

Kenneth Heflin	June, 1961 to 1965
Clyde Manschrek	Summer 1964 furlough
Leo Cramer	1965 to 1971
Bob Bowers	1971 to Dec. 1976
Ernest Kelloway	Summer 1975 furlough
Ralph Kleen	January to June 1977 interim
LeRoy and Lucretia Davis (Clergy Couple)	June 1977 to 1978
LeRoy Davis	1978 to 1979
Arthur R. Edwards	1979 to August 1984
John Washburn	December 1984 to present (7-1-85)

## KENAI

Kenai Methodist Church  
 Kenai United Methodist Church  
 Kenai Church of the New Covenant

Kenai is on the east shore of Cook Inlet, at the mouth of the Kenai River, 65 miles southwest of Anchorage. A fortified post called "Redut Svataya Nikolaya" was built in 1791 by the Russians. In 1869 a U.S. military post was built there and named "Fort Kenai" for the Indians who lived in the area. The post office was established in 1899. Population in 1880 was 44; in 1967, 778; in 1980, 4,324.

1949 — Eugene Elliott was appointed to Hope, Moose Pass and Kenai Peninsula Highway in 1949. With the highway far from complete, Elliott did survey work in Kenai during 1949-50, but did not hold services. In 1952 the Sterling Highway was opened almost the full length of the Peninsula, and the Seward-Anchorage Highway was opened. An eight million dollar army communication center was opened at Kenai. Much of the land that had been closed to homesteading became available. Services were being held in Soldotna church for the residents of both Soldotna and Kenai. It became apparent that a separate church was needed at Kenai, due to the influx of population, so land was bought.

1955, February 3 — Pastor Quincy Murphree wrote: "13 people met in the home of Mrs. Helen Jones, made a definite decision to organize a Methodist Church, rented the library room of the Civic Center Building, made personal pledges that amounted to more than the rent and expenses of the building, selected members from their group to prepare the building for service each Sunday, and planned for and staffed the Sunday School, including an adult Sunday School class. Our first service was held February 13, with a blizzard blowing, and 37 were present."

1955 June 22 — The Kenai Methodist Church was officially organized, with Superintendent Fred McGinnis officiating. The Woman's Society of Christian Service had organized with 16 members.

1955, October — Pastor Wayne Hull commented on their October arrival in Kenai: "Transferring from one of the hottest Kansas summers to the first snowstorms of one of Alaska's coldest winters was an interesting and thrilling experience to us."

1956 — Area population was growing and Hull felt it imperative that a



Wayne Hull was pastor of the Kenai church during the building of the sanctuary and parsonage and was transferred to Chugiak in 1959 for the beginning of the building program in that church. He was also active in the development of camp facilities at Birchwood Camp. Esther was active in local church and Woman's Society and served as an officer in the Conference Woman's Society of Christian Service.

building be started at once. However, they worshipped in the library room until late in 1957.

1956, September—Ground was broken. Precut materials arrived May 1, 1957. Lyman Graves was the builder, and with over 2,000 hours of volunteer labor, the congregation soon had, according to Wayne Hull, “two of the most beautiful and useful buildings on the Kenai Peninsula,” with an estimated value of \$132,000, at a cost of \$90,556. The National Division furnished \$80,000 from Day of Dedication offerings, and a \$10,000 loan. Immediately the church and parsonage became centers of activity. Soldotna people began to take an active part, and in 1959 the Soldotna property was sold.

1959—Pastor Hull philosophized in his report: “Because of the slowness of response by the majority of the people, the pastor must here, more than other places, be ‘all things to all men.’ He must be bigger than a church program. In Alaska there is a generous portion of skeptics and scorners. These cannot be won by simply an invitation to church services. They will not go there voluntarily and cannot be won by force. The churches need to come back with a better report than the moose hunter who was thrilled by his experience but recognized his difficulties and said, ‘Boy, I was right in among ‘em, but they’re moving so fast you can’t hit ‘em.’ ”

1960—Pastor Dan Harlan reported 19 new members in Kenai, where oil was beginning to be the leading industry. He commented on the outstanding lay leadership in the church and stated that the WSCS was one of the finest he had known. With an excellent children’s program developing, a children’s choir was formed and nine youth attended summer camp.

1963—Pastor John Shaffer thanked Dan Harlan for remaining at Kenai through June, “so we could finish up a few matters in Illinois: i.e., ordination, graduation, commissioning and marriage.” He stated that “A highlight of the year has been the support of Benjamin Blastus Oballa of Kenya, Africa, by the Kenai Parish Methodist Men’s Club. Ben was brought to Kenai for his senior year in Kenai Central High School. His musical ability and personal charm have made him a popular member of our community. We plan to continue supporting him during his freshman year at Alaska Methodist University.”

1964, September 20—The mortgage was burned.

1965—The church discovered and repaired a slight amount of roof damage from the 1964 earthquake.

1965—Pastor Bob Nelson was 25 minutes late for his first service at Kenai. The congregation started the services and was ready for him to step into the pulpit and preach his sermon when he arrived. (He had left his sermon notes at Ninilchik, and his wife, Norma drove back for them while he preached “off the cuff” at Tustumena.) The worship center of the church was greatly enhanced by stained glass windows made by two of the church members.

1969—Nelson reported, “The Kenai church is now called “The Church of the New Covenant . . . It was decided to unite the efforts and ministries of other cooperating denominations.”

1970, summer—A new educational annex was constructed, at a cost of \$82,000. The consecration service was held on January 25, 1971.

1972—It was reported that other denominations comprised about 35 percent of the membership.

1975—Pastor Bartel commented that there was an increase in church attendance of 25 percent, and that with oil and industry, there was more money to work with. The congregation decided to assume self-support, which they did, as of July 1, 1975, and became the eighth self-supporting church in the Alaska Missionary Conference. Two members participated in the Honduras work team.

1976—Bartel reported purchase of a new organ, increased attendance and giving, new carpet in parsonage, the roof mortgage paid off, and the church stained. The church had sent Pastor Bartel to the Honduras work team project.

1978—Pastor Art Knight reported 148 members and average Sunday School attendance of 58. The Kenai church was host to the Annual Meeting, and Art Knight was ordained Elder during the meeting.

1983—Pastor Bradley Wade reported 186 members, four adult Sunday School classes and lots of community activities. But the 1984 report showed 69 members removed by Quarterly Conference action. Wade commented, "We discovered we only had 106 members instead of 186."

Pastor List:

Eugene Elliott	1949 to 1954 (Kenai Peninsula Mobile Ministry)
Nelson Moyer	October 1953 to 1954 (began serving Ninilchik and took responsibility for Kenai)
Quincy Murphree	1954 to 1955 (Kenai Peninsula, centered in Kenai)
Gerald Anderson	Summer 1955 Interim
Wayne Hull	October 1955 to 1959 (Kenai, Ninilchik, Soldotna)
Dan Harlan	1959 to 1962 (Kenai, Ninilchik, Tustumena was added in 1960)
John Shaffer	1962 to 1965 (Kenai, Ninilchik, Tustumena)
Bob Nelson	1965 to 1967 (Kenai, Ninilchik, Tustumena)
Bob Nelson	1967 to 1969 (Kenai, North Kenai)
Bob Bowers	1969 to 1971
Bruce Bartel	1971 to 1976
Arthur Knight	1976 to 1980
Bradley Wade	1980 to July 1984
Richard Pippin	December 1984 to present (7-1-85)

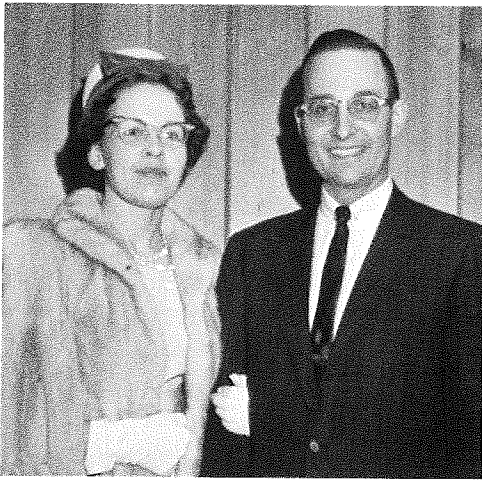


Development of the oil industry on the Kenai contributed to the growth of the Kenai church.

TURNAGAIN

Turnagain Methodist Church  
Turnagain United Methodist Church

Turnagain Heights is an area in southwest Anchorage, named for Turnagain Arm. Turnagain Arm was named River Turnagain by Captain Cook when he found that the only thing he could do there was turn around. Later Vancouver adopted the name as Turnagain Arm.



Dick and Vivian Bruner arrived in Anchorage in 1958 to steer the development of the Turnagain Methodist Church.



Completion of the education unit made it possible to remove the temporary building and proceed with landscaping.

1958—A steering committee of Turnagain residents was formed and met, on September 14, under the direction of Pastor Richard E. Bruner. They met once a week for several weeks, planning and developing various programs. The first worship service was held on World-wide Communion Sunday, October 5, 1958, in the Turnagain School, with more than 40 persons present.

1958, October 26—Superintendent Fred McGinnis presided at the Constituting Church Conference and First Quarterly Conference of the Turnagain Methodist Church. Sixteen persons joined and became the first elected stewards and members of the Official Board. The first Official Board meeting was held October 30. The group continued to meet in the school as housing restrictions on the use of homes in the area made it impossible to meet in homes.

1958, November 23—A Junior Fellowship of 15 juniors and Methodist Youth Fellowship of 6 members were organized.

1958, December 3—The Woman's Society of Christian Service was organized. On March 21 they sponsored the first family night with 60 persons present.

1959, Easter Sunday—The first Sunday School session was held with 55 present. The second Sunday there were 69.

1960 January—The first services were held in the first church building. (A surplus hospital ward building had been obtained from Fort Richardson and moved in three sections to the church property. Dimensions of the building were 26 by 150 feet.) Remodeling was done, using the services of an architect, construction company, and, the pastor said, "lots of volunteer labor." The pastor reported many outstanding lay people working in the organization.

1960, April 11—Ground was broken for the sanctuary building.

1961, October 25—The sanctuary was consecrated by Bishop A. Raymond Grant. The congregation assumed a \$25,000 loan, the Indianapolis District pledged \$25,000, and the National Division furnished part of the cost.

1962—Pastor Bruner reported 126 members.

1963—Claude Cooper, appointed in May, died unexpectedly in October. Superintendent David Blackburn took responsibility for the services until January, 1964. Cooper Hall, education unit, was named for Claude Cooper at the time of its consecration on October 31, 1965.

1964—Rector Johnson, interim pastor, reported: "Many of our members lost their homes in the March 27th earthquake." Membership was 190; average Church School attendance was 74. The church property, seriously damaged, was repaired through Earthquake Relief offerings. Many members who lost their homes moved away, including eight of the original Official Board members. Altogether the church lost 31 members as a result of the quake, but at the same time they received 37 new members.

1968—Pastor Chuck Horner reported the removal of the old hospital building from the property, enlargement of the parking lot, landscaping of the grounds, and refurbishment of the parsonage. Men of the church had been working to build a cabin at Birchwood Camp. The church voted to assume self-support.

1970—Horner reported 298 members. Plans were under way to form a new Jewel Lake Parish.

1971—Pastor Tom Whitehead reported the formal development of Jewel

Lake Parish, later known as Tri-Anchor Parish, started by Turnagain United Methodist and Trinity United Presbyterian churches. In March 1971, the council was organized and in May, 50 members chartered the church. Our Lady of Guadalupe Parish was renting the Turnagain sanctuary for its masses. (Whitehead said that the Methodist services were "sandwiched around" four masses.) At the end of 1973 membership was reported as 225.

1978—Pastor Bill Trudeau reported church school attendance up 50 percent; two worship services were being held on Sunday; the parsonage mortgage was paid off; and a member of the congregation, Anne Weld, had been hired as an intern.

1981—Trudeau reported a GOOD year. The Day Care program had moved into the multi-purpose area from the sanctuary and the sanctuary had returned to permanent status. Donna Lowman was working as program assistant for both St. John and Turnagain churches. A Fellowship of St. Andrew had been formed, under Linda Calkins' direction, with persons from St. John, Turnagain and First Church participating.

1985, July 1—Anne Weld-Martin, former member of the church who had served as intern at Turnagain, was appointed pastor of Turnagain United Methodist Church.

Pastor List:

Richard E. Bruner	September 1958 to 1963
Raymond Balcomb	Summer 1961 furlough
Claude W. Cooper	1963, May to October (d. October 6)
David Blackburn	October 1963 to January 1964 (Superintendent of the Alaska Mission)
Rector Johnson	January 1964 to June 1964 Interim
Charles W. Horner	1964 to March 1970
Tom Whitehead	June 1970 to 1974 (appointed to Turnagain—Jewel Lake Parish)
Dick Morrison	1972 to 1975 (appointed as Director of Religious Education and Youth Work for the Jewel Lake Parish)
Bill Trudeau	1974 to 1982 (appointed to Turnagain UMC, and first two years, to Jewel Lake Parish)
Ed Zager	Summer 1978 furlough
John Atwood	Summer 1981 furlough
John Atwood	January 1982 to June 1982 (associate pastor)
Charles Nowlen, Jr.	1982 to 1985
Anne Weld Martin	July 1, 1985-



Anne Weld-Martin, intern at Turnagain in 1978, was appointed pastor of the church July 1, 1985.

TUSTUMENA

Tustumena Church of Christ the Victor  
merged with Soldat Kriste Church, became  
Soldotna United Methodist Church

Tustumena was named for Tustumena Lake, 20 miles southeast of Kenai.

1959—The Tustumena church began meeting in Red and Onie Andrews' home and Jess Nicholas' cabin, with Pastor Wayne Hull, starting in Febru-

ary 1959. Dan Harlan, who succeeded Hull on the Kenai-Ninilchik charge, held weekly services at Clam Gulch, with average attendance of 19, representing 9 families of Kasilof, Cohoe and Clam Gulch.

1960, May 8—Tustumena Church of Christ the Victor was officially organized in the quonset hut Clam Gulch Community Hall, with Superintendent Fred McGinnis officiating. Seventeen charter members were received, eight by profession of faith. The name of the church was suggested by Caroline Nicholas.

1964—Under the leadership of John Shaffer, pastor at Kenai, Ninilchik and Tustumena, four acres of land was purchased from the federal government, near the Tustumena School. On September 20, ground was broken and construction begun. First services in the new building were held December 13. The diamond-shaped structure seated 70; three classrooms could be used to seat an additional 40. Pastor Shaffer commented that “all aspects of plumbing were deleted until more funds could be available.” Wiring, roofing and finish carpentry were done by local members. Money was received through Advance Specials and the National Division.

1968, June 17—Congregations of Tustumena church and Soldotna Soldat Kriste Church, under the leadership of Bob Nelson, voted to merge. The building was moved to Soldotna, reconsecrated by Bishop Everett Palmer, and officially organized as Soldotna United Methodist Church on December 15, 1968, with John Walther as pastor.

Pastor List:

- |  |                           |
|--|---------------------------|
| Wayne Hull   | 1958 to 1959              |
| (appointed to Kenai, Ninilchik, and Soldotna, held 3 meetings at Tustumena)                                |                           |
| Dan Harlan   | 1959 to 1962              |
| (appointed to Kenai and Ninilchik, held weekly services at Clam Gulch)                                     |                           |
| John Shaffer   | 1962 to 1965              |
| (appointed to Kenai, Ninilchik, & Tustumena)   |                           |
| Bob Nelson   | 1965 to 1967              |
| (Kenai, Ninilchik, Tustumena)  |                           |
| Bob Nelson   | 1967 to 1968              |
| (Soldotna, Ninilchik, Tustumena)   |                           |
| John Walther   | May 1968 to December 1968 |
| (appointed to Soldotna and Tustumena at 1968 Annual Meeting; appointed to Soldotna at 1969 Annual Meeting) |                           |

Notes on Names: Kasilof is a village, population 100 in 1967, on the east shore of Cook Inlet, 12 miles south of Kenai. Clam Gulch, a village on Sterling Highway, is 24 miles south of Kenai. Cohoe, on the banks of the Kasilof River, is 13 miles south of Kenai.



