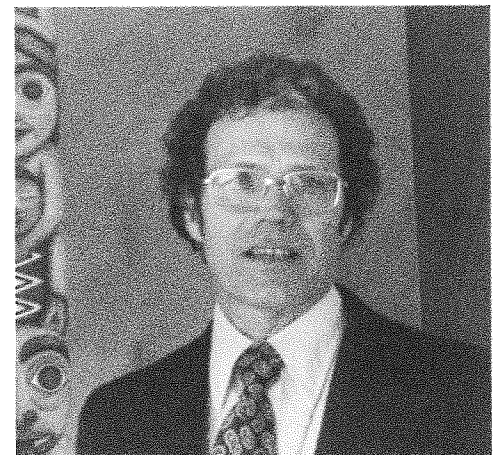
On January 1, 1979, David Fison began a ministry for the three institutions of higher learning in Anchorage: the University of Alaska at Anchorage, Alaska Pacific University and Anchorage Community College. This ministry is ecumenical, with sponsorship from eleven denominations. A creative, many-faceted program has been developed, which includes an annual sacred arts competition, annual Easter Sunrise Service at Alyeska, a



Some of the youth activities involved a bit of cutting up.



Chuck Young is director of the United Campus Ministry at University of Alaska, Fairbanks.



David Fison attempts to provide campus ministries at Anchorage Community College, University of Alaska, Anchorage, and Alaska Pacific University. David has also set a longevity record for Methodist pastors in Alaska, having passed the 25-year-mark in 1985.

Final(s) Resting Place program for students during finals week, special programs at Thanksgiving, Ash Wednesday, Easter and Christmas, distribution of American Bible Society Bibles and materials; preaching at sponsoring churches; Bible study; counseling. David says that "perhaps the most important ministry is the pastoral function: in the office, on the walkway, around a dining table or at the hospital."

COMMUNICATION BETWEEN CHURCHES PRESENTS A CHALLENGE

United Methodists of Alaska, inclined to feel somewhat isolated from Methodists of the other 49 states, and from each other, due to the great distances separating some of the churches, have tried different forms of communicating with each other over the years. These have varied from an occasional mimeographed newsletter from the superintendent to printed publications.

The Bridge, edited by Pastor Donald Hartman of Jewel Lake Church, was a four page printed publication, well-illustrated, published twice a year, spring and winter, from 1974 to 1976. The purpose of the publication was stated by Hartman as "Linking United Methodists of Alaska with one another and with United Methodists across the nation."

From 1977 to 1980 a new publication, similar in format, but with a new name, *The Missioner*, was published three times a year. Danita Trudeau, Coordinator of the Conference Council on Ministries, was the original Editor, followed in 1978 by Dennis and Susie Holway of the Soldotna church.

In June 1981 the conference began a monthly conference edition of the United Methodist Reporter, called the *Great Land NewsCache*. This edition, besides having monthly news of the Alaska United Methodist Church had the added advantage of bringing news of the church in the other states in the nation, and worldwide, as well. Ty Curtis, pastor of the South Anchorage Church, served as editor from 1981 to 1985.

TWO NEW CHURCHES AND A FELLOWSHIP FORM IN 1984

St. Paul's United Methodist Church was chartered in College, Alaska on April 15, 1984, with fifty-one members. The congregation, meeting at the First Evangelical Free Church at Seven Mile Farmer's Loop Road, assumed self-support from the beginning. Paul Wilcox was appointed pastor in June 1984.

A month later, First United Methodist Church of Wasilla was chartered on May 13, with Jack Christian as the organizing pastor. Property was purchased by the National Division at Knik and Farmer's Loop and a building was erected.

A small group of lay persons in the Mendenhall Valley, nine miles from downtown Juneau, organized in 1984, into the Aldersgate Methodist Fellowship and began meeting for weekly worship services and Bible study. Pastor Art Knight of the Douglas Community United Methodist Church provides worship services for the group on Sunday afternoons. Since the area has shown incredible population growth during the last four years, it has been chosen by the New Ministries Committee as a priority for a full time organizing pastor as soon as funds are available in 1986.

WOMEN'S GROUPS HAVE ESSENTIAL ROLE IN DEVELOPMENT OF ALASKA MISSION

Throughout the history of the development of the Alaska Mission of the Methodist Church there run three threads—the national women's organization, (at first the Woman's Home Missionary Society, and later the Woman's Division of the Board of Missions, now the Board of Global Ministries), the local women's organizations which followed almost immediately upon the establishment of any church groups, and the National Division of the Board of Missions. It was a national women's organization that sent the first workers to Alaska when the Woman's Home Missionary Society agreed with Sheldon Jackson to bear part of the expense of sending John and Ethelda Carr to Unga. This organization also appropriated money to build a children's home in Unalaska and another mission in Sinuk.

However, it was the local women's group who did much of the work necessary to keep the local church groups going and to help pay the bills. Many times in the minutes of the local "Woman's Social Union," or the "Ladies' Aid," there will be a notation that the church owes "a great deal of money" (like \$95). Later in the minutes will be a comment such as, "The ladies decided to hold a tea." Perhaps two or three meetings later, there will be a notation in the treasurer's report, "Paid to the church treasurer, \$95."

In a history of the Seward church, written by Mrs. Cecil Horton in 1959, there is the comment that in 1905 or 1906, "The Ladies Aid Society loaned the money to the church for Rev. Pedersen to make the trip to Seattle in order to secure the lots for the Church building and the parsonage." She adds "The Ladies Aid Society furnished the first parsonage and are still re-furnishing that same parsonage as need arises."

When the Sunday School at the Juneau church needed a piano, the women prepared a box, called the "piano box," and after each meeting the money from the box was added to the piano fund. As soon as the piano was paid for, (the Sunday School superintendent said that "most of the money came from the Women's Social Union"), the box was relabeled "the parsonage box" and it continued to serve in a very valuable way.

The early women's groups in Alaska, such as the Ladies Aid and the Woman's Social Union, had no relationship to the National organizations. Each group would set up its own rules and regulations or constitution and by-laws, and determine its own programs and priorities. Mostly a group's loyalties did not go very far beyond the local group, except when a new pastor's wife would try to interest them in an occasional "Missionary" program.

CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE DEVELOPS

Leah Hattrick, Conference President of the Woman's Society of Christian Service (WSCS) 1953 to 1956, wrote in a 1959 report: "The first conference Woman's Society of Christian Service in Alaska was formed in Seward, under the leadership of Mrs. John Salit. This was just a few months after the merger of the missionary societies and ladies aids at the national level (ca 1940). Mrs. Salit would be listed as our first Territorial President, followed by Mrs. G. Edward Knight, and then by Ruth Popejoy." However, no written reports of the conference society are available until 1949 when the annual meeting, held in connection with the annual meeting of the Alaska Mission showed five local societies, with 144 members. In 1955, Leah reported 12

THE WOMEN'S SOCIAL UNION OF THE METROPOLITAN METHODIST
EPISCOPAL CHURCH OF JUNEAU, ALASKA, NOVEMBER 28, 1903

The Womans Social Union of The Methodist Episcopal Church held their first meeting in the church room Sat. afternoon Nov. 28th, 1903.

The following officers were elected

- Mrs. Zuber Pres.
- Mrs. Scott Vice Pres.
- Mrs. Hile Sec.
- Mrs. Winn Treasurer
- Social Committee Mrs. Dickinson
- Visiting Committee Mrs. Bruner
- Industrial Committee Mrs. Jorgenson

The chairman of each committee was given the privilege of selecting two assistants.

The society is to meet every Wed. afternoon at two o'clock to work, except the last Wed. of each month, which is to be devoted to social entertainment. Dues to be 50 cts. for six months commencing Jan. 1st 1904.

Adjourned to meet with Mrs. LaViolette socially Wednesday afternoon Dec. 2nd 1903.

CONSTITUTION

- Article 1. This association shall be known as The Womans Social Union of the metropolitan Methodist Episcopal Church of Juneau, Alaska.
- Article 2. The object of this society shall be to aid the church in christian work and raise funds for the same.
- Article 3. Each session shall open or close with devotional exercises.
- Article 4. The regular meetings of the society shall be held Friday afternoon of each week at two o'clock.
- Article 5. The regular business meeting shall be held the first Friday of each month, and the social meeting the last Friday of each month.
- Article 6. All applications for membership shall be proposed by a member of the Union.
- Article 7. The dues of this society will be \$1.00 per year.
- Article 8. There shall be an executive committee consisting of the officers, and one member, to be elected by the society.
- Article 9. This constitution and accompanying by-laws may be changed or amended at any regular meeting of the society by a two-thirds vote of the members present, notice of such amendment not having been given at a previous meeting.

Constitution and By-Laws of the Women's
Social Union of the Metropolitan Methodist
Church of Juneau, Alaska, November 28,
1903.

- Article 10. Five members shall constitute a quorum.
- Article 11. There shall be three standing committees, an Industrial, Social and Visiting.
- Article 12. An auditing committee shall be appointed whose duties will be to examine the books, audit the accounts and report to the society every twelve months.

BY-LAWS

- 1. It shall be the duty of the President to preside at all meetings of the society and see that order and decorum is maintained and supervise the general interests of the society.
- 2. It shall be the duty of the Vice-President to preside at all meetings in the absence of the President and to give her assistance in all business of the society.
- 3. It shall be the duty of the Secretary to keep a record of all the proceedings of the society, make out all orders, and written notices, and all moneys paid in must pass through the hands of the secretary.
- 4. It shall be the duty of the Treasurer to hold in trust the funds of the society, keeping a book of accounts and to pay all bills signed by the Secretary and President.
- 5. The first Friday in January shall be the regular meeting for the election of new officers.
- 6. It shall be the duty of the chairman of the Industrial committee to purchase materials, have general supervision of the work and report at each business meeting.
- 7. It shall be the duty of the chairman of the social committee to provide entertainment for the society and report at each business meeting.
- 8. It shall be the duty of the chairman of the Visiting Committee to call on strangers, visit the sick and report at each business meeting.
- 9. Stricken out.
- 10. Every member of the society shall try to induce others to become members and each shall do all she can to add to the social interest.

Constitution and By-laws adopted March 16, 1904.

Members in June included: Mmes Insley, Winn, Hile, Scott, Bruner, Dickinson, Forest, Laviolette, Jones, Kenedy, Jorgenson, Zuber, Calhoun, Sabin, Berry, Bower, Lafires, Gilkey, Rich, Carter, Morgan, Kellihoffer, G. W. Gar-side, Wyatt, Roth, Denny, Miller, Christenson, Dr. Lillian C. Irwin, Girton, Reck, Mehner, Cragg, Hunter, Jaeger, Larson, Young, Wells, Gunnison.

societies with 504 members. Relationship with the National Woman's Society of Christian Service had been firmly established. Officers of the Alaska WSCS were taking part in Regional Schools of Missions, attending the National Assemblies held every four years, arranging for itineration in Alaska of national officers and missionaries in the United States on furlough from foreign countries where they were serving.

Along with the change of name of the Methodist Church to the United Methodist Church at the time of merger of the Methodist Church and the Evangelical United Brethren Church, in 1968, the Woman's Society of Christian Service changed its structure and its name and became known as the United Methodist Women.

GORDON GOULD EXPLORES WHAT IT MEANS TO BE A MISSION

Workers in the Alaska Mission, lay and clergy alike, discovered, sooner or later, that there were both advantages and disadvantages in being a Mission of the Methodist Church. Money was frequently available to start a program, to assist an on-going program, or to buy property and build a building. But often the final decisions were not made by the people "in the field."

Gordon Gould, Superintendent of the Alaska Mission from 1949 to 1954, noted in 1951 that gifts of the Methodist people "through regular World Service giving and through their gifts in the Advance for Christ and His Church" had resulted in almost \$70,000 for the Alaska Mission that year. Added to this was special giving of \$100,000 for a Christian liberal arts college in Alaska.

In his 1953 report, the Superintendent gave a summary of the functions of the Division of National Missions as it related to the Alaska Mission:

"It was Jane Addams who said, 'It is the business of those of us who know conditions to interpret them to those who are in a position to remedy them.' Thus she indicated one of the chief functions of our Division of National Missions, namely to inform Methodist people about our program and stimulate their interest to support the projects we are undertaking in the name of Christ. . . . Another major function is to administer the program of its various mission projects throughout the country." This responsibility, in so far as Alaska is concerned, he said, was carried on in behalf of the Division by the presiding Bishop of the Portland Area, the Executive Secretary of the Division, the Executive Secretary of the Section of Church Extension, the Executive Secretary of the Section of Home Missions, and the Superintendent of the Alaska Mission, no one of whom was living in Alaska at that time. He went on: "We have administered the funds, entrusted to our Division by the church, for Alaska. . . . By wise and careful administration we are strengthening the local church, we are providing additional facilities for the local church, and we are establishing new churches in new communities."

EVANGELISM CRUSADES ARE IMPORTANT PART OF NATIONAL DIVISION PROGRAM IN ALASKA

Superintendent Gould's report listed two other functions: "Another way in which your Division of National Missions seeks to serve Alaska is in the promotion of an Evangelism Crusade . . . if it is true that one out of every seventeen persons in the U.S. is a Methodist, then there are more than

Local churches in the south 48 states paid travel expenses for pastors and lay persons to take part in one-week visitation-evangelism programs in the Alaskan churches, each February of the even-numbered years from 1952 to 1958.



8,000 Methodists in Alaska. Up to now we have hardly begun to reach our potential."

(The 1952 Visitation-Evangelism Crusade, of nine ministers and eleven lay persons from ten states and Washington, D.C., resulted in two new churches, Fairbanks and Mountain Point, 246 first commitments, 157 transfers, and ten affiliate members. The program continued every two years until 1964.)

The Superintendent ended his report: "And last, but not least, our Division of National Missions is endeavoring to serve Alaska by securing the best qualified personnel to carry on our work. Every effort is made to work in close harmony with our ministers, cooperating with them in developing their programs, in building and repairing churches and parsonages, and in the construction of new facilities for our expanding work."

GIVING INCREASES AND CONSULTATION WITH NATIONAL DIVISION DEVELOPS

The report of Superintendent Fred McGinnis in 1959 shows aid from the National Division at \$502,531, but this did not include the money given through the Advance for our Alaska Methodist University. "In addition to this record year in financing of our general program, the cumulative funds secured by the Division through Advance Specials for our Alaska Methodist University now approximate \$1,800,000. \$1,200,000 will be expended during the coming year for the first 'academic building' authorized by the Board of Trustees."

But money was not all. Many questions arose over the years as to the relationship of the Alaska Mission with the National Division, until finally a new form of "consultation" was set up to deal with questions and misunderstandings. On March 19, 1974, the first consultation held in Portland, was attended by the Mission Superintendent Ac Wischmeier; four pastors and three lay persons from Alaska; the Bishop of the Portland Area, Jack M. Tuell; and two National Division board members and five staff members of the Division. The meeting was chaired by Randy Nugent, Associate General Secretary of the National Division, who "made it clear that this was a consultation and not a legislative session. Only the board of the National

Division could adopt policy for the Board but our consultation could produce vital concerns to be referred to the National Division as well as develop suggestions for General Conference action relative to the Missionary conference." It was decided that a smaller body was needed to study the many issues raised and formulate recommendations. Randy Nugent suggested that he appoint four from the National Division and Bishop Tuell appoint four from the Alaska Missionary Conference to constitute a continuing consultation committee that might meet in Alaska and New York. A wide range of subjects has been discussed over the years since then, including proposed Native Ministries programs, property matters, strategy for the Nome Church and Community Center, revising the personnel manual, the Board of Global Ministries' financial cuts and their effect on the National Division and the Alaska Missionary Conference.

STATISTICS SHOW DEVELOPMENT

By 1985, there were few gospel tents in evidence. For about twenty years they had been supplanted by mobile homes, modified for use as both sanctuaries and parsonages, but by 1985 most of these had been replaced by permanent buildings. The 1985 statistical report showed:

Total membership in Alaska Missionary

Conference churches:	3,844
Total Church School Membership	2,441
Total Value of Church Property and other Assets	\$18,101,711
Total Giving for Benevolences	\$172,035
Total local church expense	\$1,815,742

Since the time when John Carr was the only local preacher serving in Alaska, there are now 24 pastors and two lay pastors serving Methodist congregations in the Alaska Missionary Conference.

Superintendent Fred McGinnis, in his presentation to the annual meeting of 1955, reported significant development in the previous decade 1945 to 1955. Compare his figures with those of 1985:

	1945	1955
Membership	800	Nearly 3000
Church School membership	800	About 2000
Raised by local churches	\$2,000	\$125,000
Value of churches	\$16,000	\$425,000
Benevolence giving	\$1,100	\$9,000
Pastors serving local congregations	5	14

POSTLUDE

In early Alaska, the term "traveling ministry" was extremely apt. The thousands of miles covered by the superintendents in establishing and supervising churches and institutions and the circuit rider pastors in serving their far-flung congregations remind us of the early circuit riders in the south 48 states.

But they did not use horses in Alaska—more likely shanks mare, and dog team, and truck equipped with "folding chaplains' organ"—and recently, automobile, plane—pontoon, and in the winter, ski-equipped—and jet. But they have covered thousands of miles each year. And when there was a new town, the church was not far behind.



Bishop Hamilton, who laid the cornerstone of the new Metropolitan Methodist Church in Juneau in 1904, said of the church, "It will be the finest in Alaska." Picture taken about 1907.