Ben Laird served seven churches and preaching points in his ten years in Alaska, 1958 to 1968.

ANCHORAGE—St. John

Church of the Beloved Disciple  
St. John Methodist Church  
St. John United Methodist Church

1960, June 1—Ten men and women met in the home of John Cox to talk of starting a Methodist church in South Anchorage. The small country con-

gregation, which began meeting in private homes in Rabbit Creek, was known as the Methodist Fellowship and had no regular pastor. In 1961, a lot was given to them, high on Hillside Drive. They purchased a surplus building for \$2,500, moved it to the Hillside location, and began remodeling it. The group then named itself Church of the Beloved Disciple. Professor Richard Gay of Alaska Methodist University served them part time in 1961 and 1962.

1962—A pastor, Ben Laird, was assigned to Church of the Beloved Disciple, as part of a circuit. A parsonage was purchased in late 1962 in the Rabbit Creek area, and the Lairds moved in around Thanksgiving.

1963—Laird's report to Annual Meeting said: "The Sunday School has grown to five classes, which about exhausts the space of our small building." Attendance at worship services averaged more than fifty. Progress was being made in financial and program planning. Youth work was being conducted by Robert Smay.

1963, October—A college student work team helped install new siding on the building.

1964, October—The building was moved five miles to O'Malley Road, one-half mile east of Seward Highway to a site of ten and one-half acres purchased by the Board of Missions. At the same time, the congregation voted to change the name to St. John Methodist Church. Laird reported a 50 percent increase in membership and 100 percent in budget.

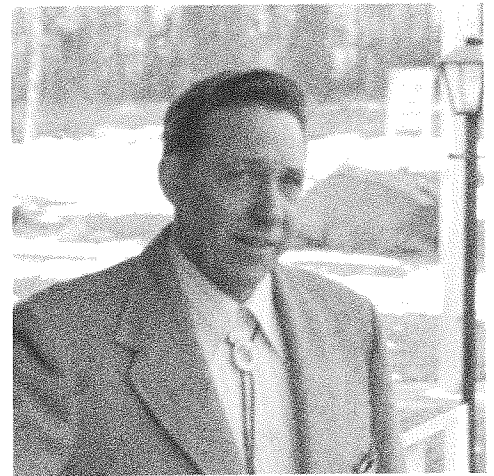
1966, February 27—The new building was consecrated. Superintendent Meredith Groves officiated, and the speaker was Fred McGinnis. Seventeen members were received at the service, bringing the membership to 80. The new building was the first wing of a three-wing structure, 42 by 54 feet, including a large gathering hall, a kitchen, spacious entry and hallway.

1967—Pastor Howard DeVore, whose ministry in Alaska was supported by the South Iowa Conference, reported seven Sunday School classes, with DeEtte Goff serving as Sunday School Superintendent. The congregation had approved a third year of operation of a Methodist kindergarten since there was no kindergarten in the public schools. DeVore stated that, under Robert Smay's leadership, the Commission on Stewardship and Finance had been the most active commission in the church. Dr. Margaret Billingsley had spoken on her work in Korea in February and two young Korean-Americans had been baptized.

1967, October 8—The new educational unit was opened for use. At a cost of \$55,151, \$10,000 of which was contributed as an Advance Special from Michigan Conference, \$14,690 from Ohio Conference, and \$10,000 as a grant from the Board of Missions, the building provided five large classrooms, restrooms, an office and a study. Half of the annual church budget of \$20,000 came from the South Iowa conference.

1968—A summer workteam from Michigan worked at Sitka, Birchwood, Alaska Methodist University and St. John. At St. John, they assisted with Vacation Church School, painted exterior and interior trim of the fellowship hall, and erected a 30-foot aluminum cross. Another work team from Phoenix worked on the church in July 1969, and still another from Elgin, Illinois in summer, 1970.

1974—Membership was reported as 141. A newspaper article about the church says that at the twelfth anniversary celebration in October, 1974, Bob Smay was honored as "the person, who more than any other, dreamed and molded that church into existence."



Lay member Bob Smay has been active in all aspects of the work of St. John church from its beginnings at Rabbit Creek and in Conference affairs, particularly in church extension.



Work teams assisted St. John church with construction, painting, Vacation Church School, and erection of the cross.

1976—Pastor Fison reported that a study showed St. John had 73 families with 154 members, and that the church was ministering to over 250 people on a regular basis. A part-time secretary was added to the staff. The shell for the unit connecting the two existing buildings was contracted in 1976. Volunteer labor was used to finish the project. The first meeting in the new unit was Christmas Sunday and consecration was on Palm Sunday, 1977.

1978—St. John Church became self-supporting as of 1978. Membership was 205.

1981—Pastor John Forney reported 276 members. Construction of the sanctuary was authorized, and in January 1982 they were worshipping in the new sanctuary, hoping to raise \$400,000 to \$450,000 in the next two years to pay the construction debt. DeeDee Clark worked as Associate Pastor, 1981 to 1983.

1983 report—There were 335 members with an average attendance of 151 at two distinctly different worship services each Sunday. The construction loan was paid off in April, but a 15 year long-term loan of \$250,000 remained. The church was raising \$5,000 to help begin a Korean ministry.

1985—The Korean ministry was begun as a part of the New Ministry program of the Alaska Missionary Conference, with the coming of Pastor Geo-Chong Park from Korea. The Korean church group began meeting at the St. John Church.



Bishop McConnell officiated at the groundbreaking ceremony for construction of the sanctuary unit at St. John church.

Pastor List:

Richard Gay	1961-1962 (volunteer)
Ben Laird	1962 to 1963 (appointed to Beloved Disciple, Moose Pass, Girdwood, Hope, and Cooper Landing)
Ben Laird	1963 to 1965 (appointed to Beloved Disciple, Girdwood and Hope)
Ben Laird	1965 to 1966 (appointed to St. John [name change], Girdwood, and Hope)
Howard DeVore	1966 to 1971 (appointed to St. John and Hope)
David Fison	1976 to 1977 (appointed to St. John and Bayshore West)
David Fison	1977 to 1979
John Atwood	1979 Summer interim
John Forney	1979 to 1985
Wayne Weld-Martin	July 1, 1985-

SITKA

Sitka Methodist Church  
Sitka United Methodist Church

Sitka is located on the west coast of Baranof Island 95 miles southwest of Juneau, in the Alexander Archipelago. The post office was established in 1867. It was a Russian settlement, established in 1804 under the direction of A. A. Baranov, built around a fortification on Castle Hill. Its name was



"Novarkhangelsk" or "New Archangel." When Russian America was purchased by the United States, the town was named Sitka, a Tlingit Indian name, said to mean, "by the sea." Sitka was capital of Alaska until 1900, when Juneau was named the capital, although the actual move to Juneau did not occur until 1906. Population in 1867 was 968; in 1950, 1,985; 1967, 3,237; 1980, 7,803.

1965—The Superintendent of the Alaska Mission reported—"Sitka is our newest Methodist church. Property was purchased several years ago. Missioners took a census in February 1964 which indicated need for a Methodist congregation. In February 1965, as a part of the Mission Evangelism program, Ernest Jones and Charles Horner spent a few days visiting in Sitka. As a result, two Sunday evening services were held in March. Easter Sunday, your Mission Superintendent held the first Sunday morning service in the Masonic Temple with 55 present. He opened the charter for members with 29 charter members and 15 preparatory members. Ten were baptized. Some committees were elected. Joe Ashby was elected Lay Member and Mrs. Ralph Welton, Reserve Member to Annual meeting. Visiting ministers will hold services until the new minister, John Tindell of the Florida Conference, comes about July 1."

1965, March 14—Ernie Jones, Douglas pastor, conducted the first evening service at the home of Ralph and Phoebe Welton, with seven present.

1965, May and June—Services were held bi-weekly.

1965, July 2—Pastor John Tindell and family arrived.

1965, October 24—Superintendent Groves led the congregation in a service in which the group was officially constituted as a Methodist church. Twenty-eight people were received into membership on that day, bringing the number of charter members to 58. In the building fund crusade, led by Dr. Walter Hoover of the Department of Field Service and Finance, 24 families pledged \$24,680 over a three-year period.

1965, November—The Woman's Society of Christian Service was organized.

1965 and 1966—The pastor held Christmas and Easter services for the FAA and Coast Guard families stationed on Biorka Island.

1966, March—The building fund for the Sitka Methodist Church was initiated.

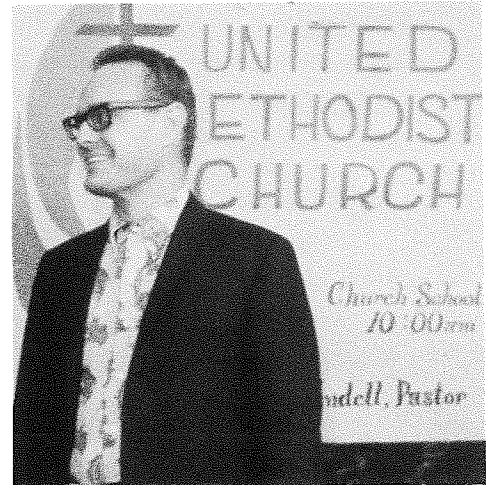
1966 report—John Tindell reported that the opening of the pulp mill had resulted in doubling of the population. A fire on January 2 had leveled 20 percent of the business district, including the historic Russian Orthodox Church.

1966, September—Ground was broken and construction begun on a multi-purpose building. The first service held in the building was on Thanksgiving day, 1967. The building contained the fellowship hall, kitchen, rest rooms, nursery, study, and an unfinished basement.

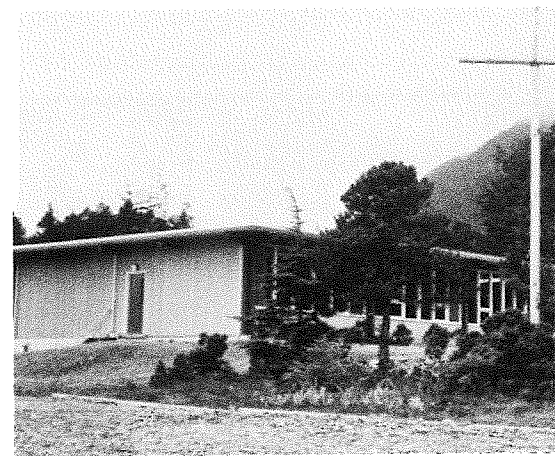
1967, summer—A high school work team came from Baltimore Conference and held Vacation Church School for children of the Native people in the community. About 100 attended.

1967—Pastor Tindell reported 1967 as the "Year of the Exodus". Constant moving of the population resulted in 25 percent of the membership now being non-resident.

1968—Tindell termed the WSCS an "exciting part of the fellowship". For one of their projects, they showed the movie, "Ma an Pa Kettle" to the residents of the Pioneer Home.



John Tindell was the founding pastor of the Sitka church in 1965.



The multi-purpose building served Sitka as church, Sunday School, day care center, social hall for over 20 years.



Kevin and Carol Seckel     1982 to September 1984  
 (Clergy Couple)  
 Carol Seckel                     September 1984 to present (7-1-85)

## EAST ANCHORAGE

### East Anchorage Methodist Church East Anchorage United Methodist Church

1966 — Max and Gladys Cramer arrived in Anchorage June 22, 1966 to begin work in East Anchorage.

1967 — Cramer reported to the Annual Meeting: "East Anchorage Methodist Church came into visible status on Sunday morning, August 7, 1966. We held our first service at Chester Valley School with 33 people attending. We received four members at the first service."

1966, December 4 — Charter Sunday was held, with 37 charter members. Superintendent Groves officially constituted East Anchorage Methodist Church with the election of trustees and stewards and commission chairmen. An Every Member Canvass the first year had 100 percent participation of member families.

1968, March — The first building unit was consecrated by Bishop Glenn R. Phillips. Almost immediately, classes from Chester Valley School moved in and used the building for three years. Cramer commented, "From zero to 105 in 22 short months is hard to put into words."

1970 — Cramer reported 173 members, with an average attendance at worship of 154. A classroom addition was completed in the spring.

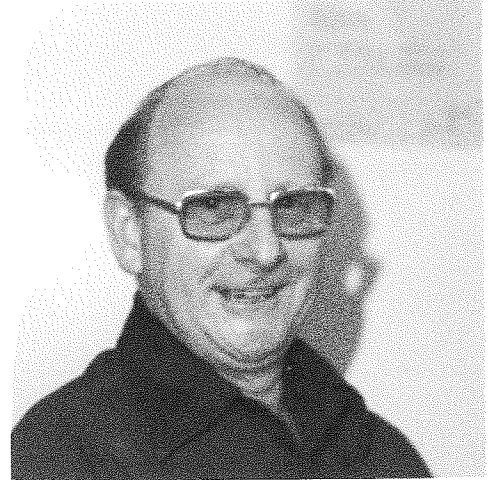
1971 — Pastor John Tindell reported two Koinonia groups formed; the congregation paid room, board and tuition for John and Bee Tindell to attend an Institute in Theology and Society at Princeton.

1973, summer — The third unit of the building was added, with a \$94,500 loan. Membership was reported to be 209.

1975 — Pastor Roger Thompson commented on the "fluid movement of members. ... Of the 240 members on the rolls at the end of the year, 90 are not with us, leaving a resident congregation of 160." Sixty-six were removed by Quarterly Conference action, but by January 1, 1976, membership had reached 250. The church completely underwrote the budget of \$52,779 in the November 1975 Every Member Canvass. The Woman's Society of Christian Service was reorganized. Recognizing an "assimilation problem" when receiving so many new members each year, the church established orientation classes and a system of personal sponsors. They also set up an Every Member Visitation with Love and Tenderness program. Program V.O.L.T. (Visit of Love and Tenderness) proved so desirable that it was continued for several years.

1977, January — East Anchorage Methodist Church became self-supporting.

1977, June — Thompson reported, "In the ten years of the church's life 503 persons have joined. 274 remain. Two charter members are left. Over half of the 274 have been received in the last 26 months." The budget was met for 1976 and 1977 and a tithe of the budget was given for work beyond the local church. The congregation made a gift enabling the pastor and his wife



Founding pastor Max Cramer began East Anchorage church by holding services in the school. Later the school held classes in the church.



Another church meeting in its multi-purpose building, East Anchorage still plans on building a sanctuary unit at a later date.

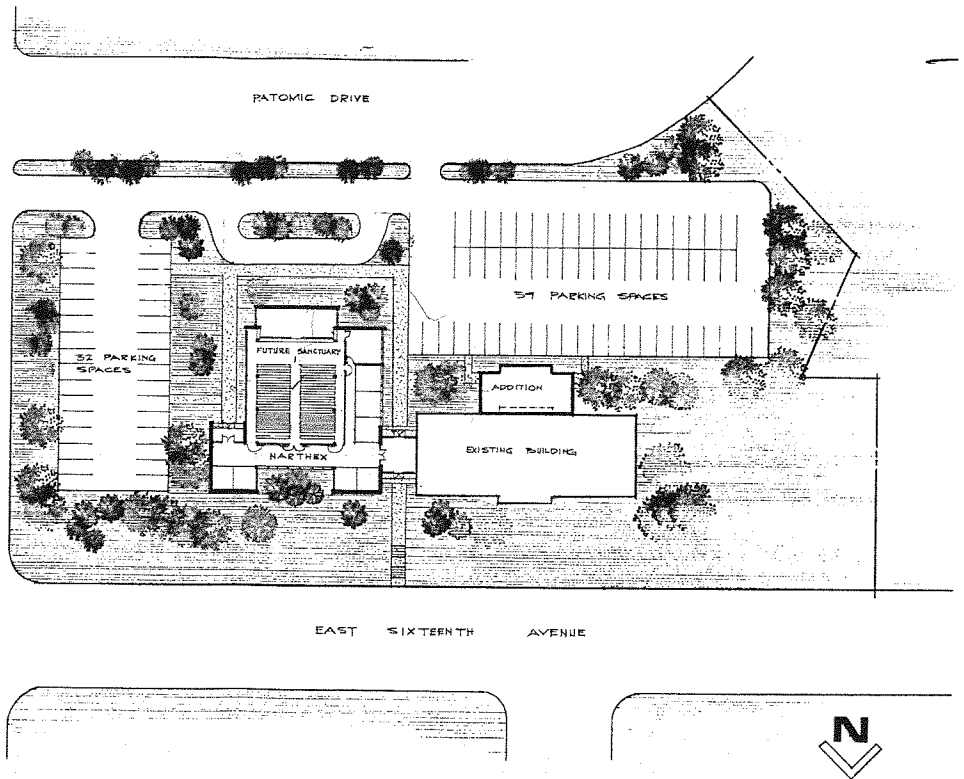
Roger and Mary Thompson, to attend the World Methodist Conference in Ireland in August 1976. The heifer project had been “dramatic and successful.”

1979—Pastor Roger Robison reported it had not been an easy year, with the change of pastors and the moving away of many of the active families. In the following years he reported church school attendance up, an annual V.O.L.T., interest in Christian Social concerns, such as Food Bank, Refugee program, volunteers at Alaska Native Hospital, and an active interest in Birchwood Camp.

1983 — Pastor John Shaffer reported as many new members as the number leaving. The property title was transferred from the National Division to the local church. The church had developed a good music program, including a handbell choir. An all-church retreat was held at Birchwood Camp for 47 persons, March 3 to 6. Summer hiking experiences had been offered for children. A young adult group and children’s church had been organized, and a Sunday evening service was being tried.

Pastor List:

Max Cramer	1966 to 1970
(appointed to East Anchorage and Girdwood)	
John Tindell	1970 to 1974
Willert Zahl	Fall 1973 Furlough
Roger Thompson	October 1974 to 1978
Roger Robison	1978 to 1981
John Shaffer	1981 to present (7-1-85)



East Anchorage church has a master plan.

## NORTH KENAI

### North Kenai Methodist Church North Star United Church

1967—Bob Nelson, pastor of the Kenai Methodist Church, mentioned in his 1966 report that North Kenai needed to develop a church. At the Annual Meeting of 1967 Bob Nelson was appointed to Kenai-North Kenai. In his report at the 1969 meeting, Bob said: "This has been a most exciting year in the life of the Kenai and North Kenai churches. . . . The North Kenai church is now entitled 'The North Star United Church'." Both the Kenai and the North Kenai churches were to be designated representatives of other denominations in the area as well as Methodist.

1969—North Star church statistics showed 30 members, with an average attendance of 48 and Sunday School of 38. A Woman's Society of Christian Service had been organized. The church received a full time pastor at Annual Conference.

1970—Pastor Jim Fellers reported some excitement of his own, in that "the Swanson River fire threatened most of the parish." A mobile home was purchased in the fall to serve as a parsonage. The church was also meeting in a trailer. Sewer and water lines were laid, and then the well went dry, just about the time four visiting missionaries came to hold a Visitation-Evangelism program. A new well was drilled. The Episcopal Church leadership was being active in the United church concept, the priest from Seward coming occasionally to hold services. At the 1970 Annual Meeting, Jim was appointed to both Soldotna and North Kenai churches, 25 miles apart.

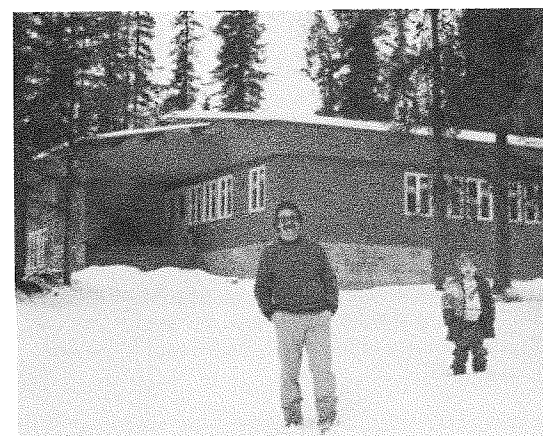
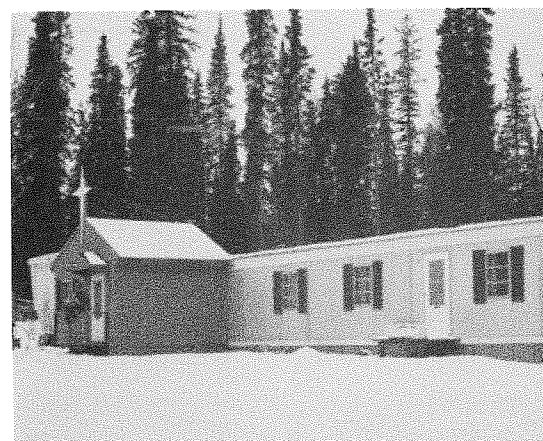
1972, November—Augie Aamodt replaced Jim Fellers who was transferred to the Ketchikan church.

1973—Pastor Aamodt said, after his first six months of serving the North Star church: "This church was organized during the oil boom about five years ago. When the major part of the construction and drilling activities in the area was completed many of the residents of North Kenai moved. This exodus caused the membership of the church to decrease about half. Those members who remain are a loyal and dedicated group of Christians. They give generously to the 'little church' and do all the janitorial work, maintenance and snow removal themselves." A work team was coming from Seattle First church, to put new foundations under the trailers and build a storm entrance for the sanctuary.

1975—The congregation sent Randy Burdick, high school senior, on the Honduras work team with Augie Aamodt. New construction and more oil work were expected in the community.

1977—Mel Vostry was appointed to North Star United Church as a worker priest. Employment opportunities did not work out as well as expected, and the congregation pledged to underwrite the salary of the minister as of September 1, 1978. Mel reported the church to be self-supporting in 1980 and considering a building program. Mel was married during the year 1980.

1983—Pastor Billy Still reported: "The most significant thing we have done in the last year is to provide a building where the church can meet. All of our building has been constructed with volunteer labor with the exception of two small jobs. With the exception of one individual, all of the labor has been local." He commented that no longer could lack of a building be used as "a reason and an excuse."

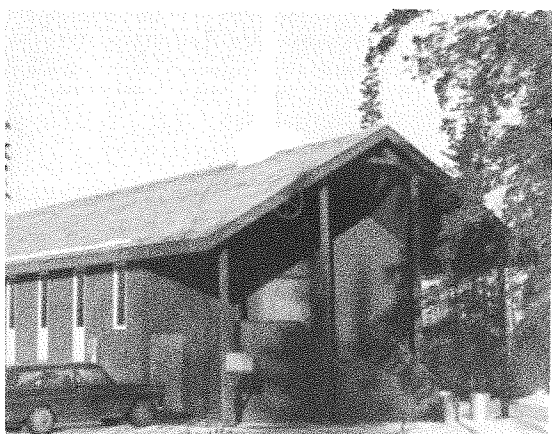


North Star church met in a remodeled mobile home for seventeen years, moving into its new volunteer-built building in 1983. Pastor Billy Still and his son are standing in front of the new building.

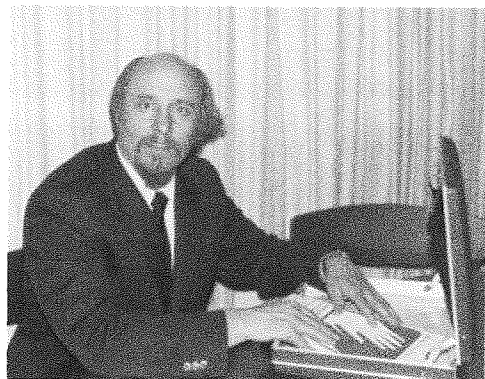
1984—Pastor Still reported 32 members, an average attendance of 53, and an average attendance at Sunday School of 30.

Pastor List:

Bob Nelson	1967 to 1969
Jim Fellers	1969 to 1970
Jim Fellers	1970 to November 1972 (appointed to North Star and Soldotna)
August Aamodt	November 1972 to 1977
Mel Vostry	1977 to September 1978 (worker priest, North Star)
Mel Vostry	September 1978 to 1981
William S. (Billy) Still III	June 1982 to present (7-1-85)



Jewel Lake church started as the third leg of an experimental "Tri-Anchor Parish."



Don Hartman, pastor in the Alaska Conference for 18 years, was an expert user of audio-visual materials, radio and television.

## ANCHORAGE

Jewel Lake United Church  
Jewel Lake Parish  
Tri-Anchor Parish

1969—The concept of a United church and larger parish for Jewel Lake was started by Charles Horner of Turnagain United Methodist Church and Ralph Weeks of Trinity United Presbyterian Church in the fall of 1969. Both pastors moved from these churches in March 1970. In June Tom Whitehead came to Turnagain and in September Tom Handley arrived at Trinity.

1971—In March 1971, the council for Jewel Lake was organized, and the church was chartered with 50 members in May.

1972—Superintendent Ac Wischmeier reported at Annual Conference: "The Presbyterians recognized Jewel Lake as a formally constituted Presbyterian Church in March. Our action tonight (May 31, 1972) will recognize Jewel Lake as a formally constituted Methodist Church. Turnagain United Methodist and Trinity United Presbyterian Churches have, in this missionary enterprise, re-established a church\* written a constitution which incorporates the best and highest of our two denominations, and have constituted another church for their three-church parish." (\*Little Presbyterian church on Jewel Lake Road", which had been closed.)

1973—Pastors Whitehead, Handley and Morrison reported, "We now have a name." (The parish was now named Tri-Anchor Ecumenical Parish, soon shortened to Tri-Anchor Parish.) "Dick Morrison is the greatest concrete symbol of the larger parish commitment. Called by a committee representing all three churches, and serving all three as our Minister of Education, Dick's salary is being paid by Jewel Lake. Tom Handley and Tom Whitehead continue to be the preaching, administrative and pastoral ministers for Jewel Lake." Youth groups were meeting parish-wide. Teacher training and adult education were also more-or-less parish-wide. Jewel Lake had 31 members.

1975, summer—The parish requested a full-time pastor for Jewel Lake church. Average attendance jumped almost immediately from around 40 the first four years to around 100 the first few months of 1976. Thirty youth were active in the youth program. The pastor, Don Hartman, was presenting "Story-Time on KENI-TV", which included the pastor, local children, crafts, puppets, stories and a filmed segment produced by the Lutheran

church entitled "Davey and Goliath". McDonald's Corporation donated \$100 a month to help with production costs. The program was aired free as a public service of KENI-TV.

1977—Don Hartman reported 138 members. Only half of the number was reported in the Journal as Methodist; the other half was reported as Presbyterian members. A new parsonage (manse) had been built on the property. The budget was underwritten, and Jewel Lake United Church had become self-supporting.

1979—Don Hartman reported 168 members and the addition of a Volunteer in Mission to the church staff.

1980, Easter Sunday—A record was set for attendance with 276 present.

1982—The Tri-Anchor Parish was dissolved.

1983—Membership was 270; the congregation was planning to build an education building.

1984—Don Hartman resigned and James Cox became interim pastor. The education building was completed during 1984.

#### Pastor List:

Tom Whitehead	May 1971 to 1974 (appointed to Turnagain Church and Tri-Anchor Parish)
Richard Morrison	June 1972 to 1975 (appointed Director of Religious Education and Youth Work for Jewel Lake Parish, Trinity United Presbyterian and Turnagain United Methodist Churches)
Tom Handley	1972 to 1975 (Trinity United Presbyterian Church and Tri-Anchor Parish)
William Trudeau	1974 to 1975 (Turnagain United Methodist Church, Jewel Lake Parish Church, and Tri-Anchor Ecumenical Parish)
William Trudeau	June 1975 to 1980 (Tri-Anchor Ecumenical Parish and Turnagain United Methodist Church)
Donald Hartman	1975 to 1982 (Tri-Anchor Ecumenical Parish and Jewel Lake United Church) (1976 to 1979, Hartman also to Girdwood)
Donald Hartman	1982 to 1984 (Jewel Lake Parish)
James Cox	1984 to 1985 Interim
David Dobler	July 1, 1985-



The congregation broke ground for the Jewel Lake education building, which was completed and in use in 1984.

## NORTH POLE

### New Hope Methodist-Presbyterian Church

North Pole is a town, along the Richardson Highway, 12 miles southeast of Fairbanks. The community was incorporated in 1953. Population in 1967 was 615 and in 1980, 724.

1977—The Superintendent's report said of North Pole: "The Fairbanks United Methodist Church has taken the initiative to study the need for a second United Methodist Church in Fairbanks. Their study led them to



Founding pastor of the North Pole church was Claude W. Klaver.



New Hope Methodist-Presbyterian church meeting in a remodeled modular building obtained from Alyeska Pipeline Company, hosted sessions of the Annual Meeting in 1980. Here Bishop McConnell presides, with Superintendent Ed Stanton at his right and Secretary Keith Wise at his left.

cooperate with the two United Presbyterian churches in the city, to start a union church between the two denominations at North Pole. A joint committee of equal representation was appointed as a pastor-seeking committee. A year's budget has been underwritten from the local churches involved and Rev. Claude Klaver, a United Presbyterian pastor from Piper City, Illinois, has been called to start work in July. This is the beginning of the third cooperative United Methodist-United Presbyterian Church in Alaska."

1977, September 11—The first worship service was held at the Grange Hall. Attendance grew steadily with average attendance from January 1, 1978 of 66 at worship and 53 at Sunday School. The group met at the Grange Hall. Site committee and building committee were working.

1978—Pastor Claude Klaver reported that the sources of funds for the first year were not limited to the Fairbanks churches. Here is the listing of sources in his report:

First United Methodist, Fairbanks	\$8,000
First United Presbyterian, Fairbanks	3,000
University Community Presbyterian, College	3,000
Colfax Center Presbyterian, Holland, Michigan	3,000
First United Presbyterian, Kamrar, Iowa	3,000
Synod of Alaska-Northwest, United Presbyterian Church	5,000
Presbytery of Yukon	1,000

1978, May 7—The church was formally organized with 48 members.

1979—Pastor Klaver reported: "Much effort and countless hours of time have gone into acquiring our site for the future church building, planning for the building and preparing loan applications. Then when the loan application was rejected twice, it really put a spell of depression on all of us."

1979—During the summer a surplus modular building was purchased from Alyeska with the help of a loan from the Board of Global Ministries. The building was moved to the site on Bradway Road and remodeled with volunteer labor. First service in the building was November 18, 1979.

1980, April 13—The building was consecrated. Klaver reported to the Annual Meeting: "Attendance has been climbing since the new building." A Volunteer in Mission was working on the staff.

1983, September 11—The building was dedicated and the mortgage burned.

1984—There were 82 members reported. Average attendance at Sunday School was 33.