Part 2
Preaching Places, Churches and
Institutions
Serving and Being Served
as of July 1, 1985
(including all names used for the churches, historically)

JUNEAU

Pioneer Methodist Episcopal Church
Metropolitan Methodist Episcopal Church
First Methodist Church
Juneau Methodist Church
Juneau United Methodist Church
Northern Light United Church

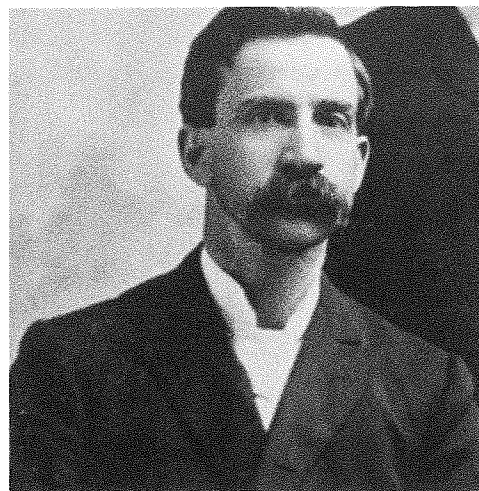
Juneau, a city on Gastineau Channel, has been the capital of Alaska since 1900. It originated in 1880 as a mining camp named Harrisburg for Richard H. Harris, one of the two miners who discovered gold on Gold Creek and staked a town site. In 1881 the name was changed to Juneau for Joe Juneau, Harris' partner. The post office was established in 1882. Population in 1910 was 1,644; in 1939, 5,729; in 1967, 6,797; in 1984, unofficial estimate was 27,519.

1897, October 24 — First Methodist services were held in Juneau; the Reverend C. J. Larsen, passing through on his way to Skagway and Dyea, held two services in the afternoon, the first in Scandinavian, then in English. (He did not say what Scandinavian language, in his reports, but we assume it was Norwegian.)

1898, June 19 — Reverend Carl J. Larsen organized the Pioneer Methodist Episcopal Church in Juneau with 18 members. The Sunday School, organized in 1899, has continued almost continuously since then, even when there was no pastor in Juneau.

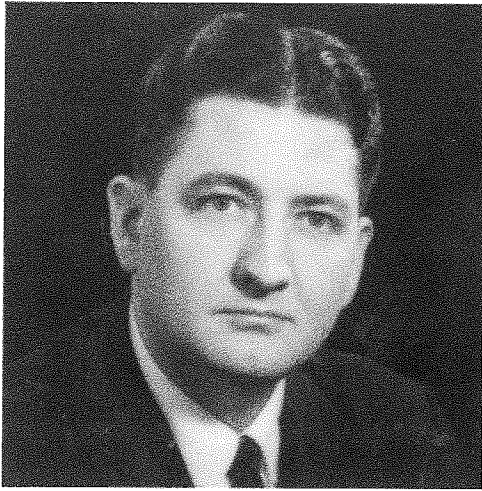
1904, July 19 — The cornerstone of a new church building was laid as part of the First Annual Meeting of the Alaska Mission of the Methodist Episcopal Church. Bishop John W. Hamilton of the San Francisco Area was in Juneau to preside at the Annual Meeting and officiated at the laying of the cornerstone. Engraved on the cornerstone, which was made of Treadwell ore, was: "Erected 1904, Metropolitan Methodist Church, F. A. LaViolette, Pastor, J. D. Sheldon, Architect."

From Superintendent John Parsons' Report at 1904 Annual Meeting: "Juneau is the largest town in SE Alaska, and practically the capital of the District or Territory. Its large mining interests give it assured future, and the limited area for the city gives the property a seemingly exorbitant value. During Brother Walter's administration work was commenced here with Dr. G. M. Irwin as pastor. But when the appropriation was cut it had to be discontinued for lack of funds to sustain the work. It was resumed again in 1903, and discontinued again the following year. We believe in backsliding, as Henry Ward Beecher said, and in Juneau we have lived up to it. But last year an heroic thing was determined upon and Rev. F. A. LaViolette was sent to execute it. Property was to be secured at any cost and a church built. The Board of Church Extension bought two lots at a cost of \$4,500 and a



Francis LaViolette was pastor of the Juneau church only two years, but that was long enough to build a congregation, buy property, build a church, and host the first annual meeting of the Alaska Mission.

church building has been commenced which will cost about \$5,000, nearly all of which will be raised in Juneau, and most of which is subscribed. Services have been maintained through the year, a good organization has been effected, including a Sunday School and a Ladies Aid Society, and soon the leading church in Alaska will be here."



Lay leadership in church, camp and community developed during Dick Heacock's ten year pastorate in the Juneau church.

1904, December 18 — The Metropolitan Methodist Church building was dedicated. The building and property were valued at \$12,000.

1906 — A reading room, growing to 1,500 volumes, was started in the church. A catalog of books was printed in 1909.

1917, March—Reverend J. T. McQueen unveiled plans for a new parsonage to be built on the second church lot on 4th Street. For a number of years the parsonage was located in part of what became later the social hall of the church.

1921, February 13—Special Sunday prayers were said for Brother and Sister A. K. Reiton and children who were sailing to China as missionaries. Two local preachers were reported the same year.

1923 — Reverend Richard Decker, member of the Territorial Legislature from Nome, was appointed to serve the Juneau Church, beginning in February. His main legislative interest was in a bill he introduced in 1923 to protect the rights of the Natives in fishing and the rights of legal residents in the industry and transportation of the natural resources of Alaska. Later, he gave the introduction and first speech on the first radio station in Juneau.

1945 — Reverend Robert (Bob) Treat reported for his first year in Juneau-Douglas, 1,200 calls; three circles in the WSCS, with a membership of 37; broadcasting of the Sunday morning services; the painting of the church; the building of two new classrooms upstairs; 75 members.

1946 — Parish worker Ruth Brooks was hired to work with both the Juneau and Douglas Churches. Ruth resigned in April 1947 and was replaced by Claudia Kelsey.

1952 — During the week of Visitation-Evangelism, sponsored by the Board of Discipleship, 40 local people took part with the visiting missioners and 50 new members were added to the church. Fifty-five families were making regular weekly contributions, and the church assumed self-support.

1953 — The Methodist Men's organization was presented its charter by Dr. I. J. Montgomery, Conference Lay Leader.

1955, September — A new parsonage was purchased from C. Earl Albrecht at 527 W. Eleventh. The old parsonage was renovated by the Methodist Men and named Dryden Hall in honor of Nannie (Mrs. Floyd) Dryden, who was an active Sunday School teacher for 21 years.

1956 — A building committee was formed to make plans for remodeling the sanctuary. The new Methodist Camp at Eagle River, 28 miles from Juneau, became an important project of the church.

1957 — An extensive remodeling of the sanctuary was completed.

1959 — Report in the Conference Journal: "One unusual thing taking place in Juneau is an increasing participation of laymen in ongoing concerns of the local church. Not only are laymen staffing the church school and working on commissions and committees, but skilled persons are editing and publishing neat newsletters and bulletins; carpenters and electricians are gradually making old things become like new on a voluntary basis Others have contributed time and energy to the facilities and programming of the excellent Juneau Methodist Camp. In addition, there

have been those who have given time and talents to the highly competent music of the church. The men of the church have served as ushers and canvassers and the Methodist Men (including the Douglas Methodists) have sponsored an excellent weekly radio program featuring the preaching of Dr. Charles Goff ...”

1961 — In the first six years of Richard Heacock’s pastorate, 218 new members were received, 71 by profession of faith. There were 378 members at the end of the year.

1967 — A Youth Hostel was started in Dryden Hall.

1969-70 — A Cooperative Church Council was started with Juneau Methodist, Douglas Methodist, Northern Light United Presbyterian, Chapel by the Lake (Presbyterian), and Holy Trinity Episcopal Churches participating.

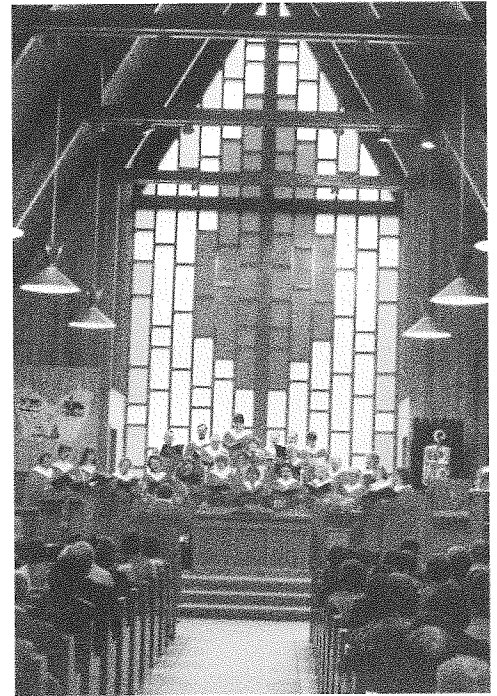
1970 — Juneau-Douglas Larger Parish was formed with John Shaffer as pastor. The churches obtained a United Methodist volunteer as Community Worker, and a part-time lay pastor with special responsibilities at Douglas.

1972, April 30 — The last formal worship service was held in the Juneau church building. On July 5, 1972, the building was demolished to make way for a state court building. Northern Light United Presbyterian Church and Juneau United Methodist Church voted to form Northern Light United Church. After litigation, the State paid \$182,000 for the property, all of which went to the new United Church.

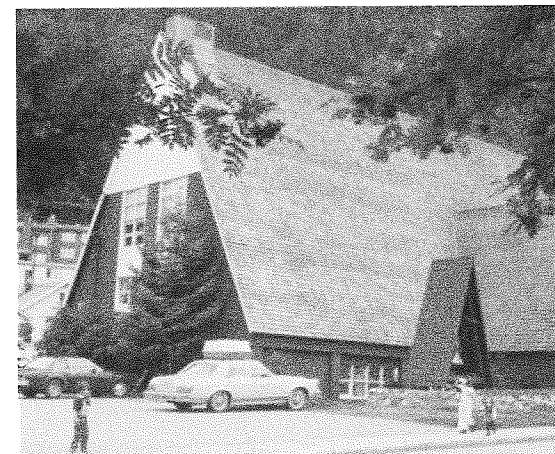
The Juneau United Methodist Church had a long-time tradition of community involvement throughout its history. Located in downtown Juneau, it has shown its Christian witness in many ways, from the Youth Hostel begun in Dryden Hall in 1967 to development of a Juneau Teen Home; support of Alaska Homemaker Service; the International Christian Youth Exchange program; programs for handicapped individuals, such as REACH; programs for women and children, such as AWARE. During the last two years of the building’s existence in the heart of downtown Juneau, a community center program for children of the neighborhood was held in the afternoons after school. Development of the Methodist campground 28 miles outside of Juneau was largely a result of the activity of a dedicated group of Juneau and Douglas Methodists.

Pastor List:

F. M. Pickles	June-August, 1898
Carl J. Larsen	October 1898 to July 1899
E. Victor Smith (appointed president of McCabe College March 1900)	November 1899 to 1900
G. M. Irwin	February 25, 1900 (3 months?)
W. H. Selleck (served also as superintendent)	1901 to 1902
C. S. Revelle (appointed to Douglas, with Juneau added)	1902 to 1903
Francis A. LaViolette	September 1903 to September 1905
James A. Sutton	September 1905 to September 1906
G. M. Irwin	September 16, 23, 30, 1906
Henry T. Atkinson	October 1906 to September 1909
John Parsons (served also as superintendent)	October 1909 to October 1911
R. C. Blackwell (served also as superintendent)	October 1911 to October 1916



Conference Sunday service was held in Northern Light United Church Sanctuary in 1984.



Northern Light United Church resulted from the union of the Juneau United Methodist and the Northern Light United Presbyterian congregations.

J. T. McQueen	October 1916 to October 1918
J. T. McQueen (served also as superintendent)	October 1918 to September 1919
Henry E. Greening	October 1, 1919 to October 1, 1921
W. A. Allen	October 21, 1921 to December 1922
Richard E. Decker	February 1923 to September 1925
George W. Cooper	November 1925 to September 1926
Ralph A. Gailey	September 30, 1926 to October 1928
Henry Young (served also, from 1929, as superintendent of the "Alaska District of the Pacific Northwest Conference")	October 1928 to July 1930
George E. James (appointed to Juneau and Anchorage!)	July 1930 to July 1932
Henry Cross	July 1932 to June 1934
To Be Supplied (TBS)	June 1934 to April 1935
Olney L. Kendall	April 1935 to August 31, 1938
G. Edward Knight	September 1938 to August 1941
W. H. Matthews	August 1941 to July 1, 1944
Robert S. Treat	July 1, 1944 to July, 1949
Ben Morgan (LP)	July 1949 to November 1950
Fred McGinnis	December 1950 to May 1954
William Foster	1954 to 1956
Richard K. Heacock, Jr.	June 1956 to June 1966
Eugene Groves	summer furlough, 1958
Glenn Frye	summer furlough, 1961
Edmund C. Heinsohn	summer furlough, 1962
Howard Burden	summer furlough, 1964
Thomas Dahl	June 1966 to June 1969
John Shaffer	1969 to 1970
John Shaffer (Juneau-Douglas Larger Parish)	1970 to 1974 with Douglas
John Shaffer co-pastor	1972 to 1975
Hermann Beyer co-pastor (at Northern Light United Church)	1972 to 1975
John Tindell	1975 to June 1984
Richard Hom, associate pastor	1981 to 1983
Janice Stamper, parish assistant	1983 to 1985
Reeves Havens, Interim pastor	June 1984 to March 1985
Nelson Buswell, Interim pastor	March 1985 to July 1, 1985
Lew Rooker	July 1, 1985

DOUGLAS

Douglas Methodist Episcopal Church (1900-1911?)
Douglas Community Methodist Church
Douglas Community United Methodist Church

Located on the Gastineau Channel on the northeast coast of Douglas Island, 1.8 miles southwest of Juneau, Douglas was established in 1881 as a result of early gold mining activities. Originally named "Edwardsville," probably for an early prospector and resident, it was named Douglas in 1886. The post office was established in 1902. Several serious fires decimated the town. The population in 1967 was 1,042 and in 1984 was 1,818. (The name Douglas came from Douglas Island, which was named by Captain Vancouver in 1798 for John Douglas, Bishop of Salisbury, who edited Captain Cook's Journal.)

Adjacent to Douglas, Treadwell was a company town, founded in 1881. Population in 1910 was 1,222; 1920, 325; 1940, 13.

DOUGLAS METHODIST EPISCOPAL CHURCH

1897, October 24 — First sermons preached in Alaska by C. J. Larsen, preached at Douglas in the morning, first in Scandinavian, then in English.

1898, October—C. J. Larsen became resident minister in Juneau and began serving Douglas also.

1900 — ?-George Irwin, Methodist pastor residing in Juneau, preached occasionally in both Juneau and Douglas.

1901, July 21 — The church building, built by N. G. B. Barton, was dedicated by Superintendent J. J. Walter.

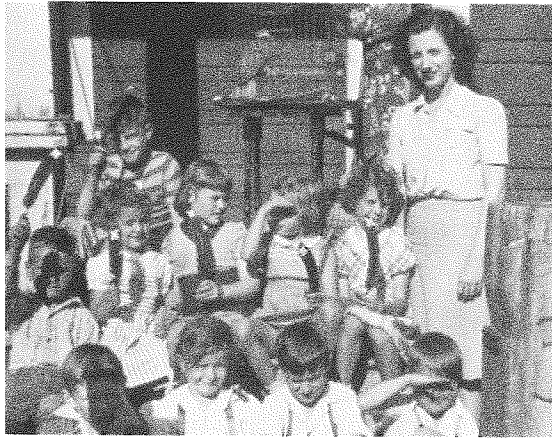
Superintendent John Parsons wrote about Douglas in his 1904 and 1905 reports: "Douglas City on Douglas Island is our next oldest charge. At Douglas City we have a neat church with living rooms attached. The town adjoins Treadwell and both places are supported by the Treadwell mines, said to be the largest mines in the world operating on a low grade ore. The work is very difficult because a large part of the population are foreigners who neither speak our language or understand our ways, and because of the general disregard of the Lord's Day. A Sunday School has been maintained and the preaching services twice on Sunday have been carried on part of the time in the Scandinavian tongue and part of the time in English. During the year the Ladies Aid society has been organized and they have rendered very efficient services. This year the property has been improved, the audience room papered and carpeted at a cost of \$109. At the end of last year it was thought that we should give up Douglas, but nobody is so minded now. Bishop Hamilton sent L. H. Pedersen to Douglas last year, and he needs no words of commendation from me. His works praise him."

Pastor List:

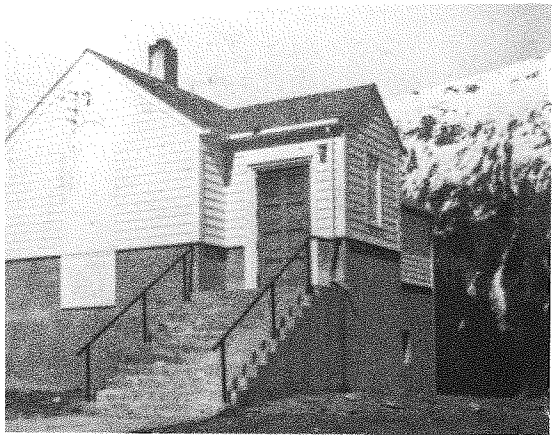
N. G. B. Barton	1900 to 1902
Charles S. Revelle	1902 to 1903
Louis H. Pedersen	October 14, 1903 to 1905
R. V. B. Dunlap	1905 to 1906
Henry T. Atkinson	1906 to 1909

(serving Juneau, evidently served Douglas also)

The Douglas church building was rented out beginning possibly before but definitely after the 1911 fire. An item in the *Douglas Island News*, March 22, 1911 reads: "Don Stubbins has moved to the Methodist Church building on Second Street, where he will have more room to sort and display his goods. He will begin at once the erection of a new store on the site of the old one ..."