Pastor List:

Claude W. Klaver	July 1, 1977 to 1983
Keith Wise	1983 to present (7-1-85)

ANCHORAGE

Bayshore West, (Campbell Lake)  
 Bayshore West United Methodist Church  
 South Anchorage United Methodist Church

1977—John Garvin outlined the beginnings of the Bayshore West church: "At the 1977 Annual Meeting of the Alaska Missionary Conference held in Juneau, Bishop Jack M. Tuell assigned Dr. John C. Garvin, an ordained United Methodist ministerial member of the Western Pennsylvania Annual



Conference serving as the executive director of Alaska Children's Services, Inc., to initiate a new congregation in the Bayshore (Campbell Lake) residential area of southwest Anchorage. The new ministry was begun under the leadership of the Alaska Missionary Conference Superintendent, the Rev. A. C. Wischmeier.

"Bayshore is a planned residential subdivision with 350 families and a projected growth to 2400 families. Dr. Garvin and his wife, Audrey, moved into a large home they purchased in Bayshore. It is centrally located and across the street from the clubhouse. The first level was remodeled to serve as a worship-study center."

1978, January—Community visitation was begun, and on January 8, 1978 the first worship service was held with eleven persons in attendance. An organ was given by the First United Methodist Church of Anchorage and a generous contribution from Bishop Finis Crutchfield of the Texas Conference enabled the purchase of tables and chairs.

1978—John Garvin reported further to the Annual Meeting: "Sunday worship attendance through the spring of 1978 ranged between 15 and 25. Approximately 70 persons attended an Easter Sunday Sunrise worship, followed by breakfast at the Bayshore Clubhouse. In April 1978 a down payment of \$18,575 was made on a three-acre parcel of land located at the entrance to the Bayshore Community and adjacent to the Elementary School. The plan is to construct a parsonage and church building for the new congregation by 1981."

1978, September—The meetings were moved from the Garvin home to the Bayshore Clubhouse.

1979, June—Tyler Curtis was appointed full-time pastor. The church was officially chartered with 23 members.

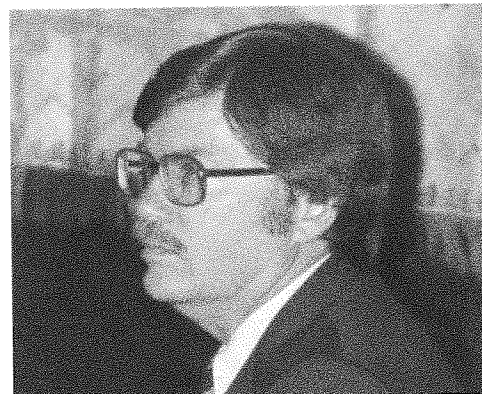
1980, January—A parsonage was purchased. A check from the Texas Conference in February for \$18,290, brought the total giving from Texas so far to \$37,560.

1984—There were 46 members reported.

1985—David Fison was appointed to serve as part-time pastor.

Pastor List:

John Garvin	1977 to 1979 Part-time
Tyler Curtis	1979 to 1985
David Fison	July 1, 1985 Part-time



First full-time pastor of Bayshore West church was Tyler Curtis.

PARKS HIGHWAY PARISH  
including TRAPPER CREEK  
WILLOW  
WASILLA

Parks Highway, from Anchorage to Fairbanks, was named for Governor George Parks, Governor of Alaska, 1925 to 1933.

The Parks Highway Parish Ministry was the first project of the Alaska Missionary Conference Church Extension program. In July 1981, Jack Christian of the Central Illinois Conference was appointed to the Parks Highway Parish. He commented: "My appointment was defined to me by the Conference superintendent as '100 miles of highway.' ... It has been the most challenging and exciting four years of my pastoral ministry."

## Trapper Creek United Methodist Church

Trapper Creek is a small community named for a stream located 13 miles northwest of Willow and 46 miles northwest of Anchorage.

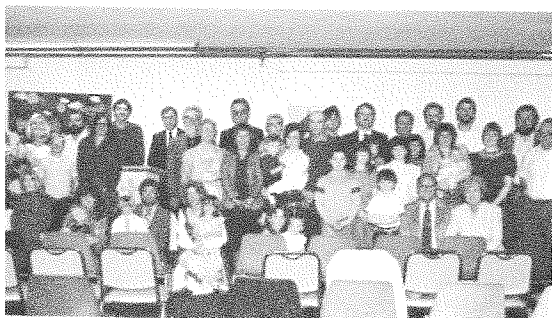
1981, July 19—The first service was held at Trapper Creek, with six families participating.

1983—The congregation purchased a ten-acre lot and moved in a temporary building for church activities.

1985—Pastor Mel Vostry began serving the Trapper Creek congregation part-time, on weekends, in January. In April, Don LaFils, a student at Alaska Pacific University, replaced Mel.



Part of the Parks Highway Mobile Ministry, the Willow Church was started late in 1981.



Charter day congregation at Wasilla paused long enough to have a picture taken before continuing building. Growth was rapid enough that they outgrew the first building the first year.

## Willow United Methodist Church

Willow, a village along the Alaska Railroad, 37 miles north of Anchorage, had its start with the discovery of gold in the area about 1897. The name first appears on a map dated 1923. The post office was established in 1948.

1981, October 18—The Willow congregation had its first meeting.

1982, May 8—Willow became an officially organized United Methodist church with eleven charter members. A building on a 2.3 acre lot was purchased from the Presbyterians, who had abandoned the location.

1985—Membership had grown to 30.

## First United Methodist Church of Wasilla

Wasilla, in Matanuska Valley, 11 miles southwest of Palmer, named for a nearby creek, came into being as a railroad station in 1916. The post office was established in 1917. The name was probably derived from a Russian surname, "Vasiliev".

1983, November—Work in Wasilla was started with meetings in the public library. The church was chartered May 6, 1984, with 42 members and 22 preparatory members.

1984—A lot was purchased by the National Division and a building constructed during the summer of 1984. The congregation continued to grow so that an additional building was needed almost immediately. The original building was divided into five classrooms, and a new sanctuary was constructed by volunteers from the congregation, with help from a work team from First United Methodist Church, Garland, Texas.

### Pastor List:

Jack Christian                      July 1981 to 1984  
(Parks Highway Parish — Trapper Creek and Willow)

Jack Christian                      1984 to 1985  
(Parks Highway Parish — Trapper Creek, Willow, Wasilla. With concentration on Wasilla it was decided early in 1984 to serve Trapper Creek some other way.)

Mel Vostry                              January 1985 (Trapper Creek)  
(serving Trapper Creek on weekends)

Don LeFils (LP)                      April 1985-present  
(Local preacher serving Trapper Creek on weekends)

Charles Nowlen                      July 1, 1985-  
(Willow and Wasilla)





Girls' House, completed in 1900, was the first building of the Jesse Lee Home in Unalaska.

UNALASKA 1890-1925; SEWARD 1925-1966;  
ANCHORAGE 1966-PRESENT

Jesse Lee Home

1889—Mrs. Lydia Hill Daggett and Dr. Sheldon Jackson, government agent for education in Alaska, in their early conferences on missions in the Shumagin and Aleutian Islands, agreed on a teacher-missionary couple for Unalaska, and Professor and Mrs. John A. Tuck left San Francisco for the field in September 1889. The Woman's Home Missionary Society at a meeting held in Cincinnati, Ohio July 5, 1889, had made plans for the establishment of Jesse Lee Memorial Home in Unalaska, the commercial center of all trade in Western Alaska, and the natural outfitting station for vessels passing between the Pacific and Arctic Oceans.

1895 — Miss Agnes Sowle, who had attended the Missionary Training Institute in Brooklyn, and Miss M. E. Mellor arrived to teach in the school, and when the Tucks left soon after, Miss Sowle became Superintendent of the home. At this time there were 25 girls in the home, and much time and effort was spent in merely surviving. The Newhall's daughter Edith Newhall Drugg writes: "They had to haul the supplies that were shipped in for the mission from the boat to the home by wheel-barrows or handcarts. There was no shed for the coal so they had to pile it outdoors. In the winter they had to pry the coal apart with crowbars to get enough indoors to keep warm."

1898 — Agnes Sowle went to the East coast on furlough and married Dr. Albert Warren Newhall whom she had met at the Missionary Training Institute and who had just graduated from medical school. After their marriage they returned together to Unalaska where Dr. Newhall became a government teacher and physician for the school and home, and within a few months was also a local preacher with responsibility for religious services in the home, and, as it turned out, in the community.

1900—The first building, which came to be known as "The Girls' House," containing 21 rooms and one room used for a chapel, was completed.

1903—The second building, known as "The Boys' House," also included a small hospital unit, which was used not only for the home residents, but also for other persons needing medical and surgical attention, such as residents of the village and sailors off passing vessels.

1902—Dr. Newhall became Superintendent of the home and carried all the other responsibilities as well, until the home was moved to Seward in 1925. Much of the work of operating the home was done by the children themselves, under supervision of "Papa" and "Mama" Newhall. A work list was made out each month, and each child had a chore to do. Edith Drugg describes some of the day's work: "Doctor and the big boys got up at 4 a.m. on Mondays to start the fires in the laundry and get the washing started before breakfast. Rising gong was at 6 a.m. and breakfast at 6:30 a.m. in order to get the work done before school. The children were allowed to go to the government school. The children were also instructed at the Jesse Lee Home in everyday living so that they knew how to take care of themselves and to run their own homes after they left the Mission. The children enjoyed the religious services and many of them tried to live good Christian lives. . . Everything was done by hand, foot, or boat. When the Mission started, the mail boat came in once a month for six months of the year and not at all in the other six months. Later on, weather permitting, the boat tried to make it

once a month year-round.

"As the years went on and the family grew to about 70 boys and girls, improvements and additions were made such as installing indoor plumbing, erecting a small building for the use of canning fish and berries; and a Delco plant was put in to furnish electricity."

1917 — Agnes Newhall, whom everyone called "Mama Newhall" because she was so greatly loved for her love and kindness to all, died of a massive stroke in 1917 and is buried on the hillside above Unalaska.

(Letters and comments by Edith Newhall Drugg published in *Cuttlefish Three, Home on the Bering*, by students in the Unalaska City School, 1978-1979.)

Perhaps the best known "alumnus" of Jesse Lee Home is Peter Gordon Gould, who arrived at the home at the age of six after the death of his father. At the age of 13, he accompanied Miss Mary Winchell, one of the housemothers, to Ohio and Pennsylvania, where he worked his way through school, later graduating from Syracuse University and entering the Methodist ministry. After serving churches in New York state, he worked with the Board of Home Missions and Church Extension, and began working on a long-time dream of developing a liberal arts college for Alaska. Alaska Methodist University, opened in 1960, (now know as Alaska Pacific University) was the outcome of that dream and the outstanding promotional work that he put into making the dream a reality.

Walt Hays, Director of Development at Alaska Children's Services, writing of Gordon Gould's contributions to Alaska, says: "Dr. Gould gives great credit to his formative years at the Jesse Lee Home. 'We were given a sound basic education, taught the value of the discipline of hard work (each child had a job to do), and were part of a loving Christian community! The home was self-sufficient. The older boys harvested the winter's food supply from the sea, grass was cut along the shores of several different islands for food for the cattle, wild berries and putschi stalks (like celery) were gathered. The home's boat, the *Perchment*, was in constant use making many trips to Dutch Harbor to haul supplies."

Another well-known alumnus of the Unalaska years was Simeon Oliver, author of two books, *Son of the Smoky Sea* and *Back to the Smoky Sea*, and a well-known concert pianist and composer of the beautiful "Aleut Lullaby."

1925 — A decision was made by the Woman's Home Missionary Society to move the home to Seward, and the move was made, with children coming from both Unalaska and Nome. Temporary buildings were used while the land was being cleared and permanent buildings erected. Ultimately the home consisted of three three-story white stucco buildings, which at one time provided home for over 125 children.

1942-1946 — During the war, the home was closed at the direction of the U.S. Army, and was reopened August 30, 1946 under the direction of George Green. By 1949 there were 100 children and 14 staff members.

1964 — Damage to the home from the Good Friday earthquake made rebuilding essential. As a result of a nationwide appeal for earthquake relief funds from churches in the U.S., \$1,600,000 was raised. It was decided to use about half of that amount to build a new facility for Jesse Lee Home in Anchorage.

1966, January — The Jesse Lee family moved to their new 25-acre wooded site on Abbott Loop Road. There were four cottages, each accommodating



Best known of the alumni of Jesse Lee Home are Simeon Oliver and P. Gordon Gould, here shown reminiscing on their life at the home when they were boys.

ten children, an administration building and a director's residence. At that time, a "treatment oriented program of care" was adopted, and the responsibility for the operation of the home was put in the hands of a local Board of Directors.

1970 — Alaska Children's Services was formed, and new ministries were added to serve the growing needs of children and families in Alaska. Bishop Jack A. Tuell dedicated three of the permanent Jesse Lee Home buildings in October 1975: the administration building was named Gilbert Center in honor of Richard Gilbert, Director of Jesse Lee Home from 1965 to 1970 and executive for Alaska Children's Services, 1970 to 1975; one cottage was named Newhall Cottage, in honor of Dr. and Mrs. Albert Newhall; and Gaylor Cottage was named in honor of R. Lynn Gaylor, who served on the staff at Jesse Lee from 1967 to 1975, and Director of the Home from 1971 to 1975.

The Jesse Lee Home now provides residential care for 32 children, ages six to eighteen, who cannot live in families due to emotional or behavior problems. The goal of the treatment program is to return the child to a family setting as soon as possible.