The Douglas church of 1945 began as a Sunday School in the home of Leigh and Frances Grant. The Sunday School children are posing here with parish worker and teacher Ruth Brooks.



The first unit of the Douglas Community Methodist Church was built "on top of the ground" mainly because the contractor found that to be the easiest way to do it.



Twenty-five new members on one Sunday in 1952 put new life into the Douglas church.

The church building probably burned in the 1937 fire as it was located right next to the Slavonic church which burned at that time, as well as all the other buildings in the neighborhood.

DOUGLAS COMMUNITY METHODIST CHURCH DOUGLAS COMMUNITY UNITED METHODIST CHURCH

1938 to 1941 — G. Edward Knight was appointed to the Juneau-Douglas charge. Some Douglas people attended the Juneau church, but no services were held in Douglas.

1941 to 1944 — Matthews was also appointed to Juneau-Douglas but was not interested in Douglas work.

1945 to 1949 — Bob Treat was appointed to Juneau-Douglas. He started holding Sunday School, then preaching/singing services in the home of Frances and Leigh Grant on Second Street in Douglas. Ruth Brooks, Parish Worker, helped with the Sunday School and music.

1945, October 25 — Douglas Community Methodist Church was organized with 13 members. (Two charter members are still on the rolls as of July 1, 1985 — Val and Alice Poor.)

1946 — The first unit of the church was built. Remaining members of the Douglas Community Church (Congregational) voted to turn over the \$1,000 insurance money from their church which had burned in the 1937 fire.

1949, July 3 — Douglas Community Methodist Church building was dedicated by Bishop Gerald Kennedy.

1949 — A home at the corner of Third and I Streets was purchased for a parsonage. Sunday School enrollment was 58. Fifty-one children attended the summer Vacation Church School. Five or more denominations were attending the church. On October 4, the first full-time pastor, J. Philip Porter, arrived.

1950, May — The Woman's Society of Christian Service (WSCS) was organized with 11 members.

1951-52 — During Bob Rings' pastorate, a quonset hut was obtained for Sunday School overflow; seven children's classes and one adult class were meeting regularly and eight to 15 young people were attending Youth Fellowship. Average attendance in the Sunday School was about 73. The WSCS doubled in membership. The Conference-sponsored Visitation-Evangelism program in May resulted in 25 new members joining the church.

1953, August 31 — Ceremony of ground-breaking for the sanctuary-social hall addition was held and construction was begun.

1954 report — The shell was constructed by Bill Boehl, contractor, paid for by \$16,000 from the National Division (plus \$2,500 for a new heating plant, with the balance of \$1,800 for heating plant to be paid locally). The National Division later paid \$4,000 more for the addition. Work was to be finished by volunteer labor. By May 1954, 884 hours had been given by over 30 people, who helped with plaster board and insulation; plumbing, roofing and painting. The exterior siding was painted before it was put up.

1956 — The quonset hut was removed.

1957 — A new parsonage was purchased on the corner of Second and H Streets. Pastor Ed Stanton reported: "The community is small, mobile, and

largely indifferent. . . . We are developing Christian leaders for our community (and for the whole country, for we are constantly losing, or sending, members who have gained Christian maturity here)." There were 152 enrolled in the Sunday School. However, Pastor Stanton reported, "Adult program has shown little growth."

1958, May 25—The Church building was dedicated by Bishop A. Raymond Grant, and 17 new members were received.

1960, May — The pastor's report stated: "We were planning a weekday Church School for the summer to minister to the families who 'must' fish on Sundays, but we couldn't staff a weekday school." The Sunday School was flourishing; the WSCS was "very effective" in a drive for a new electronic organ. At the installation concert, SRO, with guest organists, the wiring went "Fffff" — in the middle of the concert.

1961 — There were 109 members reported, and a need for more Sunday School space.

1967 — International Christian Youth Exchange (ICYE) student Ken Tanimoto spent the year with Pastor Ernie Jones and family. Ernie reported: "This church is small, but it has an influence out of proportion to its size."

1970 to 1974—Douglas church became part of the Juneau-Douglas Larger Parish, with a part-time pastor, shared with, first, Juneau United Methodist Church and later with Northern Light United Church. Pastor John Shaffer's May 1971 report stated: "On the parish staff we have added Miss Jean Davis as a Community Worker under the United Methodist Voluntary Service program and Miss Bea Shepard as a Lay Pastor with special responsibilities at Douglas. Both have added a great deal to the quality of ministry in the churches."

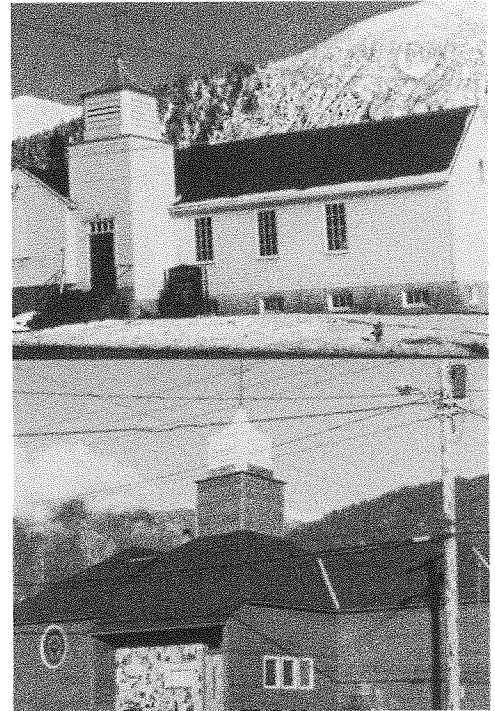
1974, July — Douglas Community United Methodist Church became self-supporting.

1977, July 4 — Under leadership of Pastor Bob McNabb, the Douglas church held a beef barbecue that brought in \$2,252 for the building fund.

1978, May — The groundbreaking ceremony was held for the Education-Community Building addition. Construction began in July on a \$300,000+ addition. The money was raised by the local congregation, partly by promoting Advance Special gifts from individuals and churches in Alaska and the other states, but mainly from local giving. Much volunteer labor was donated by local work teams and individuals and work teams from the other states. Additional funds included \$25,000 from Week of Dedication offerings given previously for a new church building in Juneau (not built) and \$11,000 which had been given for a previously planned education building at Douglas.

Pastor List:

- | | |
|---|-------------------------------|
| Bob Treat, Organizing Pastor | 1945 to 1949 |
| (appointed to Juneau-Douglas) | |
| J. Philip Porter | October 1949 to February 1951 |
| Claudia Kelsey, Parish Worker | February 1951 to July 1951 |
| (under supervision of Fred McGinnis, pastor at Juneau Methodist Church) | |
| Robert R. Rings | July 23, 1951 to June 1953 |
| Claudia Kelsey, Parish Worker | June 1953 to October 1953 |
| Elbert Grosskopf | October 1953 to 1956 |
| Edmund B. Stanton | June 1956 to February 1961 |



The second unit in 1958 added a sanctuary and a social hall. The third unit finished in 1980 provided Sunday School rooms, a comfortable meeting room and kitchen available for community use, and an enlarged sanctuary. Conspicuous were the ramp areas making the entire building accessible to all persons.



The Christmas program in the new Douglas sanctuary, 1980.



The first Queen Esther Society in Alaska was organized in Ketchikan in 1908.

Don Keil	summer 1959 furlough
Jack Martin	February 1961 to June 1961
Franz Christopher	June 1961 to May 1963
Ernest Jones	May 1963 to June 1968
Bill Trudeau	June 1968 to 1970
John Shaffer	June 1970 to 1974
(Appointed to Juneau-Douglas Larger Parish)	
Bob McNabb	July 1974 to 1980
Arthur P. Knight	1980 to present (7-1-85)

KETCHIKAN

Ketchikan Methodist Episcopal Church
 Community Methodist Church
 First Methodist Church
 First United Methodist Church

Ketchikan was established as a fishing town on Revillagigedo Island when a cannery was built in 1886. The town was named after Kitschk-him, or Ketschk's Stream, the Natives' name for their fish camp located there. By the time the town was incorporated in 1900, it was a booming mining center. The post office was established in 1892. The population in 1890 was 40; in 1910, 1,613; in 1967, 6,483; and in 1980, 7,198.

1900—Bishop Earl Cranston was in Ketchikan during the summer of 1900, and talked to the people about starting a church.

1900, September 27 — Ray V. Bennett came from Texas to Ketchikan as pastor, the first resident minister in the city, and in March, 1901 he married a talented young Miss Smith from the states. The first church service was held in the dining room of a hotel.

January 20, 1901 — Sunday School began with Reverend J. W. Young, retired Presbyterian minister of the Saxman church, as Superintendent. Reverend Young was the brother of S. Hall Young, the first Presbyterian pastor to serve in Alaska.

1901, April — A Ladies Aid Society was organized.

1901, July 31 — Superintendent Walter purchased a lot with a three room house for \$325 as the foundation around which the larger church would be built. Church membership was five.

1901, October — Reverend William Rule came; a church building was started in November, erected at a cost of \$1,300. Local donations amounted to \$850.

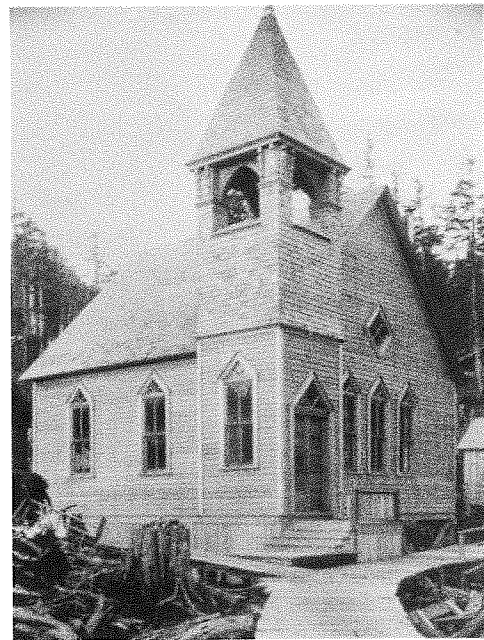
1902, January—The church building was dedicated by Mission Superintendent W. E. Selleck.

1905, February — Ladies Aid was reorganized by Mrs. Joseph Chapman.

1905, July — Pastor Chapman reported there was now electricity in the church and city water in the parsonage.

1908—Reverend Fisher organized the boys into Knights of King Arthur and the girls into a Queen Esther Circle.

1916 to 1926 — A wing was added sometime during the pastorate of Van Marter. The church building was used as a hospital during the "Spanish Flu" epidemic. Van Marter was appointed by the city to supervise all emergency activities during that time.



The Methodist Episcopal Church in Ketchikan, though not finished, was dedicated early in 1902. Three years later it was wired for electricity.

1926 to 1927—Under Reverend M. L. Sanders, membership increased by 15, bringing the total to 93.

1928 to 1933—During C. L. Walker's pastorate, Sunday School attendance reached 264 during an attendance contest with the Juneau Sunday School. (Ketchikan won, but Juneau was not far behind.)

1933—The Ketchikan Church became the first self-supporting Methodist church in Alaska.

1936—The Community (North End) Chapel was built at a cost of \$2,500; the dedication was in July. The building was used by the North End Sunday School and the Scandinavian Ladies Aid.

1937—The Van Marter memorial window was installed; and indebtedness was wiped out. The grounds were landscaped.

1939, May 28—Thirty-three young people joined the church after taking a membership class.

1946, October 20—The Bryant Memorial window was dedicated. (Willis A. Bryant was a charter member, from 1900 to 1935, trustee, steward, treasurer most of the time.)

1948 to 1953—During Wyburn Skidmore's pastorate, a parsonage was purchased on Bawden Street, the Clover Pass Chapel was constructed, improvements were made to North End Chapel, the old parsonage was made into "Friendship Hall," and property was bought next to the church on Grant Street. The Ketchikan lay member at the annual meeting said: "Under his earnest Christian leadership we now have the largest consistent congregation in our history, we are increasing in membership, and our youth activities have widened significantly."

1951, October—The Ketchikan church celebrated 50 years with a pageant written and directed by Leah Hattrick (local preacher and active member of Ketchikan church from 1938). Over 100 actors were in the pageant.

1951, January to November 1952—June Marks, Parish Worker, worked at First Methodist Church, North End Chapel, and Clover Pass Church.

1953, Easter—There were 512 in attendance.

1954—A Children's Home ("Receiving Home") was established in Ketchikan under the local Woman's Society of Christian Service.

1956, July—Eight young people from Ketchikan attended youth camp at Juneau, having worked diligently to raise sufficient funds for transportation. (There was no ferry system then, so it was necessary for them to travel by air.)

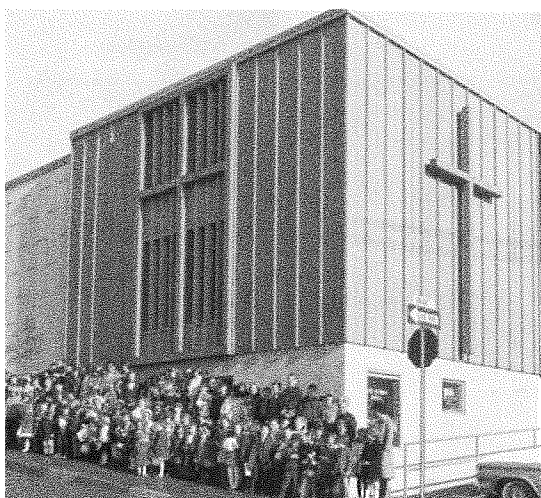
1960, September 11—Ground was broken for a new building.

1961, May 7—The new building was consecrated by Superintendent David Blackburn.

1962, June 3—Ketchikan voted to merge the three churches, Mountain Point, Clover Pass, and First Church.

1961 to 1966—Pastor Dave Fison began a flying ministry to Light Stations, Guard Island, Lincoln Rock, Mary Island, Cape Decision, Tree Point, and two logging camps.

1963—The new ferry system made it possible to send 50 young people and eight counselors to the three youth camps at Juneau. Parish assistant Donna Ferguson, Certified Director of Christian Education arrived, staying eight months.



In 1961 a new church building on the same corner was consecrated. New Sunday School space was put to use immediately.

1967—Pastor Walt Warner started “Uncle Walt’s Story Time” at 8:55 a.m. Saturday mornings, on station KTKN.

1968, July—First ICYE student (from Bolivia) came to Ketchikan.

1969-70—Three classrooms were added to the church.

1971-72—Bruce Botelho served as lay associate, working particularly with community projects.

1975—Ketchikan received \$10,000 to apply on their indebtedness from the sale of the Mountain Point Church.

1976, December to January 1977 — Roland Stanton went with Augie Aamodt to Honduras to help build a church.

1980, Easter holidays — Loren Stanton and two other young people from Ketchikan went with Augie’s work team to Costa Rica.

1983 — First United Methodist church of Ketchikan was named the outstanding non-profit organization for 1983 at the Community Resource Council Annual Awards banquet.

Pastor List:

Ray V. Bennett	September 1900 to October 1901
W. J. Rule	October 1901 to September 1903
Joseph A. Chapman	December 4, 1903 to 1908
F. V. Fisher	July 1908 to September 1909
H. T. Atkinson	October 1909 to September 1911
H.W. Michener	September 1911 to August 1916
C. M. Van Marter	September 3, 1916 to 1926
M. L. Sanders	1926 to 1928
Clyde L. Walker	1928 to 1933
F. R. Isacksen	1933 to 1937
Roy Mason	July 1937 to 1940
(Leah Fanning came in 1938 as Dir. of Religious Education)	
W. A. (Archie) Matson	1940 to 1945
W. A. Cox	1945 to March 1948
A. B. Morgan (LP)	April to July 1948
Wyburn Skidmore	August 1948 to September 1953
(June Marks came as Parish Worker in 1951)	
Robert McMasters	December 3, 1953 to 1955
Reeves C. Havens, Jr.	1955 to May 1958
William Youngblood	1958 to 1961
David K. Fison	1961 to 1966
Walter Warner	1966 to March 1970
Charles Horner	April 1970 to November 1972
Jim Fellers	November 1972 to June 1976
Max Cramer	1976 to September 1978
Oliver Auchenpaugh	November 1978 to January 1982
(late 1981, Mel Vostry appointed associate pastor)	
Mel Vostry	January 1982 to June 1982
(Interim pastor)	
Bill Trudeau	June 1982 to Present (7-1-85)

SEWARD

Seward Community Methodist Episcopal Church Seward Community Methodist Church Seward Memorial United Methodist Church



Seward, on beautiful Resurrection Bay, was a new town in 1905, when this picture was taken. The First Methodist Episcopal Church of Seward, only a couple of months old, can be seen at center left in the picture (two tents).



Louis and Frances Pedersen became active participants in community activities as well as the church. Somehow, Fannie was able to raise a family of six children, while dealing with the problems of living in a tent parsonage for over two of their eleven years in Seward!

Seward, located on Kenai Peninsula at the northwest end of Resurrection Bay, was named for William Henry Seward, who, as United States Secretary of State, negotiated the purchase of Alaska. It was founded in 1902 by surveyors for the Alaska Railroad, as the ocean terminus. The post office was established in 1903. Population in 1910 was 534; in 1950, 2,114; 1960, 3,200; 1967, 1,891, in 1980, 1,843. Work was started on the railroad in August, 1903. (Resurrection Bay was discovered and named by Baranof in 1793 when he sailed into the Bay on Easter morning.)