## ANCHORAGE

### Alaska Children's Services

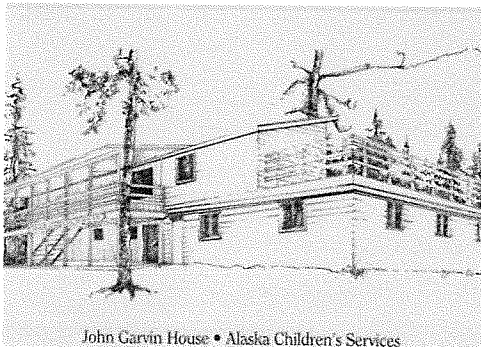
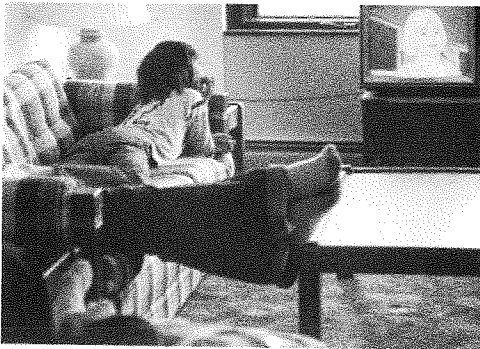
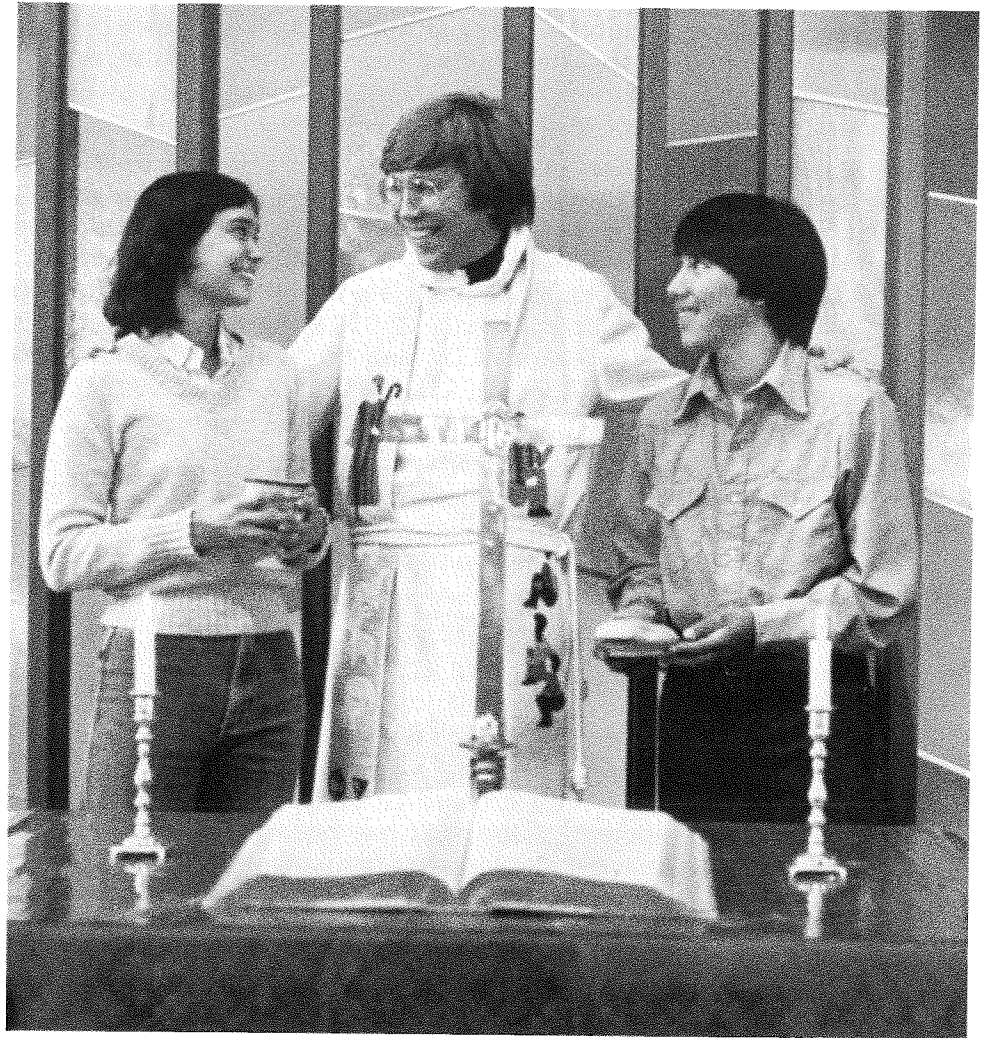
1970 — Jesse Lee Home Director Richard Gilbert reported: "Perhaps the most significant development of the year has been progress toward an ecumenical, comprehensive child welfare organization known as Alaska Children's Services. This new corporation is being formed out of a federation of the Jesse Lee Home, the Lutheran Youth Center and the Anchorage Children's Christian Home. The purpose of the federation is to make maximum efficient use of all available resources (staff, buildings, money) and (more importantly) to offer a flexible, comprehensive system of services to children and families." The Corporation was formed and the Board of Directors selected on September 1.

1973 — Iliuliuk Family and Health Services (IFHS) was founded in Unalaska, after a pilot community organization effort to give the local Aleut people responsibility for developing health and social services delivery in their community. Six of the original nine board members were Alaska Natives nominated by the local Native corporation. A clinic building was built, using local money and volunteer labor. Besides rural health programs with telephone and shortwave backup from a physician in Anchorage, the program offered a strong school and family counseling program and a day care center.

1975 — The new Executive Director of Alaska Children's Services was Dr. John Garvin, who was selected from a field of 57 candidates. John Garvin served as Director until 1984, and was followed by Robert L. Griswold, a Quaker layman from Denver, Colorado.

1977, December — Alaska Children's Services was granted full membership in the Child Welfare League of America, the only agency in Alaska which had met these internationally recognized standards.

1978, April 1 — A new activity center, costing \$775,000, was dedicated, debt-free. The center contained 7,800 square feet of multipurpose space, including three classrooms, a teacher's lounge, arts and crafts room and a



John Garvin House • Alaska Children's Services





gymnasium/auditorium. Advance Special gifts from 127 individuals and churches around the U.S. helped to pay for it.

1979—Walter Hays, Director of Development, reported that Alaska Children's Services had served 930 children in its different programs of care.

1980—The 90th anniversary of Jesse Lee Home and 10th anniversary of Alaska Children's Services was celebrated with 100 former Jesse Lee children "homecoming." The Director said: "The reunion really brought home to us the significant place the Jesse Lee Home has in Alaska's history and the importance of our United Methodist heritage. The reunion was the inspired brainchild of three marvelous women, Betty Arnett, Jimmie King, and Ann Rodgers."

1980—A new ten-bed group home in South Anchorage was dedicated debt-free.

1983—A new emergency shelter to expand short-term care for children-in-crisis was dedicated. An adventure-based program for 17 delinquent youth was started; Marlene Johnson, Athabascan, was selected to direct a cultural awareness program, a pilot project partly made possible by grants from the United Methodist Women.

1985—A project, called "Transition House," for serving the needs of young Alaska Native women needing economical housing and help in adjusting to urban life and work, was established in Anchorage under the direction of Marlene Johnson.

Jesse Lee Home and Alaska Children's Services buildings at Anchorage. Clockwise from upper left: Eskimo Elder, Paul Tiulana, teaches a traditional string game to Marlene Johnson, Director of Alaska Children's Services Cultural Awareness Project, and Shelley, age 15. Chaplain James Davis ministers to the spiritual needs of both youth and staff of ACS. His Spiritual Life Program is supported partially by Advance Special giving. The Benson Center, named for Benny Benson, designer of Alaska State Flag while he was a child in Jesse Lee Home, houses a full gymnasium, the on-grounds school and an arts and crafts program. The Center, dedicated in 1979, cost \$750,000, was paid for partially by Advance Special gifts. John Garvin House is the home of the ACS Adventure-Based Program, with services provided for delinquent youth. Jesse Lee Home provides residential care for children, ages 6-16, with moderate to severe emotional and behavioral problems. Important parts of the Adventure-Based Program are wilderness camping and outdoor experiences.

## NOME

### Lavinia Wallace Young Mission Lavinia Wallace Young Community Center Nome Community Center

1911—A resolution was passed at the 1911 Annual Meeting of the Board of Managers of the Women's Home Missionary Society "that the work at Nome, Alaska be made an extension of the Sinuk work, the expense for the present year having been provided by Mrs. R. H. Young." (The Lavinia Wallace Young Center was named for Mrs. Young.) Miss Harriet L. Barnett, a deaconess who had served at Jesse Lee Home in Unalaska, had been brought to Nome by Mrs. Young to start the work. Will and Effie Baldwin, after a year furlough, moved their operations to Nome, living in the Methodist parsonage, along with Miss Barnett.

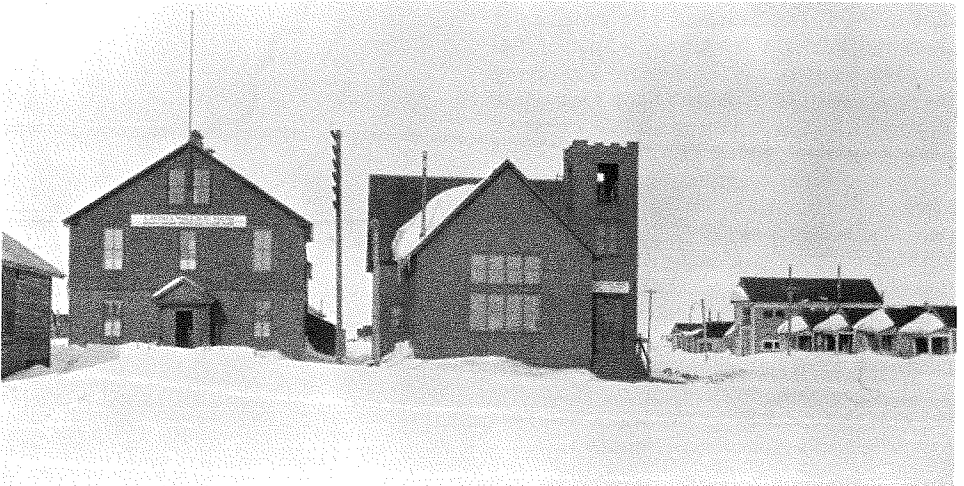
1913—The Board of Home Missions and Church Extension voted in October, 1913 to turn over the church building in Nome to the Woman's Home Missionary Society for \$1 a year. When Miss Barnett returned to Jesse Lee Home, Dr. Nellie Cramer came from Sinuk to work with the Baldwins. A new building, with gymnasium, social hall, housekeeping rooms and storage space was built and a Settlement House type of program was begun, with clubs, church services, choirs, Sunday School, Epworth League.

1916—When Dr. Cramer went on furlough in 1916, Deaconess Inez Walthall came to help. By the end of six years, the Center consisted of five buildings: church, parsonage, workshop, gymnasium, and hospital.

1918-1919—During the influenza epidemic, the gymnasium became a temporary orphanage, housing as many as 89 orphans at one time. The staff included Mary Greene of Lucy Webb Hayes Training School, Beth Stewart, from Kansas City Training School; Ione Ross of San Francisco; Emma McCleery, from a government Indian school; and Inez Walthall, of Kansas City Training School.

1925, October 12—Twenty-two of the orphans were sent with Miss McCleery to the new Jesse Lee Home in Seward. Miss Greene kept an outpost mission going until 1930, visiting the camps and outlying villages, giving advice and help in child care.

1932—The Baldwins said, in a report written in early 1932: "Just 23 years ago we received our commission from the Woman's Home Missionary Society to enter the Master's Vineyard on top of the world... We are filled



Lavinia Wallace Young Community Center in Nome begun in 1911, was enlarged and strengthened by the lease of the church building from the Board of Missions and construction of the new "settlement house" building at left.

with gratitude to Almighty God for His goodness, for His protection and guidance during the years. We have seen this work grow from its infancy to this great plant which is one of the outstanding missions of the Northland, 'the land where the long shadows fall.' This Mission is a beacon for the whole Seward Peninsula, which is as large as New Hampshire, Massachusetts and Rhode Island combined. The influence of this Mission reaches out in all directions, for this is the center of the Educational, Industrial, Medical, Evangelistic and Social Life of this Peninsula.

"Every summer the Eskimo population is more than doubled by the coming of the natives from different islands to our town. The greater number comes from King Island. This island is a great rocky cliff rising up out of the Bering Sea. It is about 600 feet high. About one hundred and forty Eskimos live on this island and they are called the 'cliff dwellers.' As soon as the ice goes out these Eskimos come to Nome in their skin boats—oomiaks—which are propelled by outboard motors. They come here to spend their summer selling ivory and fur articles or exchanging them for their winter supplies. While in Nome they live in a small village at the east end of town. The latter part of September they go back to King Island to spend the long winter carving ivory and hunting for walrus and seal. Last year the Government built a fine school house on this island and appointed one of our young married men as teacher. This young man, Arthur Nagozruk, originally came from Cape Prince of Wales.

"Pray that we may be abreast of the times: vigilant, unworldly, and baptized with the Third Person of the Trinity. Someone has made the remark that the minister of this period must have the strength of Samson, the meekness of Moses, the insight of Isaiah, the patience of the patriarch Job, the sagacity of Solomon, the spirituality of St. Paul, the zeal of Zechariah, the faith of Father Abraham, and the grace of God without measure. Pray for us that we may present the Gospel of Redeeming Grace, the Gospel of Divine Comfort, the Gospel of Life in Christ."

1933—The Baldwins were replaced by a pastor and superintendent for the mission and the Federated church, and a deaconess, Dorothy Russell, to assist with the church and center.

1946-1947—Dorothy Russell came again in 1946-47. Writing about the Center in 1948, she said, "*The Nome Nugget* recently printed this item, 'The Nome City Council met last Monday evening and issued 11 liquor licenses.' Eleven licenses in a town of 1600 people! ... Lavinia Wallace Young Mission's varied program includes Sunday School and church services in Eskimo and English every Sunday; club house open week days for social and recreational activities; boys' and girls' clubs once a week; children's Bible class and a play hour; two women's group meetings once a month; week-day service of prayer and Bible study; calls in the homes."

1969—Report from Esther McCoy, Lavinia Wallace Young Community Center Director, lists problems faced by the Center: "There are too many people here on a temporary basis; the liquor problem; unemployment; the pitiful housing of most of the Eskimo people (it is in shameful contrast to that of white people, but no home in Nome is luxurious because of geographic conditions); inadequate heating (driftwood is the only natural fuel because Nome has no trees; fuel oil is priced well above Stateside prices; the cold often forces a whole family and a number of relatives into one small room); the exorbitant prices of food in stores (natives try to catch fish and pick berries and hunt, but the coming of the white man has exhausted the native supply of food to a large extent—building the Air Force Base cost the Eskimos their reindeer herd which was a large part of their food supply);

high cost of water (people with money for it can purchase water from trucks, six pails for a dollar, but Eskimos without income must melt snow). Lavinia Wallace Young cannot solve all these natural problems, but it can and does bring a wholesome influence to bear upon the lives of many in this Alaskan community beside the Bering Sea.”

1970—With a new director, Bill Trudeau, the name was changed to Nome Community Center, with revised By-laws and incorporation. Working to get federal and state grants, plans were made for programs such as alcoholism treatment, out-patient counseling and community recreation.

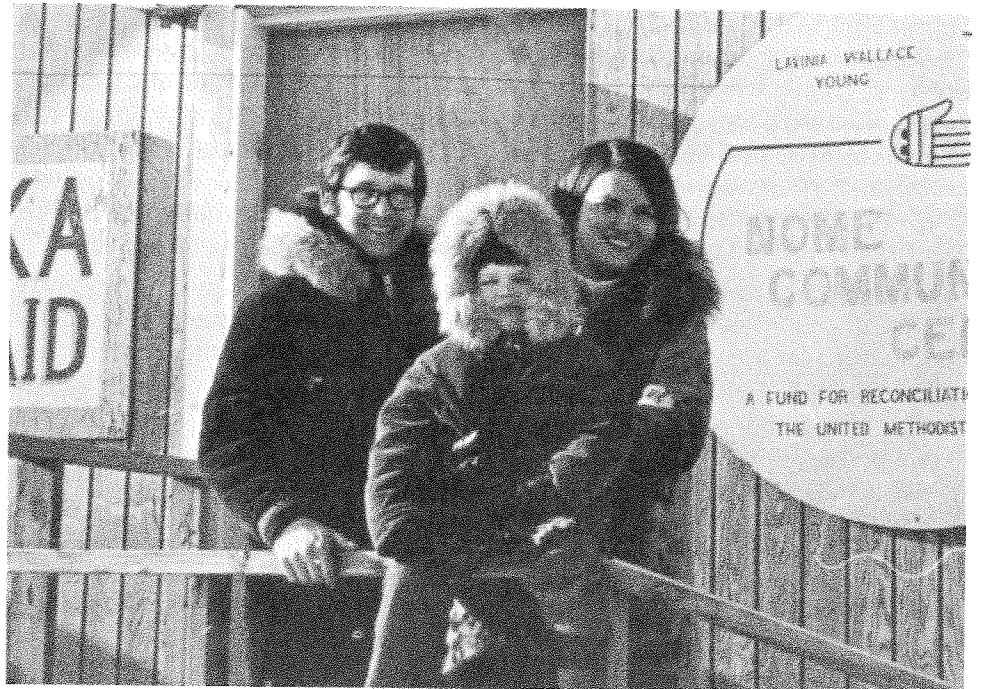
1973 and 1974 — Programs were added in nutrition for the elderly.

1975—An ice rink was opened, a softball league of 70 children in six teams was organized. (Director Rose Ann Timbers commented that two of the teams were girls and were doing well, to the boys’ dismay.) A Teen Center was operating with National Division funds.

1977—A proposal was submitted to the National Division for a new building, using funds from the sale of the hospital. Volunteer Loman Young spent two years in Nome supervising the construction of the building, among other projects. While Loman was working on construction, Enid Young volunteered her assistance with the Day Care Center.