1904 — Superintendent John Parsons' report in 1904 said: "The next place we should begin work in Alaska is Seward, a new town situated on the Gulf of Alaska ... Mr. John E. Ballaine, owner of the townsite of Seward, has given us lots there for a church and we ought to occupy the place at once. There are said to be eight hundred people there, with saloons and other institutions of the devil ... Besides, it is in the zone of Alaska Territory granted to us when this country was portioned out among the churches."

1904, August — First Methodist services in Seward were held in an abandoned saloon building by John Parsons.

1905 — The next year Parsons had more to say about Seward: "Last August I went to the Westward as far as Seward ... I secured the use of a vacant saloon building and preached to the people. Pious women in Seward had banded themselves together to pray for a minister to be sent to them and they regarded my coming as the answer to prayer. There was no minister nearer than Valdez, a hundred and fifty miles away, and I promised them one in a few weeks. A Sunday School had been organized before I arrived, and on my return I sent them a supply of papers through the Sunday School Union."

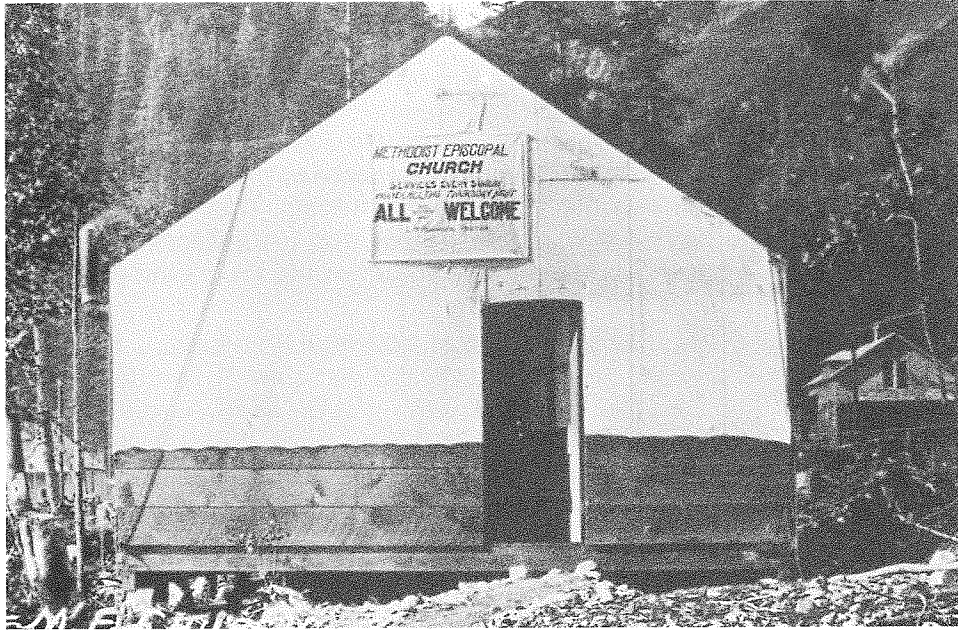
1905, July — Louis H. Pedersen was appointed to Seward at the Annual Conference in Ketchikan. He and his family arrived the night of July 31 on the steamer *Portland*. He had with him a 20 by 30 foot tent which he had purchased in Douglas. The pastor's family lived in the back part of the tent for about three months, then moved into a shed and tent erected back of the church tent, where they lived over two years.

1905, September — The church was organized with 15 charter members. A Ladies Aid Society was also organized.

1908, January 1 — The new parsonage was occupied, built out of lumber from an old bunkhouse purchased from the Alaska Central Railroad. (This parsonage was used until 1965.) The parsonage was valued at \$4,000 at the time it was constructed. The church, the old tent frame boarded over with lumber in 1906, was valued at \$500.

1916, October 10 — Reverend J. J. Patton and family arrived from Fairbanks to find the old church in very poor condition, so poor that he started immediately to work on a new building. The first service in the new building was in March.

1917, November — The new church was dedicated. The Pattons used \$700 of their personal savings to pay the loan at the bank, and had not been reimbursed 20 years later.



Clockwise from upper left: The first First Methodist church of Seward; the tent church boarded over and a lean-to shed added for a reading room; parsonage on right built by Louis Pedersen in 1907 and Methodist Episcopal Church on left built by J. J. Patton in 1916; towing the army chapel from nearby Bartlett to the church property in very early morning so as not to disturb traffic.

1929 to 1935 — During the pastorate of Earl Reisner, Mrs. Reisner started a library in the living room of the parsonage, which grew into the Seward Community Library. A glassed in front porch was added. Reisner says: "I remember one day Dr. Roberts [a lay member of the church] and I were talking about enclosing the porch for a study. He was lunching with a group of business men and mentioned it. They sent word to me that if I would do the carpenter work they would pay for the materials. They had had some pastors who could hardly drive a nail straight, and I suspicioned that they were challenging me, so I sent back word that I would do it. I did the work, they paid the bill."



Ed Knight and family arrived in Seward in 1941. Ed combined Superintendency of the Mission with his pastorate. Gertrude was soon given a "special appointment" to serve as pastor in his frequent superintending absences. Arthur Knight, standing in the back row, entered the ministry in Alaska in 1973.

1941, August—G. Edward Knight and family arrived from Juneau. Ed was to serve as both pastor of the Seward church and part-time Superintendent of the Alaska Mission. Mrs. Cecil Horton, writing of the Knights, said: "When G. Edward Knight, his wife Gertrude and their three children arrived in Seward in August 1941, the church was at a low ebb but when they left in September 1945, it was well on its way to the peak. Rev. Knight was a good fix-it man and so many things were out of working order he went right to work. His wife Gertrude was a fine help-mate who could preach, organize, give talks, teach Sunday School, patch up differences, and still keep her home and family on their schedules. The children were all talented musically and gave generously to the activities of the community."

1945 October — Wyburn Skidmore was appointed to the Seward church and Ed Knight became full-time superintendent of the Alaska Mission. Skidmore completed arrangements, started by Ed Knight, to purchase and move a surplus army chapel from Fort Raymond to the church site in downtown Seward.

1951-1952 — The National Division donated \$5,000 for improvements designed to lower the cost of heating the church and parsonage. Heating bills had been running \$3,600 a year; after the changes, the bills ran under \$1,000. The renovations cost \$13,000.

1953, July — The church paid all the bills and the mortgage was burned.

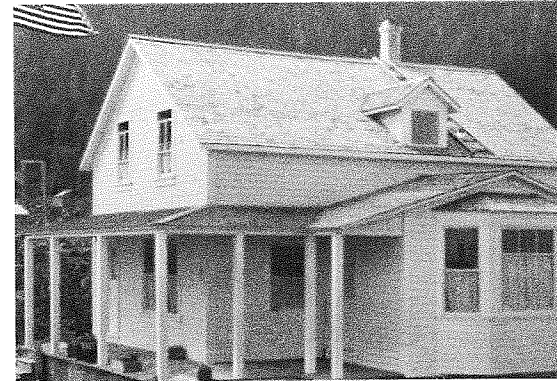
1953, August—The church hosted a tour of 145 Methodists who arrived on the *SS Baranof* and took the round trip on the train. In Seward, they visited the Seward General Hospital, Seward Sanitorium, Nurses' Residence and Jesse Lee Home. The WSCS served them a dinner at the church, in two shifts, of bear, moose and salmon.

1954, July through January 1955 — Seward experienced the largest polio epidemic in relation to percentage of population that was ever recorded under the American flag. Later in 1955, when things were "coming back to normal," the Seward church hosted the Annual Meeting of the Alaska Mission, and in October, celebrated the 50th anniversary of the church with a 200 pound birthday cake.

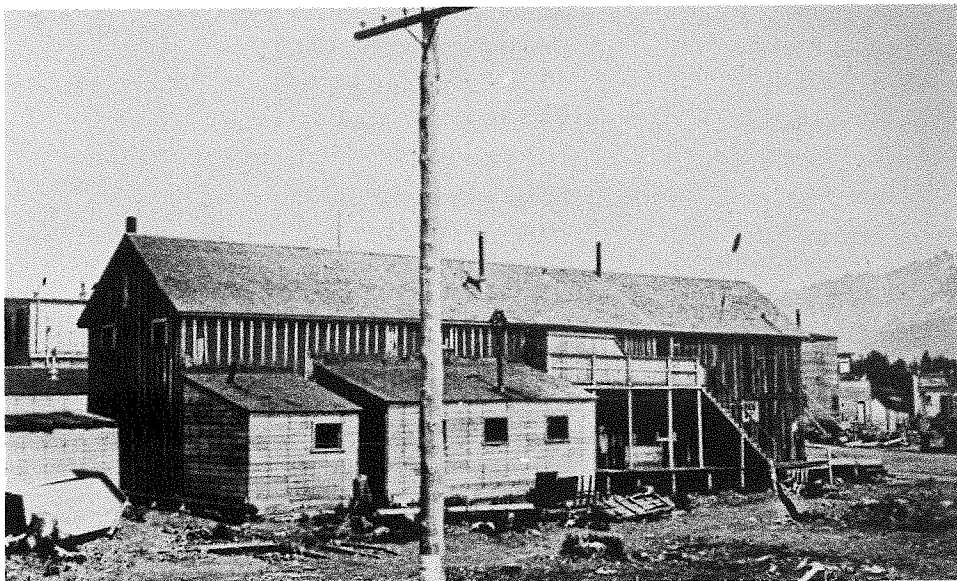
1964 — Because of the Good Friday earthquake, there was no Good Friday service, no Easter breakfast, no Easter Sunday School; Easter worship service was interrupted with a threat of tidal wave — "Move to higher ground." At 1:30 p.m., Sunday, April 5, an outdoor Thanksgiving service was held, "committing ourselves to work together to help one another in the midst of great losses and to work together for a new Seward." But most of Seward's economy had been destroyed in a short time, and it would take many years to recover from the effects of the earthquake and tidal wave.



The Seward church received several large youth membership classes during Wyburn Skidmore's pastorate. Wyburn was also successful in engineering the transfer of the Bartlett Army Base Chapel building to the church property in Seward. A full basement was placed underneath the building, and the chapel was remodeled.



Clockwise from upper left: The first Ladies Aid formed in the Seward church, about 1910; parsonage built by Louis Pedersen; bunk house, which was bought by Louis Pedersen for the lumber, which he used in building the parsonage; tent parsonage and "kitchen" which served the parsonage family for over two years.



1964-1965 — A new parsonage was under construction, which was dedicated October 1, 1965, during the 60th anniversary celebration.

1967, June — Seward hosted another tour of Methodists, but this time they were served "moose, caribou, bear, ptarmigan, salmon, halibut, shrimp, king crab, cranberry relish, and fresh garden vegetables from the best garden in all of Alaska, the garden of Vic Mahan."

1977-1978 — The historical room in the church was dedicated as a memorial to the Louis Pedersen family.

1980 June — Judith Bither-Terry was appointed pastor to Seward-Moose Pass. The church celebrated its 75th anniversary October 25-26. Greetings were received from the Pedersen family. Visitors included former pastors and families who were no longer living in Seward. Cake and coffee were served by the Lutherans in the Lutheran church (which is the church building built by J. J. Patton in 1916-17, later sold to the Lutherans).

Pastor List:

Louis H. Pedersen	July 1905 to 1913
C. T. Cook	1913 to 1916
J. J. Patton	October 7, 1916 to 1918
L. D. Cook	September 1918 to 1919
Duane E. Carter	October 1919 to August 1921
R. V. B. Dunlap	October 1921 to September 1925
Thomas Philip Graham	September 1925 to 1928
Ralph A. Gailey	September 1928 to 1929
Earl E. Reisner	September 1929 to June 1935 (Mrs. Reisner was appointed assistant pastor from the Pacific Northwest Conference, Alaska District, in 1930.)
Roy C. Mason	October 1935 to June 22, 1937
Albert J. Clements	June 20, 1937 to June 1940
Walter Torbet	June 1940 to July 1941 (Torbet was Mission Superintendent from 1932 to 1941, but resided outside the state most of the time.)
G. Edward Knight	August 1941 to September 1945 (Ed Knight was also serving as part-time Mission Superintendent.)
Wyburn Skidmore	October 1945 to July 1948
Paul Irwin	October 1948 to May 1951
Charles Malin	July 1951 to May 1957
Olin Tunnell	1954 summer furlough
Ted Townsend	July 1957 to 1963
Franz Christopher	1963 to 1967
Glenn Frye	1964 summer furlough
Bob Bowers	1967 to 1969
Gary Lueck	1969 to 1973
Max Cramer	1973 to 1976
Bruce DuVall	1975 summer furlough
Revelle Roach	1976 to 1980
Judith Bither-Terry	1980 to 1985
Bill Youngblood	1982 summer furlough
James Stigall	July 1, 1985 —

FAIRBANKS

St. James Methodist Episcopal Church (1905 to 1918) First Methodist Church First United Methodist Church

Fairbanks, a city on the Chena River, was first called "Barnette's Cache" after E. T. Barnette, who established a trading post there in 1901. The name was changed to Fairbanks to honor Charles Warren Fairbanks, Senator from Indiana and later vice-president under Theodore Roosevelt. The city was the supply center for the mining region north of Fairbanks, where gold was discovered by Felix Pedro in 1902. The Post Office was established in 1903. Now it is a commercial and transportation hub for north and central Alaska, and for the Trans-Alaska Pipeline. Population in 1910 was 3,541; in 1920, 1,155; 1939, 3,455; 1950, 5,771; 1980, 22,645.

St. James Methodist Episcopal Church

1905 — St. James Methodist Episcopal Church was started in 1905 by Superintendent John Parsons. A. B. Leonard, Executive Secretary of the Missionary Society of the Methodist Episcopal Church wrote, in *Through the Heart of Alaska — by Way of the Yukon*: "In the person of Dr. John Parsons we have a wise, able, and devoted Superintendent, but it is impossible for him to do the aggressive work demanded in Fairbanks and at the same time supervise the work in general. At a great sacrifice he and his noble wife have cheerfully accepted the task of founding the Methodist Episcopal church in this city, where during the coming long winter they will live in a log cabin of two small rooms, and subsist upon such food as can be obtained in a miner's camp ... The stress and strain are too great to be endured for any considerable time, and assistance should be quickly afforded."

1905, July 1—Parsons was appointed to Fairbanks at the Annual Meeting in Ketchikan. He arrived in Fairbanks to start work on August 13. On September 25, he bought a lot at 3rd and Cushman. He and two other men began work on the building on October 16, and by October 25 the building was enclosed. On November 1 Parsons wrote in his diary, "Building practically finished." He bought 50 chairs, and later in the month 50 more.

1905, November 5 — First Sunday services were held in the new church with 23 present in the morning, and 200 at the evening service.

1905, November 26—The Ladies Aid Society held its first meeting with ten present. Notation in diary: "Organization perfected." First president was Mrs. E. C. Heacock, who also served as secretary of the Sunday School.

1905, November 30, Thanksgiving Day — Parsons' diary: "Dr. (S. Hall) Young preached at Union service in St. James Hall. Fine social evening. 150 present."

1905, December 3 — Sunday School began. Twenty-two were present, at 44 degrees below zero.

1905, December 15 — "Literary Society organized."

1906, October 12 — The organ and bell arrived at the church.

1907, January 11 — Diary: "Ladies met, commenced work for fair. 55 present." (Usual Ladies Aid attendance was about 20.)

1907, March 31—Easter Sunday—"Full house PM. Pleasant day (50 stood, many turned away)."



St. James Methodist Episcopal Church, on the main street in Fairbanks, can be seen just behind the hotel building.

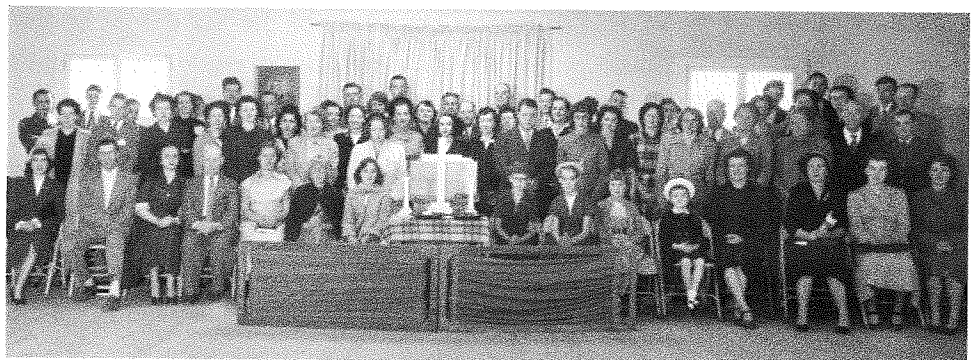
1908, January 7 — Parsons noted his 53rd birthday in his diary.
 1909, January — The Epworth League organized with 49 members.
 1918, October — St. James congregation merged with First Presbyterian.
 The church building was rented at \$15 a month.
 1919, July — The parsonage was rented for \$10 a month.
 1923, January — The final payment for the sale of the parsonage was received, and the church building was turned over to the Red Cross for their use until 1925 when it was sold.