1979, May 13—The Young Center was dedicated, the name reflecting appreciation by the Board for the volunteer services of Loman Young and recognizing at the same time the historic name of the Community Center, Lavinia Wallace Young. The sale of the hospital brought \$250,000. This combined with cooperative efforts brought a building worth over \$400,000. Kawerak, Inc. provided CETA funds to pay the workers at the Northwest Community College, where the building was part of its vocational education program.

1981—The program of Nome Community Center included: Youth Services Program, Community Recreation Program, Senior Citizens Program. The Youth Services included Juvenile Diversion, Girls Only and Teen Center Programs.



Executive Director, 1970-1974, Bill Trudeau, wife Danita and son David, pose outside the Nome Community Center (new name for the Lavinia Wallace Young Center).

## SEWARD

### Wesleyan Hospital for Chronic Diseases Wesleyan Nursing Home

1958, July 1—Wesleyan Hospital for Chronic Diseases opened in a modern two-story building which had been built as the nurses' residence for Seward Sanitorium. With its attractive reception room, office with a fireplace and reading corners, and light, cheerful rooms, the hospital reflected an atmosphere of warmth and homelikeness for 32 patients. There was a recreation room in the basement, with television, books and games. The only hospital in Alaska where white and other non-native patients with tuberculosis and other chronic diseases could be cared for, Wesleyan had a staff of 17, including five full-time nurses, two nurse aides and a medical social worker.

1972—The director of the home stated: "Wesleyan Nursing Home is owned and operated by the Woman's Division of Christian Service of the United Methodist Church, but costs for the patients are assumed by the Division, and the State Department of Health and Social Services, as well as the patients' own funds."

1972, July 2 — A new addition to Wesleyan Hospital was dedicated, increasing the bed capacity to 64. The name was changed to Wesleyan Nursing Home. The administrator said of the Home, "We specialize in the long-term psychiatric patient but admit other patients that are in need of long-term nursing care . . . There is an active therapy program, and pastors of the Seward Ministerial Association hold services each Sunday."

1983 — An architect's estimate for complete renovation and bringing the building up to code specifications was \$3,000,000. Since the money was not available, the project was postponed. A program was set up to correct those code deficiencies which had a safety effect, such as a new fire alarm system, emergency call systems in the bathrooms in the original building, ground-fault interrupter outlets near sinks in the patients' rooms, and installation of pressure backflow preventers to prevent possible contamination of the domestic water system.

1984 — Mrs. Mildred Pelch, Administrator, in her report to the Annual Meeting of the Alaska Missionary Conference in 1984, said: "Our occupancy rate for the past year was 99 percent, with 23,026 days of patient care. Our oldest patient is a 104 year old Yupik man from Kwigillingok, Alaska; our youngest patient is a 25 year old woman from Togiak. We continue our special care at the lowest per diem rate compared to all the long-term care facilities in Alaska. We have maintained this record for 17 years."

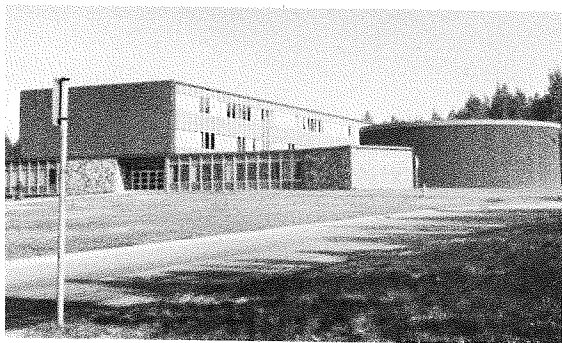
## ANCHORAGE

### Alaska Methodist University Alaska Pacific University

1950—A Special Committee Report presented to the 1950 Annual Meeting of the Alaska Mission of the Methodist Church, and signed by L. A. Heilbrun, Ray Hall, and J. P. Porter, concluded: "Therefore, we commend the Division of Home Missions and Church Extension for including the Christian liberal arts college as an accepted project of the Advance for



Built as a nurses' residence, the building was almost immediately remodeled into a hospital building for serving patients with chronic diseases. Changing with changing needs over the years, Wesleyan Hospital has now become Wesleyan Nursing Home.



Grant Hall, named for Bishop A. Raymond Grant, was the first building of Alaska Methodist University and served as the main administration and classroom building.



Fred McGinnis, who had served as pastor at Juneau and First church, Anchorage, and then as superintendent of the Alaska Mission, was president of Alaska Methodist University during its development years, 1960 to 1971. Talking to Fred are Bishop and Mrs. Grant.



Trustees of Alaska Methodist University in 1977. Faced with a closed university, great financial problems and other seemingly unsurmountable difficulties, the Trustees at this session elected Dr. Glenn Olds to serve as the new president with the responsibility of developing the reopened University into a viable institution.

Christ and His Church. And we urge the Division through its proper channels to take such action as may be necessary to guarantee an early completion of the project that will develop such Christian leadership for Alaska during the years to come."

1951 — Superintendent Gordon Gould announced that more than 30 annual conferences had placed the College in their Advance for Christ and His Church, and more than \$100,000 had been contributed. The interest on the money was to be used for scholarship aid for worthy Alaska students who needed help to obtain higher education.

1955 — Superintendent Fred McGinnis reported that the City of Anchorage alone had raised over \$700,000 for the college. The site, in Anchorage, had been purchased by the citizens of Anchorage, through the Committee of 100, and presented to the Division of National Missions. A master plan for the campus had been approved, and promotional literature prepared for a stateswide effort to raise funds for the college.

1958 — The first President of Alaska Methodist University, Dr. Donald F. Ebright, was selected. An "adjustment" had been made in the building restrictions so that construction could begin when the cash on hand reached \$1,500,000. (They were within a few dollars of the goal.)

1959, July 12 — The cornerstone was laid for the first academic building and auditorium, to be completed by September 15, 1960. The dormitory project was to be completed October 1. Official opening of the University and dedication of buildings was set for October 12-14, 1960. Plans were for 200 students the first year. Building budget to this date was over \$1,000,000 and operating budget was expected to be over \$500,000.

1970 — Fred McGinnis, who had become President of the University in 1960, reported that the University was offering almost 300 different courses, with 42 full-time faculty members and 15 part-time. He stated that problems were developing over the growth of Anchorage Community College and the Anchorage Branch of the University of Alaska. A student tuition equalization bill passed by the Alaska Legislature made it more feasible for students to attend private colleges. Problems were not solved, however; and in March, 1975, it was announced that University of Alaska had agreed to buy Alaska Methodist University.

1975, June 30 — The University closed. The sale was not consummated, however, and the Trustees determined to reopen the school.

1977, May 26 — At the Annual Meeting of the Alaska Methodist University's Board of Trustees, Dr. Glenn A. Olds, President and Professor of Philosophy at Kent State University since September, 1971, was elected to be the fifth President of Alaska Methodist University, from a field of 52 candidates. As a United Methodist minister, Dr. Olds came to his new assignment as a special appointment of Bishop Jack A. Tuell from the Oregon-Idaho Conference.

1978 — The name of the University was changed to Alaska Pacific University.

1981 — In his report, President Olds admitted that he had never had an appointment "more difficult, fraught with handicaps, demanding more personal dedication and reliance on God's grace and help, than this one." He summarized the achievements of the past four years, commenting that this was the only University of 141 that have closed their doors to reopen. Some of the items in his summary were:

From 26 full-time students in 1977, 107 students in all; to this year 350 full-time and 1,029 in all.

From 2 full-time faculty, 8 adjunct; to this year 42 regular and 24 adjunct.  
From no international students: to this year 45.  
From gifts the first year of \$441,000; to this year, about \$3,000,000.  
From grants the first year \$90,000; to this year \$795,000.

Dr. Olds' 1981 report continued: "It is as though God has saved Alaska for this ultimate hour to test and challenge our faith, focus in miniature all of the central issues of survival and salvation at the end of the 20th Century, measure the churches' resolve to sustain what it creates, and invite new and renewed dedication and imagination in linking ministry, mission, evangelism, stewardship, and education."

1983—President Olds reported 500 full-time students, 2,700 students in all.

#### FAIRBANKS

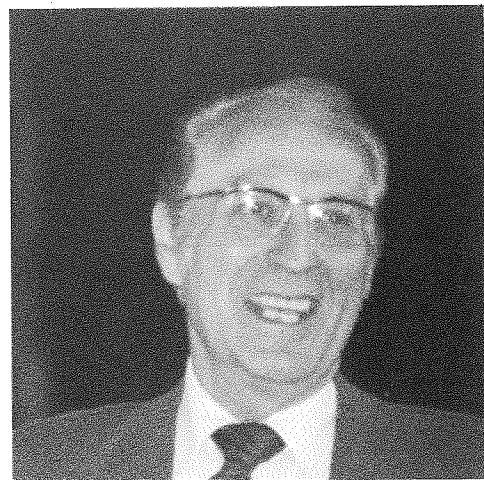
Wesley Foundation, University of Alaska  
United Campus Ministry, University of Alaska  
United Campus Christian Ministry, University of Alaska

1964—Eugene Walters was appointed as Associate Pastor of First Methodist Church in Fairbanks, and to Wesley Foundation in June 1964. The Wesley Foundation program began in a duplex which was purchased by the National Division in 1964. The upstairs and one bedroom downstairs served as the parsonage. The other bedroom downstairs was the Wesley office. During the first year the house, open to them on a seven day a week basis, was used by 45 students and faculty and seven servicemen, from every part of the country and all years of the University including the graduate school. The house was used for studying, listening to records, cooking, baking and relaxing. Programs were held Sunday noons for married students, Sunday evenings for unmarrieds. Discussion groups met on Tuesday noons. Many times the programs led to service projects, such as tutoring Native high school students at Hospitality House and working with the African Methodist Episcopal Church members in improving their facilities. The foundation helped provide leadership for two retreats at Harding Lake; showed films on campus; held Bible study classes for students and professors. The greatest need was for space.

1965-66—The facilities were improved by converting the large double garage into useable foundation space and adding a single heated garage. These improvements were financed by the National Division. A Board of Directors was elected.

1967—Emphasis was changing from Wesley to United Campus Christian Fellowship, including representatives from Methodist, Episcopal, Baptist, Presbyterian and Roman Catholic student groups.

1967—Eugene Groves, newly appointed to Wesley, reported that he arrived in Fairbanks "in time to see the effects of an average year's rainfall in one week. There were seven feet of water in Wesley House and four feet in the new Wesley room. The furnace room floor had sunk four inches. None of the space was usable for student programs until mid-January." During the year the United Campus Christian Ministry was set up with a new Board of Directors. The three Methodist members of the board were Dr. Bruce Gordon, Professor John Turner, Walt Hays, then Executive Secretary of the Board of Education for the Alaska Mission.



Dr. Glenn A. Olds, President of Alaska Pacific University, accepted the challenge of the trustees.

1971—Bob Nelson reported that about 80 percent of the team’s time and energy was taken up by counseling. Protestant services, Catholic masses, Friends’ meetings, midweek folk masses and discussion groups were some of the other activities. A cross-cultural work team lived two weeks in an old building in Fairbanks, renovating it for a day care program.

1972—A team of eight students formed to go to Taize, France in the summer. A faculty forum was meeting weekly. Nelson stated as the goal of United Campus Ministry “to help the University community to grow in the knowledge, love, service and worship of God, and to care for people.” Most of the activities were in the dormitories or student union building.

1977—The Annual Conference moved to sell Wesley House in Fairbanks.

1978, August—Chuck Young came to Fairbanks as Director of United Campus Ministry. Chuck described the program as weekly worship services, Sunday evening fellowship and Bible study, weekly news sheet, fall Hunger Week, Christmas “linking” program, counseling, special events services and support given to and by other denominations.

Pastor-Director List:

Eugene Walters	June 1964 to 1967
(Associate pastor at First Church and Director, Wesley Foundation)	
Eugene Groves	1967 to 1969
(Associate pastor at First Church and Director, Wesley Foundation)	
Robert Nelson	1969 to 1974 Director
Sister Judith Morin	1969 to 1974 Associate Director
Everett Wenrick	1974 to May 7, 1977 Director
(Episcopal priest)	
Charles Young	1978 to present (7-1-85) Director

ANCHORAGE

Methodist Student Movement, Alaska Methodist University  
University Community Ministry

1964—Walt Hays, Executive Secretary of the Conference Board of Education, reported that he and Lydia Hays, Campus Ministry Secretary for the Alaska Mission Woman’s Society of Christian Service, had been working toward the establishing of a Methodist Student Movement (MSM) at Alaska Methodist University (AMU).

1966—Roger Ethridge, president of Methodist Student Movement, reported a series of planning sessions with Walt Hays and AMU advisers, Marilyn Sparks, and Dr. Wm. Godbey. Three members participated in a Methodist Student Movement-Methodist Student Christian Federation conference in Portland in September. A one-day retreat had been held at Birchwood; the MSM had participated in the Easter Sunrise service at Alyeska and helped to sponsor Fast for Freedom on campus. Roger Ethridge had been selected to participate in the Ecumenical Voluntary Service program of the World Student Christian Federation, where he would serve in a project in Bystock, England and then attend the World Methodist Conference and World Conference of Methodist Youth later in the summer.

1969—There was no MSM activity on the Alaska Methodist University campus. In the 1970s, Howard DeVore gave some time serving as campus minister to AMU while he was pastor at St. John.

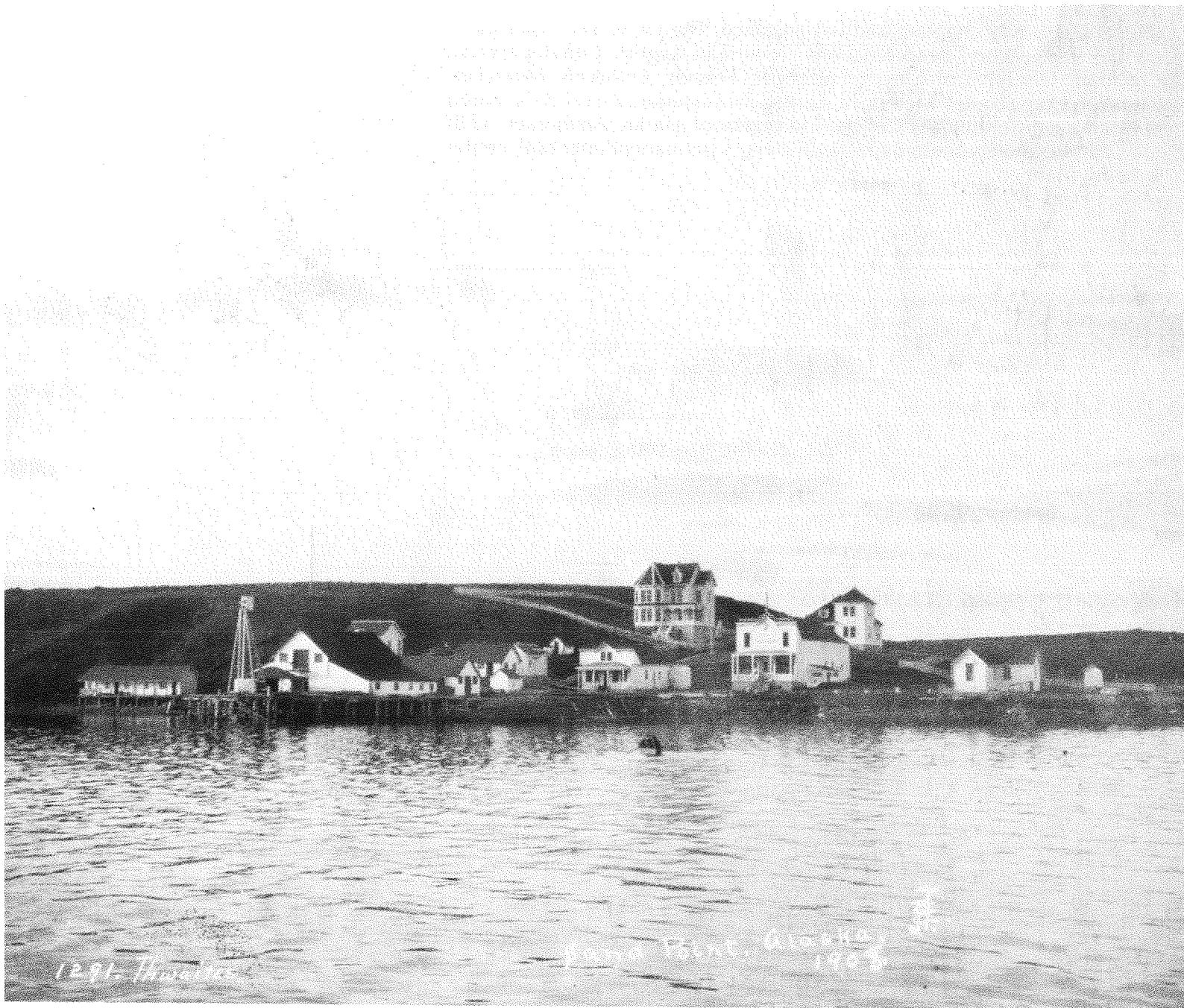


Roger Ethridge, president of Methodist Student Movement, 1966, and Grace Wilson, Conference Woman’s Society president, look over youth materials at Annual Meeting.



1976—The pastor at St. Mark's Lutheran Church worked on a part-time basis as University Community Ministry staff person. The budget was coming from local interested churches.

1979—David Fison was appointed to Girdwood United Methodist Church and University Community Ministry. In 1981 his appointment was to University Community Ministry (UCM). The UCM serves all three institutions of higher learning in Anchorage, University of Alaska at Anchorage, Alaska Community College, and Alaska Pacific University, where Fison is the official University chaplain and has an office. The UCM has broad sponsorship from several denominations: American Baptist, Congregational, Christian (Disciples of Christ), Episcopal, Friends, Lutheran, Moravian, Salvation Army, United Methodist, United Presbyterian. An office is shared at Anchorage Community College-University of Alaska, Anchorage, with the Catholic and Southern Baptist ministers. A permanent inter-faith center is being planned.



Sand Point, pictured in 1908, a part of the original Shumagin Islands Parish plans in the early 1900's, became the center of operations of the Parish in 1953, but was omitted from the appointments list beginning in 1954.

Part 3  
Preaching Places, Churches and  
Institutions  
No longer being served

UNGA-SAND POINT

Unga Methodist Episcopal Church  
Unga Methodist Church

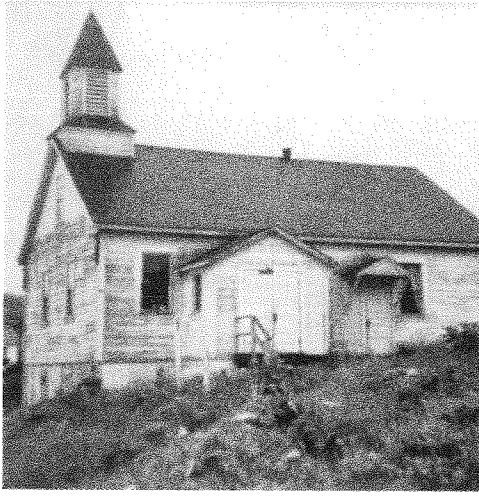
Unga, a village on Delarof Harbor, on the southeast coast of Unga Island, in the Shumagin Islands, is now a "ghost town." The Aleut name, "Oug-nagok," was first reported in 1836. Population was 159 in 1890, 152 in 1939 and 43 in 1967. Ounga post office was established in 1888, with the name changed to Unga in 1894. The post office was closed in 1958.

The following information is from a report in the 1890 Census by Samuel Applegate: Unga Island is 18 miles across at its greatest length and 4.5 over its middle, where it contracts like an hourglass. This village contained in 1890 over 100 Russian creoles and 48 whites, including employees of the Apollo mine. The village consists now almost wholly of neat frame houses. The creole members of the community maintain a chapel, which is served intermittently by the parish priest of Belkovsky. At the head of Delarov Bay is the Apollo Mine, with numerous substantial buildings, tramways, tunnels and shafts. Gold bearing quartz, considered to be somewhat low grade, is the reason for the mine.

1886, January—Mrs. Lydia Hill Daggett became Secretary of a newly created Bureau for Alaska of the Woman's Home Missionary Society of the Methodist Episcopal Church. In arrangements she made with Sheldon Jackson, then Agent for Education in Alaska, a start was made in missionary work in Unga in 1886, and in Unalaska in 1890. John Parsons' report to the Annual Meeting of 1904, states: "In 1886 John H. Carr, a local preacher, and wife, Ethelda, opened a mission among the Indians on Unga Island. He labored there three years and was followed by Mr. Kinney. [The name should be O. R. McKinney.] This work was to be maintained by the joint support of the Government and the Board of Home Missions." The school was built by the Native people, and a library was set up for the use of the miners. Before they had been in Unga a year, Mrs. Carr died as a result of inadequate medical attention. Mrs. Daggett secured money to build a cottage at Unga "in memory of our first missionary in Alaska." The building was actually named "The Martha Ellen Stevens Cottage" in memory of the daughter of Mrs. J. H. Stevens, who gave a "sacrificial gift" of \$500. Missionary work in Unga stopped in 1892, but the McKinneys remained in the teachers' cottage until at least 1897.

1912—A Sunday School was begun by various local ladies and school teachers.

1933—The Reverend Leon Vincent, who was stationed at the Methodist Church in Seldovia, made a tour of the Aleutian Islands and Bristol Bay area in his boat, the *Ida Helen*, to arrange for organization of Sunday Schools and distribution of Sunday School papers. All necessary supplies were furnished for a year by the Methodist Board of Missions. Mrs. Anna Lau-



Unga United Methodist Church was abandoned in 1954. The village itself became a "ghost town" soon after.

ritzen undertook the responsibility of gathering the children together and of teaching and supervising, a job she did for at least the next 15 years.

1935—Dr. Walter Torbet, Superintendent of the Alaska Mission of the Methodist Episcopal Church, accompanied by some other members of a mission party, stopped at Unga and revealed plans for a Shumagin Island Parish. Unga, Squaw Harbor, Sand Point, King Cove, Belkofsky, Perryville, Anchorage Harbor and Chignik Lagoon were to be included in the Parish, with Unga as its headquarters. A mission boat, the *Susanna Wesley*, was going to be provided for the missionaries to travel between the villages.

1940—The Board of Home Missions and Church Extension built a house of worship and a parsonage at Unga. The Reverend Oscar Olsen was appointed pastor, and on July 15, 1941 Bishop Bruce Baxter of the Portland area dedicated the church. He was accompanied by Dr. E. R. Kohlstedt, representing the Board of Missions. From 1942 to 1946, during the war, there was no pastor, and Mrs. Lauritzen and Mrs. Allen Peterson carried on the Sunday School work.

1946, May—Connie Erickson, a local preacher and Methodist deaconess, was appointed pastor. In 1949 Connie reported 22 members, 39 enrolled in Sunday School, with average attendance of 24, and seven Sunday School teachers. The value of the church building was \$4,000 and of the parsonage, \$4,000.

Connie, in a letter written at this time, said: "My headquarters are a small fishing village on an island — mountains, seas, and bluffs. The Pacific Ocean can be seen from my study window. I have a very comfortable house — oil heat — hot and cold running water — bathroom, kitchen, combination living-dining room — reception hall — study — two bedrooms — laundry — two storerooms downstairs, and two bedrooms and storerooms upstairs. The church is a lovely building. It meets a real community need. We had a triple Children's Day — baptized three children — honored Father's Day — and took a nice collection for the Student Fund. There are two active Girl Scouts organizations, woman's club, grade and high school with enrollment of 36. The entire population of the village is 150, but no doctor, dentist or nurse on any of the islands. At least 90 percent of the people need dental care. The Youth Fellowship, recently organized, is getting in touch with the Juneau Alaska Board of Health.

"Never time to get lonesome — usually have from 10 to 15 in each day. Committee meetings of youth in the evenings, and with a combined church school and church service on Sunday mornings, Children's fellowship Sunday evening, we manage to keep busy."

1950—Pastor LeRoy Heilbrun reported that Mrs. Heilbrun was holding sewing classes three afternoons a week. At the spring Mother-Daughter Banquet, the girls modeled the dresses, skirts and blouses they had made.

A Boys Club was organized and met one evening a week for shop work and games. A community recreation program was held every Friday evening, with quiz shows, scavenger hunts, games, etc. A Sunday School had been started in homes at Sand Point.

1953—Pastor David Blackburn reported from Sand Point, where they had moved the center of operations, (14 miles by boat from Unga). The church in Unga was being used as the school house. Easter Sunday flowers were made of crepe paper. The day after Easter the temperature was six degrees and the water pipes froze. The minister doubled as organist for the services. He also became agent for the Department of Welfare and Alaska Native Service, and U.S. Commissioner and Special Commissioner for a 200-mile precinct.

1954—Glen Widmark, supply pastor, was in Unga-Sand Point the last half of the conference year. The parsonage burned.

Pastor List:

John H. Carr	1886 to 1888
Ethelda Carr	1886 to 1887
O. R. McKinney	1888 to 1892
Leah I. Fanning	1938 Local Preacher (LP)
Hazel Paramore	1939 (LP)
Oscar Olsen	1940 to 1942
Constance Erickson	1946 to 1949 (LP)
LeRoy Heilbrun	1949 to 1952 (with Sand Point)
David Blackburn	1952 to 1953
("Shumagin Island Parish")	
Glen Widmark	1954 (LP)

UNALASKA

Eliza Jane Baker Chapel at Jesse Lee Home  
Unalaska Methodist Church

Unalaska is a village on the south shore of Unalaska Bay, Unalaska Island. It was an Aleut village reported as Illyulyuk by Lt. Sarichev IRN, on a map dated 1792. R. H. Geoghegan considers the name to be derived from the Aleut word "ililulaq," meaning "dwelling together harmoniously." It was the commercial center of the Aleutians in the 19th Century. Population in 1890 was 317, in 1967, 218 and in 1980, 1,322. Ounalaska post office was established in 1888. The name was changed to Unalaska in 1898.

Samuel Applegate, writing his report for the 1890 Census, says of Unalaska: "When I first visited Unalaska in 1881, I found the people to be living in filthy barabaras, subterranean sod houses. There were some few exceptions, but by far the majority lived in a manner but little above that of the higher animals. I soon discovered that the cause of their degraded condition was excessive indulgence in a home-brewed beer called quass, made from flour, sugar and yeast. This was made almost constantly and imbibed so persistently that the people would remain in a drunken stupor for days at a time. ... At that time there were rival trading companies established in the district, with almost everything imaginable, except liquor, in their stores to attract trade. Prices were fair and sea otters plentiful. ... With the disappearance of competition a check was placed upon the consumption of sugar, and since then the people have improved wonderfully, both mentally and physically; physically because they can now much better resist the diseases that seem to visit them annually, and which formerly carried them off so easily. Most of them have inherited very liberally of pulmonary and syphilitic troubles, pulmonary being the most dreaded of their diseases. Even now, however, opportunities will occur to save up sugar for some holiday and to indulge in a prolonged period of general intoxication.

"The Aleuts live easily; nature has been very bountiful to them. If they get hungry all they have to do is wait until low water and obtain shellfish or to drop a baited hook into the water and secure a sufficiency of the finny tribe. Their old customs seem to have nearly disappeared...." "They are devotedly



Early homes in the Aleutians were made of driftwood and sod and were partially underground. They were called "barabaras."

attached to the Russian Orthodox church, whose services are very impressive, but the people do not conduct themselves strictly in conformity with its teachings.

"The people live mostly in comfortable frame houses built by the traders when competition was active. They occupy them rent free, and the houses are kept in good order by the Alaska Commercial Company, which is the present owner of nearly all the frame houses in the different villages. To the westward many of the Aleuts still live in barabaras. At the present time there are seven houses of this kind in Unalaska. Many prefer to live in them, especially during the colder months, when it does not require much more than an ordinary lamp to heat them. In their condition civilized men would make the same choice, but not without paying more attention to ventilation, which these people neglect altogether."

1886—Sheldon Jackson told Mrs. Lydia Hill Daggett that if she could find a Methodist married man who would go to Unalaska, he would have him appointed as government teacher, and that he would be free to do missionary work out of school hours and on Sundays. Professor and Mrs. John A. Tuck were sent to Unalaska by the Woman's Home Missionary Society under this arrangement, leaving from San Francisco in September 1889. Miss Agnes Sowle and Miss M. E. Mellor came in 1895. After Miss Sowle's marriage in the east in 1898 she returned to Unalaska, and her husband, Dr. Albert Newhall became government school teacher and physician for the Jesse Lee Home. Later the same year, when Alaska Mission Superintendent C. J. Larsen stopped at Jesse Lee Home, on his exploratory trip around Alaska, Larsen held a Quarterly Conference and made Dr. Newhall a local preacher and appointed him to Unalaska. The only place of Protestant worship for 500 miles or more was the Eliza Jane Baker Chapel at Jesse Lee Home, (named for the wife of one of the donors, who gave \$1,000). Local people and drop-ins from ships in the harbor frequently attended the services.

1915—The church was officially organized, with a membership of 52 and Sunday School enrollment of about 100.

1925—When Jesse Lee Home moved to Seward in the fall, a mission was opened in Unalaska which offered the only Protestant services along the Aleutian Chain. The minister and his wife worked with the Aleut natives trying to overcome their fears and superstitions and to raise the deplorable, sub-standards of home and community life. Activities with children and young people were rewarding, and the library was popular with trappers, miners, hunters and fishermen. For six months of the year the mission rendered as much service to the personnel of the Coast Guard as to the local residents.

Simeon Oliver, who visited Unalaska in 1938 wrote: "Rev. & Mrs. King, who were in charge of the much-reduced establishment of the Mission, invited me to stay with them. I found an appalling alteration in social conditions in the village. The Rev. King was frantic about the situation, saying, 'Unalaska and Dutch Harbor are known as the Sodom and Gomorrah of Western Alaska.'"

1941—With the establishment of a Naval Air Base, the Board of Missions and Church Extension accepted the deed for the property from the Woman's Division "with the understanding that money derived from sale of lots would be used for erecting a church in Unalaska and for meeting missionary needs of Unalaska and vicinity." Superintendent Gordon Gould later recorded the acquisition of a "beautiful Army chapel, well located in the village of Unalaska."



J. Dean King and family worked at Jesse Lee Home in Seward three years before King studied for the ministry. They served the church in Unalaska from 1936 to 1945.

1949, July 29—Pastor Keith Whittern and family arrived. Whittern reported: "The Methodist Church was in good condition, except for the heating plant. The Mission House—what a sight it was to see! About three-fourths of the windows were broken, doors broken down, junk everywhere and even part of the plumbing was missing." Keith started repairs as soon as he could get materials. "Three weeks of digging and pipe fitting to get water to the house; complete new sewerage system; new plumbing in bathroom and kitchen; several days cleaning junk and filth out of the house; new floor in kitchen; masonite on kitchen walls and ceiling; built in kitchen work space; cupboards and sink cabinet; painted kitchen; set power poles for power line to Mission House; re-wired house; installed 64 panes of window glass; repaired 16 window sash; hung three doors; salvaged beds and furniture from other places; held services each Sunday at two p.m.; sewing class for girls each Friday; Youth Fellowship each Wednesday evening." The first week, the mother of a four-month-old eight-pound baby girl, too weak to cry, "gave" the baby to them. "Persenia" grew up with the Whitterns.