Pastor List:

John Parsons	1905 to 1909
R. V. B. Dunlap	September 1909 to 1910
Thomas E. Winecoff	1910 to 1911
John Parsons	1911 to 1912
Albert Bean	September 1912 to September 1913
Joseph Jessie Patton	October 1913 to September 1916
F. O. Krieger	October 1917 to September 1918

First Methodist Church, Fairbanks
 First United Methodist Church, Fairbanks

1952, March — Gordon Gould, Superintendent of the Alaska Mission and three members of the Visitation-Evangelism team spent a week in Fairbanks. Two members of the team helped with the Fairbanks Ministerial Association religious survey. The first worship service at Carpenters' Hall on March 23 was attended by 75. An executive committee was elected: Chairman Vesper Smith, Secretary of the USO-YMCA; Secretary, Mrs. V. Maurice Smith who, the chairman said, "had been in correspondence with Mr. Gould for a long period of time regarding the establishing of a church in Fairbanks;" Treasurer, John M. Goddard, a Standard Oil Executive. On March 27, plans were discussed for the purchase of a parsonage. The executive committee obtained the services of a lay preacher, Thomas M. Roberts, to hold services until the new pastor arrived. The new pastor, A. E. Purviance, and family arrived June 30, 1952, and moved into the parsonage at 1302 9th Ave. Members of the visitation-evangelism group and churches at Ketchikan, Seward, Anchorage and Juneau sent Methodist hymnals, Sunday School supplies, church envelopes, a communion set, altarware and other supplies.



Charter members of Fairbanks First Methodist Church numbered 108 on Charter Sunday, September 14, 1952.

1952, September 14 — “America’s Northernmost Methodist church” was officially organized, with 80 members. Members joining October 12 were also considered charter members, for a total of 106.

1953, June 1—Bids were opened for construction of a building. Low bid of \$86,414 did not include plumbing, painting, flooring, dipping of 10,000 shingles, or completion of the balcony. Volunteer crews became very active. New pews, piano and an organ were purchased. The first service in the building was held December 13. Temperatures were far below zero, but attendance was “remarkable” at morning and evening services all through the winter. During the year 1,000 visitors signed the guest book; more than \$31,000 was raised by the local congregation.

1955, June — Membership had reached 320, and there were 71 baptisms during the year. The WSCS membership was 88.

1956, June report — Three years and nine months after its founding, the Fairbanks church became self-supporting. Methodist Men were organized with 45 members. Property was bought on both sides of the church. It was 50 degrees below zero on February 3, 1956, but 270 attended. The final church debt was paid off during the year.

1957 — The congregation raised \$50,000 in cash and pledges for an education building. Average attendance in Sunday School was 240. The old parsonage was sold and a new one constructed. The pastor described it as “One of the finer homes in Fairbanks, with a full basement—and a heated garage.”

1959, February—The congregation moved into the Educational unit, while volunteers were still doing painting, flooring, and finishing work. An Attendance Crusade held the first nine Sundays of the year resulted in a total attendance of 4,007, in spite of the fact that the temperature was above zero on only two days, and on one was 52 degrees below.

1963 report—This was the eleventh year in a row of receiving over 100 new members. Membership was now 512. “Economy not good, but church is holding its own.”

1965 — The annual report said: “The Building Fund campaign resulted in \$88,700 pledged locally. The building was estimated to cost \$117,000. The church decided to go ahead. The low bid came to \$270,000.” Readjustments were made to \$143,000 and the ground broken and construction begun August 1965. The building was consecrated May 8, 1966.

1967, summer. — This was the year of the Chena River Flood. Eugene Groves, Director of the Wesley Foundation, was evacuated to the University of Alaska; David Fison, pastor of Fairbanks First Church, and his family were evacuated to Lathrop High School. Water missed the main floor of the church by inches. Twenty-five laymen and pastors from Anchorage, Nome and Chugiak came to help clean up the mess. Reconstruction of the church basement cost \$65,000 and several months of volunteer labor.

1977 — Fairbanks First Methodist Church cooperated with the two Presbyterian churches in Fairbanks to underwrite the first year’s budget for a new Methodist-Presbyterian church in North Pole to be known as New Hope Church. Pastor Claude Klaver arrived July 1.

1978 — The church budgeted \$23,264 for “outreach” or missionary endeavors, but actually gave \$37,857.

1979 — The church celebrated its Silver Anniversary. Former pastors Walters, Purviance, Fison and Superintendent Stanton helped burn the mort-



Founding pastor of Fairbanks First Methodist Church was A. Ed Purviance, shown here with his wife Mable.



First Methodist Church was dedicated in 1956 and the following year the congregation pledged \$50,000 toward an education building.



Building could not keep up with growth. A room was fixed up in a garage for Sunday School and Vacation Church School space.

gage. The church began to make plans for a pipe organ and major alterations.

1981 — The sanctuary was remodeled and a pipe organ installed.

Pastor List:

- | | |
|---|--------------------------|
| Thomas Roberts
(Interim Lay Preacher) | April 1952 to July 1952 |
| Albert Edward Purviance | July 1952 to June 1958 |
| Hillis B. Slaymaker | June 1958 to June 1961 |
| Fred Savage | July 1961 to 1966 |
| Eugene Walters
(Associate at Fairbanks First Church and Director of Wesley Foundation) | June 1964 to 1967 |
| David K. Fison | 1966 to 1973 |
| Eugene Groves
(Associate at Fairbanks First Church and Director of Wesley Foundation) | 1967 to 1969 |
| Robert Nelson
(Associate at Fairbanks First Church and Director of Wesley Foundation) | 1969 to 1970 |
| Howard DeVore | 1973 to 1974 |
| Richard Smith | 1974 to 1977 |
| Paul Jewell | 1977 to 1980 |
| Betty Lugenbill
(Associate, Director of Christian Education) | 1978 to 1980 |
| Richard K. Heacock, Jr. | 1980 to present (7-1-85) |



It is becoming a tradition for the Fairbanks choir to present Handel's Messiah in their sanctuary at Christmastime.

NOME

- Nome Congregational Church
- Nome Methodist Episcopal Church
- Lavinia Wallace Young Mission
- Nome Federated Church — Congregational and Methodist ("Federated American Church")
- Nome Community Methodist Church
- Nome Community United Methodist Church
- Aywaan Larger Parish (Presbyterian and Methodist)

Nome is a town on the south coast of Seward Peninsula, on Norton Sound. Originally called Anvil City, it became Nome in 1899. Gold was found in the area in 1898; the town started October, 1898, when six men met at the mouth of the Snake River and formed the Cape Nome Mining district. In June 1899, gold was found on the beaches of Nome, and by 1900 the gold rush was on. At the peak of summer, 30,000 people were at Nome, but 16,000 left within 13 weeks. The post office was established in 1899. Population was 12,048 in 1900; 2,600 in 1910; 852 in 1920; 2,301 in 1980. Nome is now the commercial hub of northwest Alaska.

Cape Nome is 12 miles southwest of Nome. The name is believed to be a draftsman's misinterpretation of "? name" (? taken for C, and Name for Nome).

Much of the following information about the Nome church (up to 1951) is from a booklet written by Bob Treat in 1951.

1899—In the fall of 1899 when the first gold miners were coming to Nome, a Protestant “Union Church” began among the miners living on the beach.

1900—Lincoln Loyal Wirt, Congregational minister, arrived and organized the group into what was called the Pioneer Congregational Church, and this organization held tentative claim to the site.

1901—The present (i.e. 1951) building was built and the church was named Pilgrim Congregational Church. Some of the funds came from the Congregational Building Society, and some money, as well as donated labor, came from the miners. It was a busy time in the boom town, and it was hard to keep preachers in the pulpit. Some turned gold miners, and one, unsuccessful as a gold miner, served a two-year term as minister.

1906 — Pastor R.V.B. Dunlap built the Methodist church in Nome on the opposite corner from the Congregational building.

1911 — A mission for work among the Eskimos opened in the “Old Tea Store” on First Avenue.

1912-1918 — It became clear that Nome was no longer a boom town and there was no need for two white congregations. The Eskimo people had been coming to Nome to seek work and trade, and they needed the church. So a federated arrangement was worked out for the “White Church,” using the Congregational building, in which a Congregational minister would serve a term, and then a Methodist. Reverend W. F. Baldwin, from the Sinuk Mission, became the first minister at the Lavinia Wallace Young Mission, known familiarly as the “Eskimo Church.” He became, in addition, superintendent of the children’s home and in 1918, the small hospital, also operated by the Woman’s Division. When illness forced Reverend Baldwin to leave his work after more than 25 years of service, a deaconess, Dorothy Russell, came to take up the work.

1919 — Dick Decker arrived in Nome in October; the parsonage had not been lived in for years, so he lived in the Golden North Hotel. He learned to ski and snow-shoe, and studied law in his spare time. His fiancée and her mother arrived in Nome in late July 1920. They fixed up the old parsonage, and were married by the Presbyterian Superintendent on August 10. The next morning Florence’s mother moved in, as well as the Methodist superintendent, who had just arrived in town, and they stayed for several weeks. Dick continued to study law and passed the Bar examination, and then became involved in politics. Feeling that the rights of the Natives and the property rights of the pioneers needed to be more adequately protected he ran for the Territorial Legislature. He was elected, and the next year found him in Juneau — and unexpectedly appointed to the Juneau church.

1942-1943—The federated arrangement served well through the years, and the building had several alterations to fit changing needs. It became increasingly difficult for the Congregational Board to get ministers to go to Nome, and there were several periods when the church had no minister. A letter from Connie Erickson tells about one of those periods: “I served the Eskimo church from May 1942 to April 1945. No minister could get to Nome from May 1942 to September 1943 so I was called to fill the vacancy in the federated church.” In her report to the Annual Meeting in May 1945, Connie reported 200 members in the church and four circles in the Woman’s Society of Christian Service. Poor housing, causing high tuberculosis and diphtheria rates, coupled with too much alcohol, contributed to her report of over 100 funerals. For much of the time she was the only social worker in Nome, as well.



One of the most active groups in the Nome congregation is the Eskimo Sisterhood, shown here at one of their meetings.

1945-1946 — Deaconess Dorothy Russell replaced Connie Erickson at the community center. Covenant preachers evidently held services at the Federated church.

1948 — The North American Missions Council studied the situation, and assigned the area to the Methodist Church to be operated as a community church in keeping with the long history of interdenominational cooperation at Nome. The Methodist Board of Home Missions paid \$13,400 to the Congregational Building Society for the equity on the property.

1949-1951 — Bob Treat came in 1949, after a five year pastorate in Juneau, to serve as minister over the total situation in Nome. Bob reported "A growing spirit of Christian fellowship is showing in excellent attendance at the services. A new unit has been added this past winter (1950) for fellowship and religious education work." During his pastorate the Federated and Eskimo congregations were combined.

1953 — During Reeves Havens' pastorate, the "Eskimo church" was torn down and a new parsonage erected on the site. The Woman's Division of Christian Service purchased more property and moved the Lavinia Wallace Young Community Center across from the public school. The church reported 251 members in 1955, with total accessions during Havens' three year pastorate of 110; 74 were by profession of faith.

1955-1958 — The next pastor, Willard Mecklenburg, found himself philosophising over the situation: "I have found it necessary to reappraise and restructure many of my own methods, and viewpoints—and as yet this aspect of my work has just begun . . . One must find the image of God that resides behind the fog of smoke, the fumes of liquor, and the stream of words which will grate upon squeamish ears. In other persons one must sense the underlying basis for the hostilities that some will show, and answer with understanding and confidence."

1960 — Pastor Gerald McCray reported on several members of his congregation: "Howard Nagozruk has enrolled in AMU. His brother was the first Eskimo to graduate from the University of Fairbanks. His father is a retired Bureau of Indian Affairs teacher (referred to earlier by Will Baldwin). One of the Eskimo boys of our church won a Fulbright scholarship to study for a year in Oslo, Norway, following his graduation this spring from Rochester Institute of Technology." He also reported that plans were being drawn up for a new church to be built on permafrost. For the foundation, "40 pilings were dropped into drilled holes 17½ feet deep, to freeze solid into the permafrost."

1961, October 23 — The new Community Methodist Church building was consecrated, with Bishop A. Raymond Grant officiating. Forty-four persons from the Cook Inlet area came by plane for the ceremony. They were met at the airport with dog teams. They visited the Methodist Hospital and Lavinia Wallace Young Community Center and were guests of the Chamber of Commerce at noon. Total cost of the church was \$208,000. Nome was planning to raise \$40,000 locally.

1962, September 22 — Fire gutted the parsonage. A new parsonage was built by October 1963; but the financial state of the church was not good, due to the 62 percent unemployment rate in Nome. It was necessary to defer payment to the National Division on the building loan. Pastor Howard DeVore dismantled the old church building and the lot was made into a playground for children.

1967 — Pastor Ben Laird sent 15 youngsters and one adult to Youth Camp at



Work team from "outside" built this parsonage on the site of the old "Eskimo church." Pastor Reeves Havens is at far left.



New Church and parsonage building for the Nome congregation was consecrated in 1961.

Anchorage. Later he held a weekend camp at Cape Nome for ten high school young people. The next year Ernie Jones sent 35 campers to Birchwood Camp. Eskimo Children's Fund paid the transportation cost; each camper paid his own camp fee. Members of Turnagain Church invited the campers to stay on an extra week with friends they met at camp.

1975—Pastor John Shaffer reported: "Participated in the organization of the Nome Presbyterian Church on January 15 and became the 'Temporary Supply.' We have enjoyed having all sermons translated into the Yupik Eskimo language. Membership is now in the 40s (Presbyterian) and attendance ranges from 20 to 60... Working with the Ministerial Association on expressing concern about the major social problem in Nome; that of excessive drinking."

1976, January 14 — Aywaan Larger Parish was formed, of the Nome, Gambell and Savoonga Presbyterian churches and Nome Community United Methodist Church.

1979—The Adult Bible Class room was dedicated to the memory of Arthur Nagozruk, Sr. who taught the Eskimo Bible Class for many years.

1983 — Clergy couple Deborah and John Pitney reported worship attendance up 25 percent. They also reported that Willie Senungetuk and Alfred Mazonna regularly read the scripture and prayed in Inupiaq in the worship service.

1984—Deborah Pitney's report: "We are challenged as a church to leave as an inheritance to our children — the children of Nome — a community which is free from or is working to be free from the devastating effects of alcoholism; a community where children can feel safe from the horrors of physical, emotional and sexual abuse at the hands of those they love and trust; a community in which each person is respected and valued because of their racial and cultural background—their uniqueness as individuals; a community which is truly concerned for the welfare of all God's creation and is willing to become committed to working towards a peace-filled world; and a community which reflects through the minds and hearts of its residents the unconditional love of God."

1984—Willie Senungetuk was honored posthumously at the Annual Meeting with the Denman Award for Evangelism.

Pastor List:

To Be Supplied	1905
R. V. B. Dunlap	1906 to 1909
Andrew Joslyn	1909 to 1910
R. C. Blackwell	1910 to 1911
Charles H. Baldwin (at Federated Church)	1911 to 1912
"Official Federation"	1913
P. E. Bauer	1913 to 1914
John Parsons	1915 to 1918
Richard Decker	October 1919 to 1922
No record	1922 to 1925
Archie Herd	1925 to 1927
R. Z. Newton	1927 to 1929
No record	1929 to 1933
Norman McCay (appointed to "Lavinia Wallace Young Memorial and American Federated")	1933 to 1936



Camping programs were developed at Cape Nome and, later, Salmon Lake, just outside of Nome. Two of the favorite activities at Salmon Lake are meal-time and swimming.

Deaconess Dorothy Russell	1933 to 1937
Vincent Widney (Congregational)	1936 to 1939 (appointed to "Federated American Church and L. W. Young Mission")
W. O. Wood	1939 to 1942 (appointed to Lavinia Wallace Young Mission; may have also served the Federated church)
Deaconess Connie Erickson (LP)	1942 to 1945 (Appointed to Lavinia Wallace Young Mission. Also helped serve the Federated church)
Vernon Booker (Congregational)	1943 (Superintendent said: "Rev. Booker left, 1943, and Connie Erickson took over, assisted by Army Chaplains")
To Be Supplied	1945 to 1946 (Deaconess Dorothy Russell was at the Lavinia Wallace Young Center)
Murlin Day (Nome Federated)	1946 to 1948
Deaconess Dorothy Russell	1945 to 1948 (Lavinia Wallace Young Community Center)
To Be Supplied	1948 to 1949
Robert S. Treat	1949 to 1952 (Eskimo and Federated church combined)
Jordan Detzer	1950 summer furlough
Reeves Havens, Jr.	1952 to 1955
Willard Mecklenburg	1955 to 1958
Gerald T. McCray	1958 to 1962
Howard DeVore	1962 to 1966
Cautious Choate	1965 summer furlough
Ben Laird	1966 to 1968
Ernest Jones	1968 to 1971
Walter Hayes	1971 to 1973
Bill Trudeau	1973 to 1974 (also serving as Director of the Community Center)
John Shaffer	1974 to 1981
Deborah and John Pitney	1981 to present (7-1-85)



Active lay member of Nome congregation Willie Senungetuk was eulogized at the 1985 Annual Conference and awarded the Denman Award posthumously.

ANCHORAGE

Bruce R. Baxter Memorial Church
First Methodist Church, Anchorage
First United Methodist Church, Anchorage

Anchorage is Alaska's largest city, on Knik Arm, Cook Inlet, 75 miles Northwest of Seward. Anchorage was established in 1913 as construction camp and headquarters of the Alaska Railroad, to be built from Seward to Fairbanks. The post office was established in 1914. Population in 1920 was 1,856; in 1939, 3,495; 1950, 11,254; in 1980, 170,247.

1943—Mission Superintendent Ed Knight made a survey of the Anchorage area in 1943 to determine the need for a Methodist church.

1944, September — The Rev. George W. Dolch was appointed pastor for Anchorage. The Dolches arrived in Anchorage September 23 and purchased a house two days later.

1944, October 22 — The Methodist church was organized.

1945 — Charter Sunday was observed on January 7, with 29 charter members. Services were held in the American Legion Hall and then the Seventh Day Adventist Church.

1946 — Three lots on 9th and G Streets were purchased in the spring and a log cabin dwelling was remodeled for the church. The cabin was later located at 1028 E. 8th. During the summer of 1946, the congregation raised a crop of potatoes and sold them, realizing \$400 for the building fund. The log cabin church was soon outgrown, and construction was begun on a new building.

1947, Christmas Eve — The first service in the new building was held in the first unit to be completed, the basement.

1948, June — New pastor Ed Purviance and family arrived in Anchorage.

1949-1951 — Ed reported 172 members in his 1949 report. In 1950 he reported 262 members; 112 persons were received into membership during the year. The building was consecrated in January, 1951. The church was named Bruce R. Baxter Memorial Church in honor of the Bishop at the time the church was begun. With expansion of the church and church program, the name of the church became legally the First Methodist Church.

1952 — During 1952, 139 members were taken in. Methodist Men reported 75 members and the WSCS was active. A Wesleyan Service Guild had been organized. The pastor reported that the main problems were "space and turnover."

1953 — A new parsonage was built at 1321 L Street. The parsonage family had been living in part of the Baxter building since the summer of 1948.

1954 — Bruce Groseclose reported to the annual meeting that a total of 1,000 persons attended the Easter services. Seventy-two new members were received on Palm Sunday as a result of the Visitation-Evangelism Crusade. June Marks was on the church staff as parish worker. Anchorage had been chosen as the site of the new Methodist College.

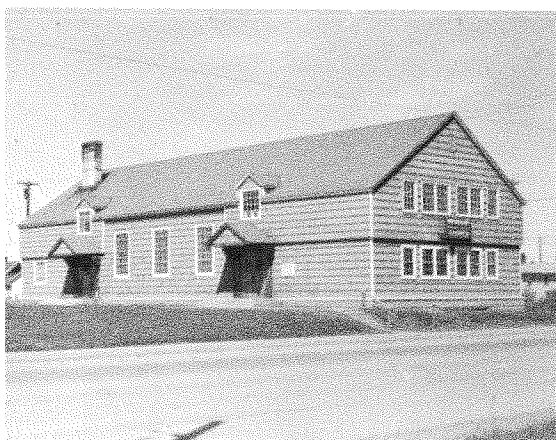
1955 — The Church School was staffed with 45 officers and teachers. There were three worship services on Sunday, two in the morning, one in the evening. Seven additional lots were acquired.

1956 — Pastor Fred McGinnis reported 725 members.

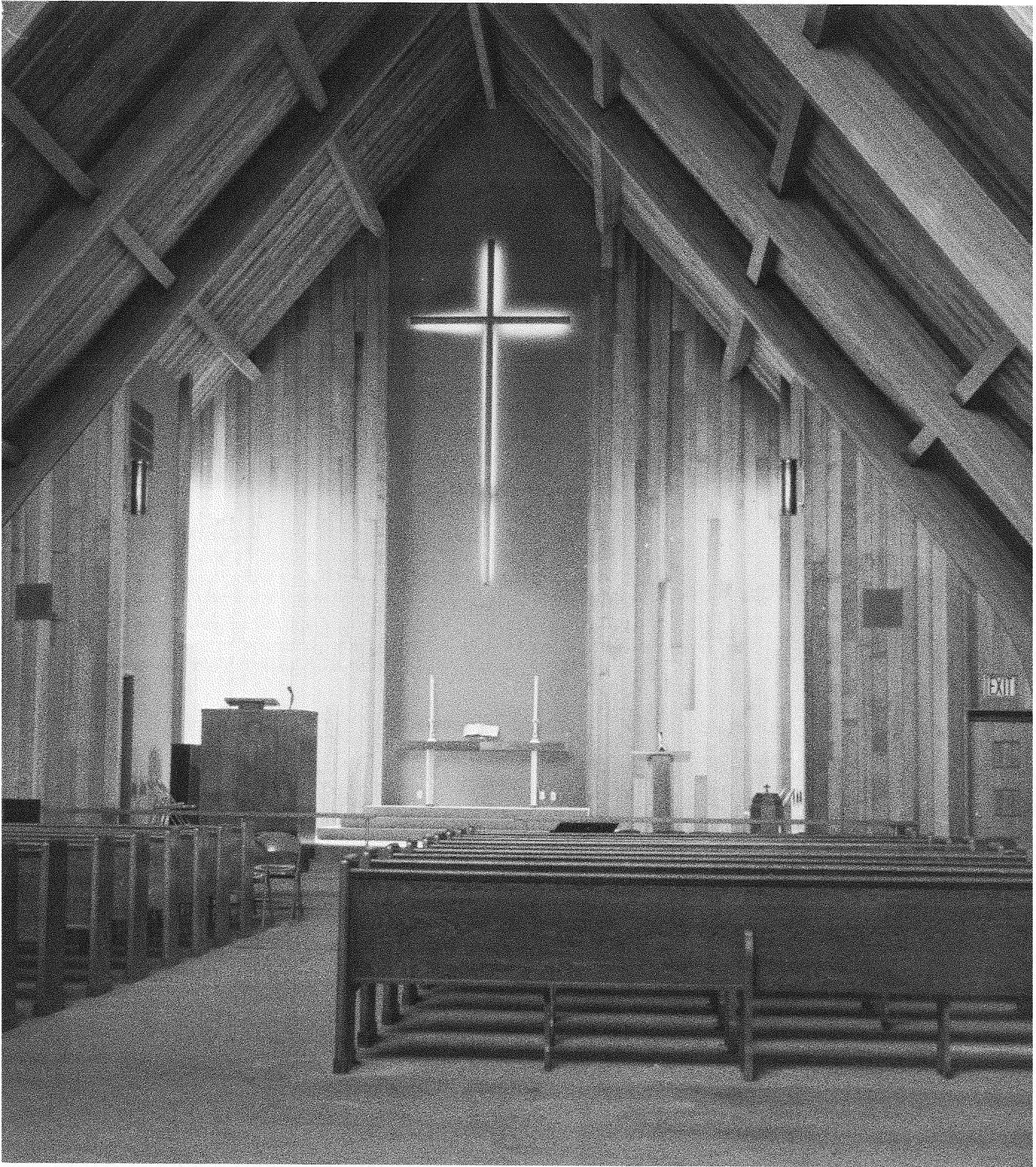
1957 — The congregation hired a new architect and new plans were drawn up. The architect's estimate was \$150,000, but the low bid was \$230,000. The congregation decided to go ahead and build.

1958, December 21 — The new sanctuary building was consecrated by Bishop A. Raymond Grant, Superintendent Fred McGinnis, and pastor Harold Diehl. The building was valued at \$240,000 and seated 660 persons.

1964 — Assessment by Pastor Roger Thompson: "The present congregation of First Methodist numbers 750 persons, has two full-time pastors and a staff which includes a church secretary, organist, two choir directors and a sexton. The church school has classes for all ages. Six active commissions carry on the program of the church as administered by the Official Board, Trustees, and Quarterly Conference. A chartered Methodist Men's group,



The first building erected for Anchorage First Church was named as a memorial for Bishop Bruce R. Baxter.



The new sanctuary for Anchorage First church, built in 1958, has a choir loft and organ in a balcony at the back.

the duly-organized WSCS and WSG, three choirs, and active young-adult, Senior High and Junior High groups offer outlets for service, worship and fellowship for varied interests." Although it was the year of the earthquake, the church had received very little damage. The main worry was in the property losses of the members.

1965— During the year, 170 persons united with the church, while 74 left. The Every Member canvas resulted in 228 pledges totaling \$71,800. Pews were purchased, and screens, pulpit, lectern, and altar, were all installed by Easter. But next year, Thompson reported that, due to the "fluid population," there had been a vast exodus of members. The Lay Leader, two Chairmen of Evangelism, Methodist Men President, WSCS President and Choir director had left. They were on their third secretary and fourth sexton for the year.

1973 — A new parsonage was purchased (for \$4,000 more than was received for the old). The church sold three lots at the corner of 9th and H Streets for \$273,000. The money was used to pay off a \$90,000 note to the Board of Missions and construct a new education wing.

1974, February 10— The new wing, Fellowship Hall, was dedicated. Total cost was \$170,000, and the building was debt-free.

1975 — Native worship services were begun by Ray Baines, newly appointed Director of Alaska Native Ministries.

1975 — Four members of the congregation went to Honduras with Augie Aamodt's work team.

1977 — Pastor Bruce Bartel reported 137 members removed by Quarterly Conference action. (Others had been removed in previous years.) Membership was 393. Sunday School attendance was 74. The education unit was being used as a Day Care Center by the Cook Inlet Native Association.

1980— The church contributed over \$21,000 to causes outside the church, outside the community. Fifty different groups were using the buildings. One hundred-sixty people were nominated and elected to positions in the church.

Pastor List:

George W. Dolch	September 23, 1944 to 1948
A. E. (Ed) Purviance	June 1948 to 1951
Bruce Groseclose	May 1951 to 1954
David Blackburn	July 1953 to 1954
(Associate at First Church and a new church developer)	
Fred McGinnis	September 1954 to March 1957
(also Assistant Superintendent of the Alaska Mission)	
Robert Havens	1954 to 1955
(Associate pastor)	
Richard K. Heacock, Jr.	1955 to 1956
(Associate pastor)	
Warren W. Peters	March 1957 to 1958
Harold W. Diehl	June 1958 to 1961
David Fison	June 1960 to 1961
(Associate pastor)	
Roger W. Thompson	June 1961 to 1967
Eugene Groves	June 1963 to 1966
(Associate pastor)	



First Methodist Church, Anchorage. The education unit can be seen at far right in the picture.

Don Hartman	June 1966 to 1970 (Associate pastor First Church, part-time at Girdwood)
Eugene Walters	June 1967 to 1972
Bruce Bartel	1970 to 1971 (Associate pastor First Church, part-time at Girdwood)
Ernest Jones	1971 to 1972 (Associate pastor at First Church; co-Director of Program Council)
Boone White	1972 to 1976
Bruce Bartel	1976 to 1978
Barbara Eicher	1977 to October 1978 (Associate pastor)
Jim Buffington	1978 to March 1984
Reeves Havens, Jr.	January 1979 to 1983 (Associate pastor, part-time)
Dennis Holway	1982 to present 7-1-85 (Associate pastor, Anchorage First Church; Chair, Conference Council on Ministries)
Dennis Holway	March 1984 to July 1984 (Interim pastor)
John Tindell	July 1984 to present (7-1-85)

MOOSE PASS

Moose Pass Methodist Church
Moose Pass United Methodist Church

On the southwest shore of Upper Trail Lake, and on the Seward Highway and the Alaska Railroad, Moose Pass is 26 miles north of Seward. The name is attributed to a story that in 1903 a mail carrier driving a team of dogs in this area had considerable trouble gaining the right of way from a giant moose. The post office was established in 1928.

1945 — In a letter to the people of Moose Pass, dated November 16, 1945, Bertha McGhee wrote: "The Methodist Mission Board has purchased the former Popovich home for a church center in Moose Pass. As pastor in charge I have arranged to come over with Mrs. Nutter or Mr. Brattain each weekend. We hold classes for all each Friday at four p.m. Other services may be arranged if you desire them." She indicated other possible services and meetings, and asked for suggestions "as to how we can best serve the religious needs of the community." Later, she commented that they "soon had most of the children in school enrolled and attending quite regularly." When the war ended, the Jesse Lee Home reopened, and Bertha returned there as housemother in April, 1948, traveling once a week to Hope on her day off, until a pastor was assigned.

1949 — At the Annual Meeting in 1949, Eugene Elliott was assigned to Hope, Moose Pass and the Kenai Peninsula, the beginning of a very fruitful mobile ministry. The Elliots moved from Hope into the parsonage at Moose Pass in May 1950 hoping to become better acquainted with the people.

1953 — The annual report stated: "The Moose Pass Sunday School and church meet in the parsonage. Our average attendance is 23 which is a house full. Plans are under way for a church at Moose Pass."



Sunday School met in this home in Moose Pass for the first three or four years, beginning in 1945, until another home was obtained to serve as a parsonage.



The Moose Pass church, like many of the churches in the Alaska Mission, was built using local volunteer labor.

1955, September 15 — Construction began on the church building, using local volunteer labor. The building was completed enough to begin services in February.

1955, October 10 — Moose Pass became a fully organized congregation.

1956 — Pastor Jack Middaugh reported 25 members and 79 enrolled in the Sunday School, but the next year he noted “very little possibility of growth.”

1959 — Pastor Ben Laird reported that potlucks and the Methodist Youth Fellowship were strong. (Sixty-five attended the first potluck.)

1960, Easter Sunday — There were 116 present at the Easter Sunday service. A study group was meeting weekly with attendance of ten to 12 adults.

1961 — Twelve members were received. Ten young people went to camp at Kings Lake.

1962 — Laird said: “Sometimes it is an accomplishment just to be able to maintain the status quo.” Population in the area was dropping. Laird had been appointed also to the Church of the Beloved Disciple in Rabbit Creek. He felt that with 150 people in Moose Pass and 3,000 to 4,000 in Rabbit Creek, he was needed more in Rabbit Creek. Moose Pass was added to the Seward charge.

1965 — Pastor Christopher said, “1964 was the year of recovery from the earthquake.” The Moose Pass parsonage needed plumbing repairs and a new septic tank as a result of the quake. On Palm Sunday, a potluck was held in the community hall to celebrate the tenth anniversary of the church building. Ben Laird was the guest preacher, preaching in the church at 6:30 p.m., after the dinner.

1973 — Pastor Gary Lueck reported in 1973: “The Moose Pass congregation conducted Vacation Bible School in the summer of 1972. To do so they involved many persons from the community, making it an ecumenical adventure. Well run and attended, with more children enrolled than in the public school.”

1980 — Pastor Revelle Roach said: “Moose Pass is truly one of the most delightful, unique and enriching experiences anywhere!” But he admitted it was “a struggle to hold your own.”

1981 — Pastor Judith Bither-Terry found very little response from the community.

1983 — A part-time local pastor, Ruth Ann McMillan, began holding services in Moose Pass, commuting on weekends from Kenai.

Pastor List:

Bertha McGhee (LP) (Hope, Moose Pass)	1944 to 1948
To Be Supplied (Moose Pass, Hope, Cooper’s Landing)	1948
Gene Elliott (Hope, Moose Pass, Kenai Peninsula)	1949 to 1955
Norman Middaugh (Moose Pass, Hope)	October 1955 to 1958
Ben Laird (Girdwood, Hope, Moose Pass, Cooper Landing)	1958 to 1962
John Shaffer	summer 1961 furlough
Ben Laird (Church of the Beloved Disciple, Girdwood, Hope, Moose Pass)	1962-1963

Franz Christopher	1963 to 1967 (Seward, Cooper Landing, Moose Pass)
Glenn Frye	summer 1964 furlough
Bob Bowers	1967 to 1969 (Seward & Cooper Landing, Moose Pass)
Gary Lueck	1969 to 1973 (Seward, Cooper Landing, Moose Pass)
Max Cramer	1973 to 1976 (Seward, Cooper Landing, Moose Pass)
Revelle Roach	1976 to 1980 (Seward, Cooper Landing, Moose Pass)
Judith Bither-Terry	1980 to 1982 (Seward, Moose Pass)
Ruth Ann McMillan (LP)	1982 (began serving Moose Pass as lay pastor after Annual Meeting)
Ruth Ann McMillan (LP, PT)	1983 to 1985 (Part-time local preacher)
James Stigall	July 1, 1985 (PT, with Seward)

HOMER

Homer Methodist Church Homer United Methodist Church

A town on the north shore of Kachemak Bay, on the Kenai Peninsula, Homer was probably established around 1895. Both town and the four mile long spit of land are named for Homer Pennock, a prospector who worked in the Cook Inlet area. The post office was established in 1896. The population in 1967 was 1,247; in 1980 it was 2,209.

1946 to 1951—Pastors were listed as appointed to Homer and Seldovia, but there is no record of any pastor actually working in Homer until 1951.

1951—The Cecil Wyants arrived in Homer July 5, 1951 to find a parsonage, but no furniture. After arranging for some furniture and doing some calling, Wyant held a service in the American Legion Hall on July 15, with 21 present. The pulpit was a card table, orange crates concealed slot machines, and the Community Christian minister loaned a portable organ. In August the group rented the Adventist Church. The Sunday School was organized with three classes. When Sunday School materials arrived in October, there were not enough, due to increased attendance.

1952, February—The church was organized with 25 members. The group bought chairs, a used projector, and made two Sunday School tables. A chaplain in Anchorage gave money for a communion set, baptismal font, offering plates and a Coleman heater. Total membership at the end of the year was 36.

1954-1955 reports—Pastor Nelson Moyer said: "I scarcely know how to tell you about Homer. Last July the church was dead, services had been discontinued for several weeks and the people were seeking the other churches to meet their spiritual needs." However, interest began to reawaken, and in 1955 he reported 46 members at the end of the year, a Vacation Church

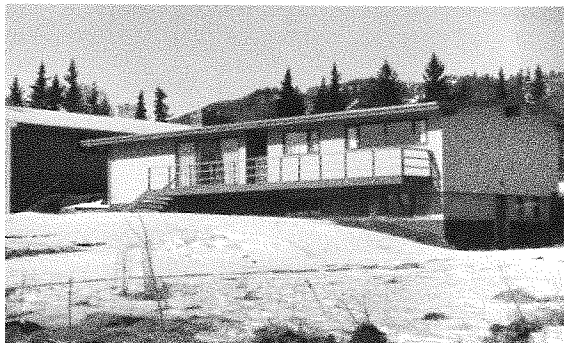


Cecil Wyant was the founding pastor of the Homer congregation, in July 1951.

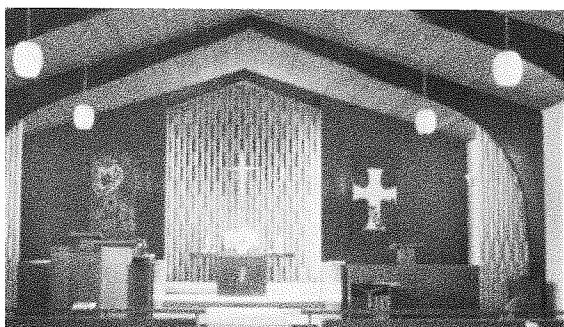


Meeting first in the American Legion building, then in a quonset hut, the Homer congregation obtained an abandoned theater building, and remodeled the main room to use for a sanctuary.

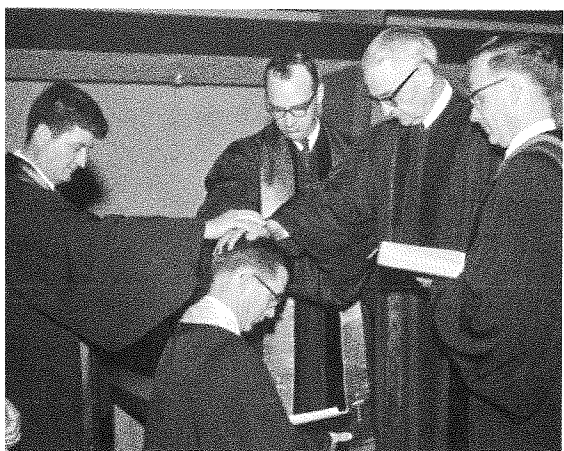
School of 50, sponsorship of a community choir for the third year, and the purchase, by the National Division, of the abandoned theater building for a church. The building needed extensive remodeling, but the congregation began using part of it in September.



Homer congregation built a new sanctuary building during the winter of 1959, during the pastorate of Revelle Roach. Education wing was added in 1979.



Homer sanctuary interior



Jack Martin, appointed to the Homer church, was ordained Elder at the Annual Meeting of 1962. In the picture are, from left to right: Rachel Martin, Richard Heacock, Jack Martin, David Blackburn, Bishop A. Raymond Grant, Roger Thompson.

1957 — The parsonage burned, and the family lived in a trailer for several months. A new parsonage was under construction by November, with money from the National Division, and 15 men of the local congregation contributed time and materials. Plans for remodeling the theater were abandoned, but the front room was made into an attractive and worshipful area for \$1,700.

1959, June 15 — Ground was broken for a new building.

1960, January 10 — The consecration service was held January 10. Sanctuary seating capacity was 96. A new Conn organ was purchased with a gift of \$1,000 from First Church, Seattle, a discount of \$500 from the company, and the balance in local funds.

1962 — Pastor Jack Martin reported 95 members, a strong WSCS, an average attendance at Sunday School of 42, and commissions and commitments working.

1965 — Pastor Tom Dahl reported: "This was still the year of the earthquake"; much loss of income and income potential had occurred in Homer. Even so, during the November Every Member Canvas, the church oversubscribed its goal by 40 percent.

1968 — Pastor Jim Thompson reported that the whole community was using the Methodist Church. The basement was being used as a recreation hall for teenagers on weekends; on weekdays it was a pre-school facility for 24 children.

1971 — Thompson reported 100 members.

1974 — Keith Wise reported 40 members removed by Quarterly Conference action, leaving 59 members.

1979 — Pastor Wise reported increased membership, increased worship attendance, ground breaking services for a new education addition at a cost of \$102,000, a new roof on the parsonage, an active United Methodist Women's group, and sponsorship, with the Roman Catholics and others in the community of a nine member Vietnamese family.

1984 — The Homer congregation assumed self-support.

Pastor List:

- | | |
|---|---------------------------|
| M. B. Fryga | 1946 |
| (appointed to Seldovia-Homer) | |
| Oscar A. Olsen | 1947 to 1950 |
| (appointed to Seldovia-Homer) | |
| Cecil B. Wyant | July 1951 to 1953 |
| Nelson P. Moyer | 1953 to 1954 |
| (Kenai Peninsula Mobile Ministry, centering at Homer) | |
| Nelson P. Moyer | 1954 to 1956 |
| (Homer-Seldovia) | |
| Henry Murray | March 12 to June 12, 1956 |
| (Interim) | |
| Nelson P. Moyer | 1956 to 1957 |
| (Homer, Anchor Point, Seldovia) | |

Paul W. Caton	1957 to 1958
(Homer-Anchor Point)	
Revelle E. Roach	1958 to 1961
(Homer, Anchor Point, Seldovia)	
Jack Martin	May 1961 to 1964
(Homer, Anchor Point, Seldovia)	
Tom Dahl	May 1964 to 1966
Jim Thompson	June 1966 to 1972
(Homer, Anchor Point, Seldovia, Ninilchik)	
Keith Wise	June 1972 to 1983
(Homer Parish, with Seldovia and Ninilchik)	
Everett Hunt	1974 summer furlough
Edmund B. Stanton	June 1983 to present

KENAI PENINSULA

Hope	Kenai	Seldovia
Moose Pass	Soldotna	Homer
Girdwood	Ninilchik	Cooper Landing
Clam Gulch	Tustumena	North Kenai
Anchor Point	Seward	Naptowne
Ohlson Mt. Air Force Base		(Sterling)

The Kenai Peninsula is 150 miles long, 70 miles wide, extending southwest from Turnagain Arm and Passage Canal, bounded on the east by the Gulf of Alaska and on the west by Cook Inlet. The name, published in 1868 by the US Coast and Geodetic Survey, is probably from Kenayskaya — the name given by the Russians to Cook Inlet.

1949 — Gene Elliott was appointed to Hope, Moose Pass, Kenai Peninsula Highway. He began making regular trips over the highway in September. Services were held at Hope, Moose Pass, Naptowne (Sterling) and Soldotna, from the first.

1950 — Gene added Girdwood, and in 1950 or 1951, Ninilchik. At each place where he started a church, he obtained land and started work on a building.

1952 — The Soldotna church was completed and land was obtained and plans drawn up for Ninilchik. Elliott was negotiating for land in Girdwood.

1953 — The Ninilchik church was under construction. Girdwood church was dedicated on February 16, and Elliott was making plans for a Moose Pass church.

1954, October — Nelson Moyer began to serve the Ninilchik congregation, which relieved Gene Elliott of his 220-mile round trip from Moose Pass to Ninilchik each week.

1955 — The Moose Pass church was used for services the first Sunday in February. During the summer of 1955 Elliott began construction of a conference camp at Hope, working part of the time with a work team from the Pacific Northwest. The Kenai Peninsula Mobile Ministry was divided at the 1955 Annual Meeting into three parts: Homer and Seldovia, with Nelson Moyer; Moose Pass, Girdwood and Hope, with Jack Middaugh; Kenai, Ninilchik and Soldotna, with Wayne Hull.



Pat and Keith Wise and family are active in church, United Methodist Women, community, state, national affairs. Kathleen, seated, was elected vice president of NYMO, the national youth organization, in 1980. Keith served as pastor of the Homer church from 1972 to 1983. He also served as conference secretary for eight years.

SOLDOTNA

Soldotna Methodist Episcopal Church Soldat Kriste Methodist Church Soldotna United Methodist Church

Eight miles southeast of Kenai, along the Sterling Highway, north of the Kenai River, Soldotna was established in the late 1930s or early '40s at the Sterling-Kenai road junction. The post office was established in 1949. The name was considered by many to be derived from the Russian name for soldier. Others, however, consider it to be of Indian origin and meaning "stream fork," or from "Tseldatna," meaning "a kind of herb." Population in 1967 was 32 and in 1980, 2,320.

Much of this information is from a church history written by Mrs. John Walther:

1949—The first service was held in a log cabin, the home of Mr. and Mrs. Earl Carter. Thirteen were present at the first service. Later services were held in different homes.

1950—The first church building had one room, 26 by 12 feet. Gene Elliott and a few parishioners worked many hours in constructing the building. Building materials were from an old cabin Gene had torn down in Hope and transported to Soldotna.

1951—The average attendance was 35; in 1952 it was 61.

1954, June — The Quincy Murphrees moved into the first Soldotna parsonage, a log cabin by the Kenai River. In November they moved into a little white house next to the church, owned by Dalton Buchanan. The outstanding thing about this house was that the water pump was right in the middle of the bathroom door. (But there was a water pump!).

1955 — The interim pastor Gerald Anderson reported to the Board of Missions: "There are approximately 45 families in Soldotna and they have no church serving this community at the present time. We have a small church building but services were discontinued last winter due to lack of electricity, inadequate heating and poor parking. The church has been wired and if a better heater could be installed I feel the interest and potential in the community make it worthwhile resuming the church program."

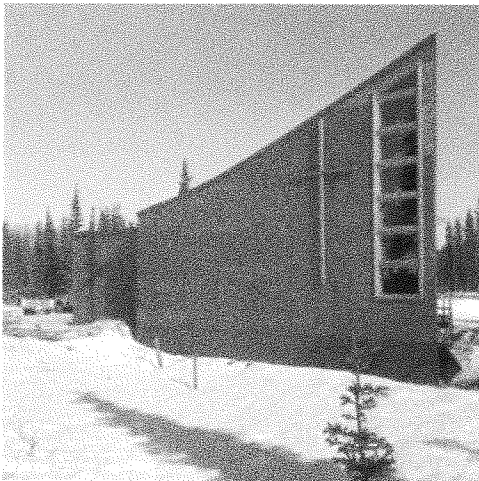
1955—Kenai was chosen as the site of a new church and many Methodists from Soldotna traveled to Kenai and participated in building that church. Mrs. Mildred Bagley became the first president of the Woman's Society of Christian Service and Mrs. Amy Grainge became director of the Junior Choir.

1965 — Interest was again evident for the need of a church in Soldotna. Through efforts of John Shaffer, a five-acre wooded site was purchased. The original small building was "reclaimed through the efforts of Amy Grainge and moved to the site" and called "Amy's Temple."

1967, October — Services began. The new parish house was completed in January, 1968. When the church building was outgrown, services were held in the parsonage basement.

1968, Easter Sunday — Soldat Kriste (Russian for "Soldiers of Christ") Methodist church was chartered with 29 members.

1968 — Congregations of Tustumena and Soldotna churches agreed, early in the year, to merge. Merger was completed June 17. In early August the



Built in 1967-68, Church of Christ the Victor building at Tustumena was moved within a year to Soldotna and became the basic unit of the Soldotna United Methodist Church.

Tustumena church building was moved 15 miles to the Soldotna site on Binkley Street. On August 18, the first service was held in the "new" sanctuary, with 40 present.

1968, December 25 — Soldotna United Methodist Church was officially chartered with 69 charter members.

1970, June — Soldotna became part of a Kenai United Parish, including Soldotna and North Kenai.

1975—Pastor Aamodt reported 91 members and Church School attendance of 42. Two Soldotna men participated in Aamodt's Honduras work team.

1978—The church assumed self-support.

1979—The building committee was meeting regularly. The church had six lay speakers.

1981 — The congregation constructed a memorial playground and continued ecumenical events with Lutheran and Roman Catholic groups.

1983—The church raised \$80,000 in pledges and cash for its new sanctuary-fellowship building, with construction starting in the summer of 1983. The new building was in use in 1984.

Pastor List:

Eugene Elliott	1949 to 1953
Allen Byrne	1952 Summer furlough
Nelson Moyer	July 1953 to June 1954
Quincy Murphree	June 1954 to July 1955
Wayne Hull	July 1955 to April 1959 (worked mainly in Kenai and Ninilchik)
Robert Nelson	1965 to 1968
John Walther	May 1968 to June 1970 (Soldotna and Tustumena)
James Fellers	June 1970 to November 1972 (Soldotna and North Kenai)
August (Augie) Aamodt	November 1972 to June 1977
Dennis Holway	June 1977 to June 1982
Kenneth Hepner	June 1982 to present (7-1-85)

GIRDWOOD

Girdwood Methodist Church Girdwood United Methodist Church

Girdwood is located on Seward Highway and the Alaska Railroad, on the northeast shore of Turnagain Arm, 35 miles northeast of Anchorage. It was named for James E. Girdwood, a miner who came to the area in 1896. The post office was opened in 1907. Population in 1967 was 63 and in 1980 it was 300.

1950—Gene Elliott started work in Girdwood in 1950 as part of the Kenai Peninsula Mobile Ministry Project.

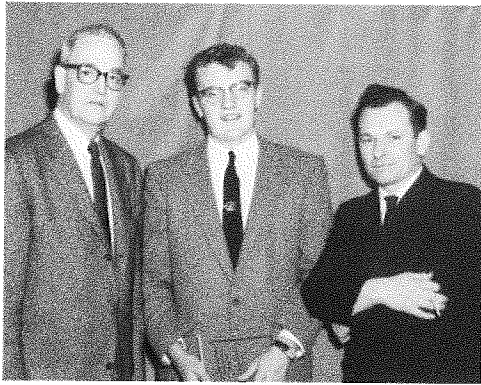
1952—Negotiations were under way for land on which to build a church. Gene's June 1952 report says: "Our big need is for church buildings. Our services in the homes have proven successful and have given us a good start. But if our work is to grow we must go forward with a building program."



The original Soldotna building was put back into use in 1965.



The original Girdwood church resembled a "model" church. The resemblance to the Soldotna church may be because they were built by the same pastor, Eugene Elliott, at about the same time.



Small in numbers, the Girdwood church was one of the first to have a candidate for Local Preacher's License. Bishop Grant and Pastor Jack Middaugh are shown with Jack Williams after he received his license to preach.



The new Girdwood church, built with earthquake relief money, was later moved to a new site. Here a volunteer worker is painting the building.

1952, November—Construction on the Girdwood building was begun with labor donated by men of the community. Since much work was done in December, a cold month with short days, the portable power plant and "a lot of extension cord" came in handy.

1953, February 15 — Rev. Charles Malin of Seward and Conference Lay Leader Tom Howell took part in the dedication of the building.

1956 — Pastor Jack Middaugh reported that church membership had doubled (actually from three to ten). Girdwood was the only established church between Moose Pass and Anchorage, a distance of 100 miles. People drove from Portage and Silvertip. Jack said, "One drives 17 miles regularly to worship, regardless of weather or road condition." WSCS was organized in October, 1956.

1957 — The Sunday School had three teachers and 26 students and was outgrowing the building. Jack Williams, one of four high school students in the church, received his local preacher's license at the Annual Meeting in Anchorage May 16, 1957.

1957 — A group was forming a corporation to build a ski tow and winter resort, which became known as Alyeska. This changed the center of activity in Girdwood, and made it advisable to look for a different location for the church.

1961 — Ben Laird reported: "I had the pleasure of baptizing seven children and one adult in this small church" in one service. The church obtained a one-and one-quarter acre lot for a new building site.

1962, Easter — The service was held at the top of the ski chair lift in the sun deck of the lodge high up Mt. Alyeska.

1964 — The Good Friday earthquake changed the topography; the church lot was flooded by high tides. A new building was erected with earthquake relief money. On Easter Sunday a sunrise service was held at the top of the chair lift with 200 worshippers.

1969 — The church became known as "The Church on the Move." The church was moved to its present site several hundred feet in front of the Nugget Inn.

1971 — Howard DeVore served the church along with St. John, Bayshore West and Hope. He reported: "The minister drives 4,000 miles a year over icy, snow-packed, windy roads with treacherous curves to conduct worship once a week on Thursday nights. Often there are more in attendance but sometimes the scriptural 'where two or three are gathered together' is translated literally." Over 300 were at the Easter sunrise service, 70 at the Christmas Eve candlelight service.

1980 — Dave Fison reported that property had been obtained from the State. "Since the building overlaps the next plot, we have to relocate the building." After night lighting was started on Alyeska ski slopes, attendance at the evening meetings dropped considerably.

1983, June — A part-time "resident" pastor, John Garvin, was serving the church part time, along with his full time responsibilities as Executive Director of Alaska Children's Services.

1984 to present — Rachel Ann Counts, resident diaconal minister, serves the church part time. She reported 26 members in 1984.

Pastor List:

Eugene Elliott 1950 to October 1955
(Kenai Peninsula Mobile Ministry)

Jack Middaugh	1955 to 1958
(Girdwood, Moose Pass and Hope)	
Ben Laird	1958 to 1963
(Girdwood, Moose Pass and Hope)	
John Shaffer	1961 summer furlough
Ben Laird	1963 to 1966
(St. John, Girdwood, Moose Pass and Hope)	
Max Cramer	1966 to 1968
(East Anchorage and Girdwood)	
Don Hartman	1968 to 1970
(Associate at Anchorage First and Girdwood)	
Bruce Bartel	1970 to 1971
(Associate at Anchorage First and Girdwood)	
Howard DeVore	1971 to 1972
(St. John, Hope, Girdwood and Bayshore West)	
David Fison	1972 to 1975
(St. John, Hope, Girdwood and Bayshore West)	
Don Hartman	1975 to 1979
(Jewel Lake and Girdwood)	
David Fison	1979 to 1981
(University Community Ministry and Girdwood)	
Girdwood TBS	1981
John Garvin	1982 to 1983
(part time resident pastor)	
Rachel Ann Counts	1984 to present (7-1-85)
(part time resident pastor — diaconal minister)	

NINILCHIK

Ninilchik Methodist Church Church of St. Peter the Fisherman

A village on the west coast of Kenai Peninsula, 38 miles southwest of Kenai, Ninilchik was originally a fur-farming and fishing village. A post office was obtained in the 1940s. Population in 1880 was 53, in 1967, 169, and in 1980, 341.

1949 — Eugene Elliott was appointed to the Kenai Peninsula in mid-year. Work was started in Ninilchik in late 1950 or 1951.

September, 1952 — Elliott reported that land had been bought and plans completed for a 22 by 45 foot church with basement. Construction began October 1952, with volunteer labor under supervision of the pastor. The building was usable by March 21, 1954.

1954 — Nelson Moyer, Homer pastor, who began serving Ninilchik in October, 1953, reported that with the building, worship service attendance increased and Sunday School quadrupled. He said that the church program in the summer was “hampered by the fishing season.” He felt that “a fruitful parish is developing with Clam Gulch 20 miles to the north and Anchor Point 20 miles to the south.”

1960 — Dan Harlan reported the building inadequate and not well heated. In spite of temperatures around 40 to 50 degrees, average Sunday School attendance remained around 37.



Church of St. Peter the Fisherman was under construction for many years. One of its strengths was its fishermen members; but during fishing season, the strength became a weakness.

1961 — The heating problem seemed to be solved, and the church was looking forward to a \$25,000 renovation project. Work continued on the building for many years. The church's name was changed to "Church of St. Peter the Fisherman."

1963 — Pastor Shaffer reported: "At St. Peter the Fisherman we have been tempted to start a community swimming pool, but other solutions to a drainage problem will prevent water from permanently entering the basement."

1964 — Average attendance had jumped to 40.

1965 — Pastor Shaffer reported: "The MYF has continued as an active force in the lives of many people. Counselor for the group has been Mrs. Ed Jackinsky. ... Plans are underway to do some more remodeling to the building."

1966 — Pastor Bob Nelson reported: "People are becoming more discouraged about the building" due to continued flooding of the basement.

1970 report from Jim Thompson: "From a total membership of less than 40, this village church has sent forth in the present active day, one state senator, Bob Palmer, one chairman of the Kenai Peninsula Borough School Board, Wade Jackinsky, and one Borough Assembly Woman, Barbara Banta."

1979 — Keith Wise reported Ninilchik continued to have regular worship and church school classes. "They have requested to have additional ministry for youth, home visitation and programming. New carpet has been purchased for the sanctuary. Members of the church have helped in the support of the Vietnamese family in Homer. ... A planning session resulted in a Wednesday evening program for each week — films, the Edge of Adventure, United Methodist Women, etc."

1980 — Two canneries lost by fire made it necessary for some of the community to move away to find work.

1983 — Pastor John Molletti reported the congregation meeting regularly and church school classes for adults, primary and kindergarten ages. Potlucks followed the service once a month. He said that "At the Mother-Daughter Banquet, our gift to the community, just under one hundred attended last year. ... Many visitors and tourists worship in the church during the summer months."

Pastor List:

Gene Elliott	1949 to July 1953 (appointed to Hope, Moose Pass, Kenai Peninsula; started Ninilchik 1950 or 1951.)
Nelson Moyer	October 1953 to 1954 (Homer and Ninilchik)
Quincy Murphree	June 1954 to February 1955 (Kenai and Ninilchik)
Wayne Hull	June 1955 to April 1959 (Kenai, Soldotna and Ninilchik)
Dan Harlan	1959 to 1962 (Kenai, Tustumena and Ninilchik)
John Shaffer	1962 to 1965 (Kenai, Tustumena and Ninilchik)
Bob Nelson	1965 to 1967 (Kenai, Tustumena and Ninilchik)

Gary Holthaus (assisted Bob Nelson)	September 1966 to June 1967
Ninilchik TBS	June 1967 to May 1968
Jim Thompson (Homer, Anchor Point, Seldovia and Ninilchik)	1968 to 1972
Keith Wise (Homer, Anchor Point, Seldovia and Ninilchik)	1972 to 1981
John Molletti (Part-time, retired American Baptist)	1981 to 1983
Robert Cole	1983 to 1985 (part time)
Bob Waterhouse (Part-time local preacher)	July 1, 1985-

CHUGIAK

Chugiak Methodist Church
Chugiak United Methodist Church

Chugiak, 18 miles northeast of Anchorage, on the Glenn Highway, is a suburb of Anchorage. Population in 1967 was 51; in 1984, estimated for Chugiak-Eagle River area, it was 9,000.

1953—A group of Chugiak citizens decided that they wanted a church different from the two available to them. An early church historian wrote: "Mrs. Eulalia Davis mentioned that she had met a young minister, David Blackburn, who had been appointed to form a Methodist congregation in Anchor Park. Mrs. Davis was appointed by the group to contact the Reverend Blackburn." September 20, 1953, the first meeting of the Chugiak Methodist Church was held in the Community Hall at mile 21 of the Old Glenn Highway. A store building was bought from a member of the group for \$10,000, with money loaned by the National Division at one percent interest. Furnishings were "frugal." Paul Swanson bought a bell from a school being razed in Minnesota and the congregation built a tower and installed the bell.

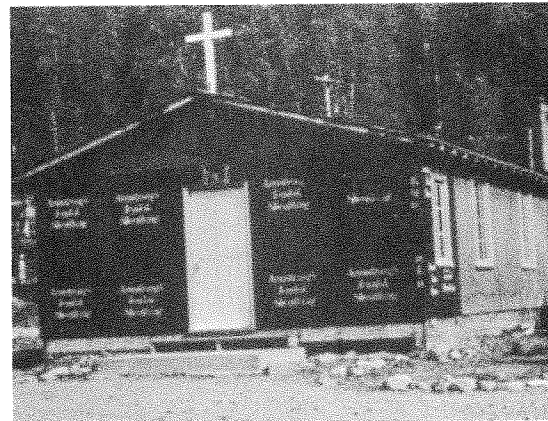
1954, February 21—The Chugiak church was organized by Superintendent Gordon Gould with 13 charter members. Nineteen new members were received on Easter.

1957—The Woman's Society of Christian Service was organized with ten members. An active youth program was functioning. Les Fetrow was the Lay Leader. The building had new siding, new entry rooms, new wiring, church school storage cupboards, and a new kitchen sink.

1959—Wayne Hull became pastor at Chugiak and supervisor of the new Methodist Camp at Birchwood. The cross on the altar was an inch shorter than it was originally as an inch was cut off to make a lapel cross for David Blackburn on his departure.

1959 to 1963—The building committee obtained a grant of 13 acres of land from the Bureau of Land Management and built the basement unit of the church—fellowship hall, kitchen and hall classroom. Services were moved from the store to the new building in October 1961.

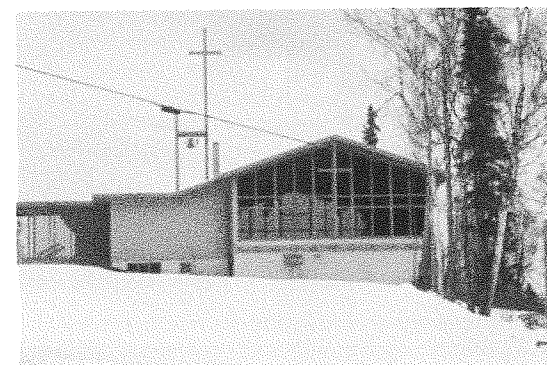
1963 report—Wayne Hull reported 136 members; summer Vacation Church School of 106 pupils; 7,000 people living in the area; an outstanding music program developed by Natalie Brooks.



The Chugiak church began in a reconstructed store building on the main highway.



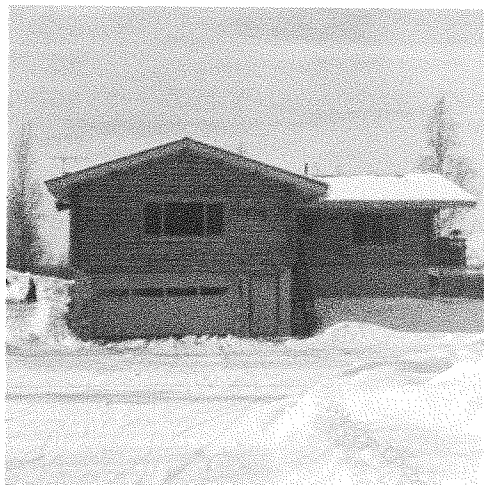
Success in Chugiak congregation's 1966 building fund campaign is evident.



Expert use of glass in construction of the Chugiak building gives dramatic views to both east and west from inside the sanctuary.



Mt. McKinley is visible from the Chugiak sanctuary on a clear day.



Local and "outside" work team volunteers cooperated in building a parsonage for the Chugiak pastor in 1974.



Lay member Natalie Brooks is active in local church, community and conference affairs, serving as organist and choir director, working in prison ministries, serving as chairperson of the Conference Committee on Church and Society.

1966—The congregation pledged \$23,800, borrowed \$40,000 and received a grant of \$60,000 from the National Division to build the sanctuary. The sanctuary was used for the first time April 23, 1966, consecrated May 28. Both ends of the sanctuary were open-ended, with full use of glass and a view of the Chugach Mountains to the east and Mt. McKinley to the west. Pastor Shaffer reported 155 members.

1971—Chugiak minister Gene Groves was relieved of Birchwood Camp responsibilities by a full-time camp caretaker.

1972—Congregation member Tom Lenhart planned to go to Garrett School of Theology in the fall to prepare for the ministry.

1974—A new parsonage was built by volunteers. A work team from Southern California helped during the summer. The parsonage family moved in July 1, but finishing work was still going on a year later.

1976—A new small Allen organ was purchased. Prison visitation and arts program was becoming a major concern, under the leadership of Natalie Brooks and Ellen Northup.

1978—Pastor Greg Eicher reported the congregation had made the last payment on the building mortgage, and the church had become self-supporting.

1981—Two professionally crafted murals were on the walls, made by the Junior and Senior High classes. The church had 142 members.

1983—The Annual Meeting of the Alaska Missionary Conference was hosted by the Chugiak church, with Jon Langenwalter, pastor. First pastor and wife, David and Mona Blackburn, and former pastor and wife, John and Barbara Shaffer, were present.

1984—Pastor Langenwalter reported 165 members.

Pastor List:

- | | |
|---|---------------------------------|
| David Blackburn | 1953 to 1954 |
| (Associate at First Church, Anchorage and Anchor Park—started the Chugiak church at the same time.) | |
| David Blackburn | 1954 to 1958 |
| (Anchor Park and Chugiak) | |
| James Thomas | March to June 1955 furlough |
| Nelson Moyer | 1958 to 1959 |
| (first full-time pastor) | |
| Wayne Hull | 1959 to 1963 |
| (also responsible for Birchwood Camp) | |
| Leo Cramer | 1963 to 1965 |
| (also responsible for Birchwood Camp) | |
| John Shaffer | 1965 to 1969 |
| (also responsible for Birchwood Camp) | |
| Cautious Choate | August to October 1966 furlough |
| Eugene Groves | 1969 to 1977 |
| (responsible for Birchwood Camp until 1971) | |
| Gregory Eicher | 1977 to 1982 |
| (Gregory was ordained Elder at Annual Meeting in Fairbanks, 1980) | |
| Jon Langenwalter | July 1982 to present (7-1-85) |

ANCHOR PARK (ANCHORAGE)

Anchor Park Methodist Church Anchor Park United Methodist Church

1953—David Blackburn, Associate Pastor at First Church, Anchorage, was the organizing pastor of both Anchor Park and Chugiak Methodist churches.

1953, November 15—Fourteen children and six adults came together at the parsonage for the first Sunday School session. The garage had been made suitable for a class-room; but by May it became necessary to use the living, dining, bedrooms, kitchen, nursery, and study, in order to accommodate the 50 persons attending. The first worship service was held in the living room, January 3, 1954. In February a vacant house nearby was made available in exchange for its renovation. Later, the project builder donated a lot, 160 by 180 feet, on a bluff above an area dedicated as a park. Two services were held on Easter Sunday, and every Sunday after that. A youth program was started and a choir organized. A Woman's Society of Christian Service of 29 members was organized. Two circles were formed and named after Agnes Newhall and Ethelda Carr.

1954, May 16—Anchor Park Church was chartered, with 50 members and two affiliates.

1954, August 29—Ground was broken for the new building. The congregation was able to celebrate Christmas Sunday in the new basement social hall. Over 655 hours of labor had been donated. At the second service in the basement, the temperature outside was 30 degrees below; inside with three space heaters, the temperature managed to reach 44 degrees.

1955, summer—Work was started on the upper story of the building. Dave and Mona, on furlough, were replaced by James and Karla Thomas from Lakewood, Colorado. Said Thomas: "We now believe that Alaska should put up large billboards at its ports of entry reading NO SOFTIES SHOULD THINK OF WORKING HERE. Our months of working here have been a brand new type of experience for us."

1956 report—A goal of 1,000 persons attending worship service from New Year's to Easter was exceeded by over 25 percent. The pastor felt that more lay leadership was needed. He reported: "Moving upstairs in the building gave a great lift to the congregation."

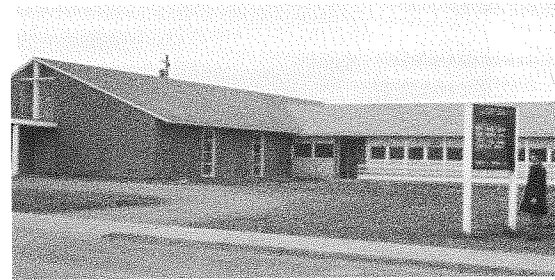
1957—After a very successful Every Member Canvass, the same canvassers conducted a building fund crusade which netted \$22,000 for three years. Thirteen pews were purchased from the Air Force for \$1 each.

1958—The Sunday School, meeting in two sessions with two superintendents, reported an enrollment of 240.

1959, April—Anchor park hosted the Annual meeting; 1959 was their first year with a full time pastor. (A full-time pastor had also been appointed to the Chugiak church.) Over \$1,000 was sent to World Service (the highest amount given by any church in the Mission that year). The Methodist Men were helping with finish work in the social hall.

1960—Pastor Blackburn reported that the Conference Week of Visitation-Evangelism brought in 83 new members and 36 baptisms. Average Church School attendance was 128, with a high of 170.

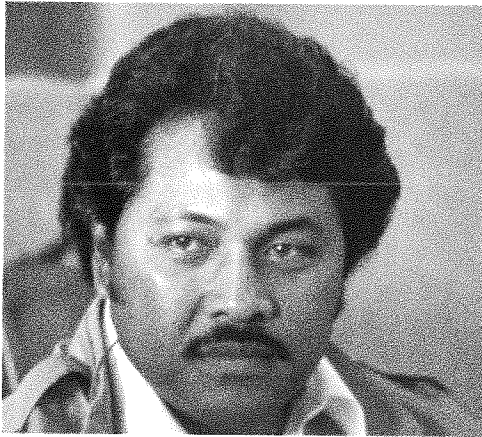
1962—Pastor Kenneth Heflin reported worship attendance around 200. Easter attendance was 566. He found the congregation had "a great deal of



Anchor Park congregation worshipped and held Sunday School in a basement unit for two years. Getting above ground in 1956 gave an encouraging boost to the members.



Interior of the Anchor Park sanctuary.



Halatoa Saulala, Lay Member of the Annual Conference from Anchor Park church in 1985, was active in starting the Tongan and Samoan Fellowships in that church.

education, experience in life and knowledge about Christian living." It included Alaska Methodist University faculty and students, and he found it a challenge for preaching.

1963, May—The pastor, in his report, quoted the Sunday School superintendent: "We are living in the space age, and SPACE is our problem!" The education addition was badly needed. Sunday School attendance was averaging 250 a Sunday.

1963, November 24—The new education wing was consecrated. Walt Hays, Executive Secretary for the Conference Board of Education, held teacher-training sessions for the Sunday School teachers. The first laboratory school in Alaska for Sunday School teachers was held at Anchor Park May 1-5, 1963.

1964—Dave and Mona Blackburn traveled through the West Coast, mid-west, and New England on their furlough, preaching and talking about Alaska churches. They were joined at the National Youth Convocation at Purdue in July by five young people from Alaska.

1966, February—A new parsonage was acquired on Dimond Parkway.

1968—Pastor Leo Cramer reported: "For the second consecutive year Anchor Park was privileged to have a member on the MYFund World Mission Team, Jacqie Wing... After the Fairbanks flood, the Anchor Park congregation housed 46 children through the Kid-E-Vac program and several families through the Civil Defense program." New pews arrived, and the old pews went to East Anchorage church. The seating capacity in the sanctuary was now 300.

1970—More than 50 adults were attending Sunday morning Bible study groups.

1972—Pastor Cramer returned to his home conference. He reported 385 members in the Anchor Park church, with 325 on the preparatory roll. Church School enrollment was 223 and the WSCS had 35 members.

1976—Fire severely damaged the interior of the parsonage.

1978—During LeRoy Davis's pastorate, Tongan and Samoan fellowships were started in the church, which later developed into worship services in both Tongan and Samoan languages.

1981—Pastor Art Edwards reported the mortgage was finally burned.

1982—Joyce Edwards received the Denman Award for lay persons at the Annual Meeting.

1983—Pastor Art Edwards received the Denman Award for clergy and the Saulalas, of the Tongan Fellowship received the Denman Award for laity.

December 1984—John Washburn, who had been ordained Deacon at the Annual Conference in Juneau in 1984, was appointed pastor and Cheryl Washburn, diaconal minister, was employed by the church as program director.

Pastor List:

David Blackburn	July 1953 to 1960 (1953, also associate pastor at First Church; 1954 to 1958, also pastor at Chugiak)
James Thomas	March to June 1955 furlough
Richard Bruner	June to August 1958 furlough
Andrew Michelson	Summer, 1960 furlough
Franz Christopher	October, 1960 to June 1961 interim