1953 — Keith Whittern reported: "Beverage alcohol and its related vices present one of our major problems. Immorality resulting from so many non-resident men being in and near the village also is a great problem and makes church work in so small a place very hard at times... The Goodwill store contains all kinds of used clothing and some other household materials which are sent to us by various churches and groups in the States. We sell them low price. We sell the materials rather than give them away because it helps the people feel responsibility for providing for themselves."

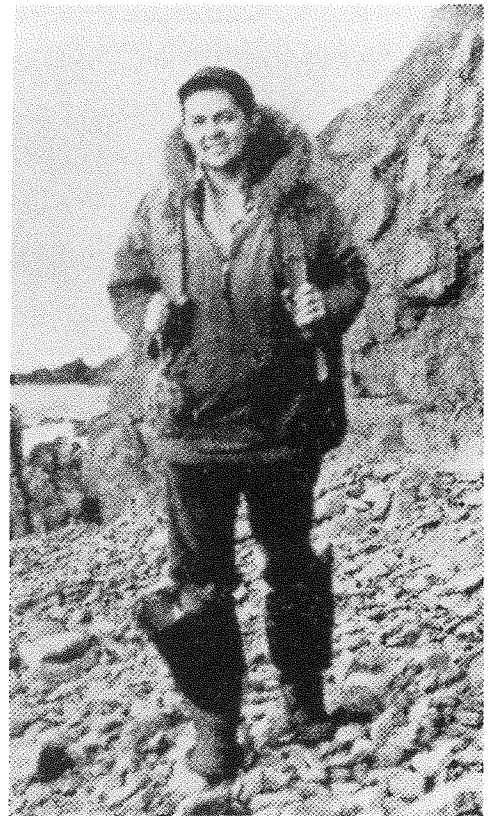
1955—Whittern reported Sunday School and worship services on Sunday; sewing or upholstering classes for young women and Junior Youth Fellowship on Tuesday evening; Children's meeting at 3 p.m. Wednesday; Youth Fellowship on Wednesday evening; adult prayer meeting at 6 a.m. Thursday during school year; young people's Bible Study and Prayer Service Thursday evening; and Friday evening youth recreation program.

Summer Vacation Bible School had attendance of 32. Used clothing store, work on Mission House and mission boat continued.

October 1, 1957 — Keith Whittern and his son Quentin were drowned in a boating accident in the waters of Unalaska. A memorial service was held on October 3 at Unalaska with Superintendent Fred McGinnis and David Blackburn officiating. According to Keith's desire, he was buried at Unalaska. Nobody was ever able to replace him.

Pastor List:

John A. Tuck	1889 to 1896
Dr. Albert Newhall	1898 to 1925 (LP) (except for about 4 years)
(Church "officially organized" — 1915)	
Unknown	1925 to 1929
(Referred to as "Minister and his wife" in Meeker's book)	
A. J. Armstrong	1929 to 1936 Retired 1936.
J. Dean King	1936 to 1941
Oscar Olsen	1946 to 1947
Master Sgt. E. W. Craig	1947
(appointments list Craig as "lay leader in charge until pastor can be secured")	
Keith Whittern	1949 to 1957
To Be Supplied	1958



Keith Whittern was an all-round missionary, at home with a pipe wrench or behind a pulpit. He was doing special work for the International Geophysical Year when he and his small son Quentin were drowned off Unalaska.



In 1898 Dyea was a thriving town; by 1903 there was little sign that any town had existed in this spot.



## DYEA

### Dyea Methodist Episcopal Church

Dyea was a Tlingit Indian Village on the Taiya River, approximately six miles west of Skagway. An Indian trading post was established there in 1884. In 1895, 1,000 stampeders crossed the pass on their way to Circle City, and 1897, the town of Dyea was platted and became the main staging area for the Gold Rush. The post office was opened July 6, 1896 and closed May 19, 1902. Population in 1898 was reputed to be 10,000. By 1903 the town was no longer in existence.

1897, November — C. J. Larsen, newly appointed superintendent of the Alaska Mission (His official title was "Presiding Elder of the Alaska District of the Western Norwegian-Danish Conference of the Methodist Episcopal Church," but the title soon became "superintendent") arrived and began holding services in a tent. He traveled by rowboat from Skagway and, since there was no wharf, he was carried ashore by the owner of the boat when they arrived at Dyea. This was the common method of getting passengers ashore. Goods were dumped on the mud flats at low tide and taken into town by wagon, preferably before the tide came in.

Larsen secured a lot in Dyea on West and Fifth Streets immediately after arriving and set up a tent, building a frame to hold it. He began holding services, but found it much too cold. Collecting money from the prospectors, he obtained enough money to buy lumber and build a church.

1898, January 28—The first Methodist Episcopal Church built in Alaska, at a cost of \$695, was dedicated.

1898, April 3—An avalanche occurred on the Dyea end of the trail, leaving 52 dead. Larsen held services for 24 who were buried near Dyea.

1898, May or June—Larsen packed up his tent and set off for the Klondike with his son Alfred.

1898, September — Sprague Davis was appointed to Skagway and Dyea. There is little evidence that he spent much time in Dyea or that any other pastor was appointed to Dyea.

## SKAGWAY

### Skagway Methodist Episcopal Church

At the mouth of the Skagway River, 90 miles northwest of Juneau, Skagway was founded in August 1897. It was the largest town in Alaska during the Klondike gold rush, 1897-1898. The population in 1898 was 8,000, 3,117 in 1900, 659 in 1967. The White Pass and Yukon Railroad between Skagway and Whitehorse was built during the gold rush. Tlingit Indian name of the river and town is said to mean, "home of the north wind."

The notorious Soapy Smith arrived in Skagway in October, 1897, approximately the same time as Methodist superintendent C. J. Larsen and the Episcopal Bishop Peter Trimble Rowe. Soapy was said to be generous whenever he was approached for any good cause and evidently he gave a sizable donation when a union church was built and dedicated December 12, 1897, with 25-year-old Robert Dickey, Presbyterian minister, as resident pastor. When Dickey left and went into the Klondike, the Reverend

John Sinclair was his successor in Skagway and Bennett. Sinclair, in his book, *Mission: Klondike*, tells us what happened in Skagway.

Early in 1898, representatives of five denominations met and scheduled services in the union building as follows: Roman Catholic Mass at 7 a.m.; Episcopal service at 11 a.m.; Baptist at 1 p.m.; Methodist at 3 p.m.; Presbyterian at 7:30 p.m. Union Sunday School was held at 2 p.m. The church was also used as a reading room and for weekday services of the churches.

The union church soon developed troubles. The Methodist minister moved to a place above a print shop. (Unfortunately, Sinclair does not tell us who the Methodist Minister was.) Baptists rented a tent from the YMCA. Sinclair decided to build a Presbyterian church, but in the interim rented Victoria Hall and began holding services there in February 1898. The Presbyterian church and a comfortable manse were built around 1900. Sinclair, writing of this time, said, "The other denominational groups had erected or were in the process of building their own edifices." The union church was deeded to the YMCA.

1898—Albert A. Atwood, in his book *Glimpses of Pioneer Life*, says of Skagway: "Methodism in this place really began in June 1898, by Rev. Wm. H. Leach. He occupied a place on the faculty of the Puget Sound University in 1896-97. At the request and with the financial assistance of several of the churches in Tacoma (viz. First Church, Epworth, Asbury, St. Paul, Fern Hill, Fowler and Mason) he went with his family to Alaska. He looked up Methodists and preached to the people. At the session of the Puget Sound Conference in 1898 Sprague Davis was assigned to Skagway. He organized the Society at this point in November of that year. Previous to the building of the church, services were held in a tent."

Since Soapy Smith's funeral was on July 8, 1898, and since Sinclair says he "received regrets from the Baptist and Methodist ministers that they could not be present with him to share the responsibility," it appears that rumors that the best-known gambler of the gold rush gave the money to build a Methodist church are unfounded, although it seems quite possible that he would have helped support it, given the opportunity.

1899—J. J. Walter, Larsen's successor as superintendent of the Alaska Mission, bought part of the Moore homesite on May 31, 1899, founded a Methodist College, named for Bishop C. C. McCabe, and began construction. While the college was being built the Territorial laws regarding public school were passed which made the college "impractical." It was sold to the Federal Government for a court building on June 1, 1901. The money from the sale of the building was used to build a Methodist church and parsonage, dedicated by Superintendent W. H. Selleck December 15, 1901.

Pastors appointed to Skagway during the early years of the Mission, frequently served also as Superintendent of the Alaska Mission. This was true of, at least, J. J. Walter, W. H. Selleck, Wilmot Whitfield, and John Parsons.

1904—John Parsons reported of the Skagway church that there were 28 members, Sunday School enrollment was 40, the Ladies Aid Society had 30 members, and there was an Epworth League and a Junior League. Local contributions for pastoral support amounted to \$363.

A. B. Leonard, in his 1905 booklet on the Alaska Mission, says: "From Seattle to Skagway, at the head of Lynn Canal, is 1,000 miles and requires 96 hours by steamship. The steamer follows what is known as the inside route; that is, the route lies among the thousands of islands that constitute the fringe or the ravelings of the west coast. These islands range in size from small rocky patches that are barely above the water at high tide to great

areas more than 100 miles long, some of them 60 miles wide, and upon many of them are vast forests, rich mines, and snow-capped mountains."

Several times in the history of the Skagway church, the pastor serving the church had frequent opportunity to admire the wonders of the "inside route" described by Leonard. The church was served part-time by pastors stationed in either Juneau or Douglas. John Parsons, serving Juneau in 1910 and 1911, served Skagway two Sundays a month, starting probably in September 1910, in a plan set forth in the July 1910 minutes of the Official Board of the Juneau church.

1913—Louis H. Pedersen was transferred by Bishop Cooke to the Skagway church from Seward, where he had been the pastor for eight years. He remained in Skagway as the Methodist minister for three years. Then, in a maneuver which we have not been able to fully comprehend, but evidently arranged by the Alaskan leaders of the Presbyterian, Episcopal and Methodist denominations, he became the Presbyterian minister in Skagway, preaching in the same church and living in the same parsonage as he had during the previous three years. And since October 1, 1916, the church in Skagway, which had been the Methodist Episcopal Church, has been the Skagway Presbyterian Church. It is still standing and still in use as of July 1, 1985.

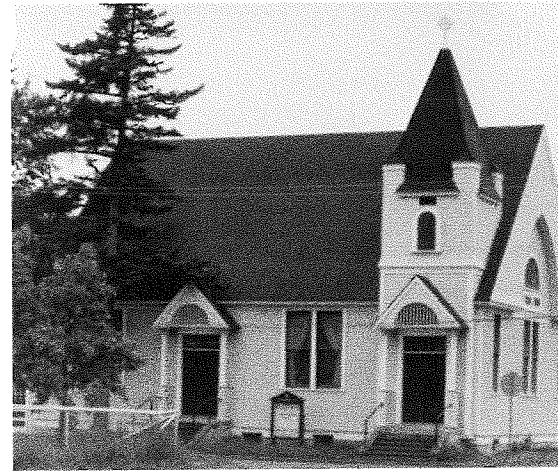
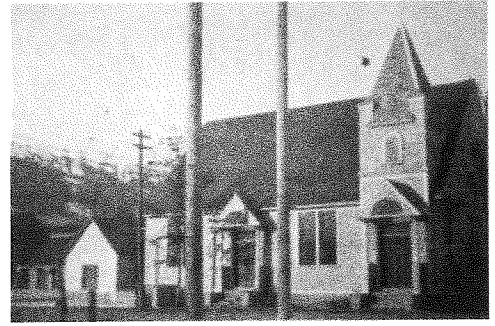
#### Pastor List:

W. J. Leach	1898, July to Sept.
(J. J. Walter, Superintendent, evidently served the Skagway church part of the time)	
Sprague Davis	September 1898 to 1901(?)
(Organizing pastor, November, 1898)	
M. A. Covington	1901
Wilmot Whitfield	1902 (also Superintendent)
John S. DeMattos(?)	1902 or 1903
John Parsons	1903 to 1905 (also Superintendent)
J. Wesley Glenk	July 1905 to June 1907
Sprague Davis(?)	1907 to 1909
Henry T. Atkinson	February to July 1909
(pastor at Juneau, came occasionally to Skagway)	
John Parsons	September 1909 to 1911
(pastor at Juneau, served Skagway two Sundays a month)	
W. W. Batcheller	October 1912 to October 1913
Louis G. Pedersen	November 1913 to 1916

#### KLUKWAN and PORCUPINE

Klukwan is a Tlingit Indian Village on the north shore of the Chilkat River, 21 miles northwest of Haines. The name was first reported in 1880. At the time of the 1890 Census there were 30 houses and 326 inhabitants, only three of whom were non-Native.

Porcupine was a mining camp named by prospectors for the creek on which it is located, 35 miles northwest of Haines. The town was established in 1898, and by 1901 a post office was established. In 1903 there were a dozen or more houses, a trading store, and a hotel. Population reached



The Skagway Methodist Episcopal Church became the Skagway Presbyterian Church in 1917. Picture at top shows the Methodist church in 1905 and picture at the bottom shows the United Presbyterian church in 1982.

about 80 in the summer, but the town was nearly deserted in the winter. Mining continued only until 1906.

The description of the Methodist work in Klukwan and Porcupine is quoted directly from Superintendent W. H. Selleck's report to the Nineteenth Annual Session of the Puget Sound Conference in September, 1902. 1901-1902 — "A very remarkable work has been carried on at Kluckwan among the Chilcot Indians for over a year by Rev. M. A. Sellon, a local preacher of the Swakway [Skagway] charge. A providential call to his work was answered by a man providentially qualified for the work. As a result of his faith and works Brother Sellon gathered 175 natives into our church at this place. He taught school, preached, counseled and disciplined the natives with an exceptional vigor and success. However, a compact entered into by our missionary society with the Presbyterians in 1876 by which that church were given exclusive right to do work among the tribes of Southeastern Alaska was thought of sufficient force to bind us in spite of a providential opportunity and our missionary's fitness, to surrender the field to that church. The bishop reluctantly consented to this transfer provided the old compact should be annulled leaving us free in the future to enter any field where God's hand opened the door. Brother Sellon then was assigned to Porcupine where during the present season a very useful work has been accomplished. This camp has not, however, reached the stage of permanency sufficient to justify the maintaining of a Missionary."

## DOLOMI

### Dolomi Methodist Episcopal Church (?)

Dolomi was a mining camp established in the late 1890's and named "Dolomite" because of the predominance of dolomite rock in the area. Later the name was shortened to Dolomi. In 1906 the population was 50. The post office was established in 1900 and discontinued in 1926.

1903 — The Alaska Mission was plagued with a rapid turnover of superintendents and ministers. Parsons reported in 1904: "In 1903 Bishop Hamilton drafted a new set of men from well-developed churches in the states and sent them to Alaska." One of these men was stationed on Prince of Wales Island, 30 miles from Ketchikan, and opened a mission at Dolomi.

1905 — Superintendent Parsons reported: "Dolomi — The mission there was started two years ago. Owners of valuable mining properties near the town are interested in Christian work and contribute to its support. Rev. J. Wesley Glenk has had charge of the mission from its beginning. He preached each Sunday and conducted a Sunday School, but the mines do not run steadily and sometimes the population is small. We have no property there — Services have been held in the school house, and the residence for the pastor was furnished by the company. No interest would suffer by leaving Dolomi 'To be supplied.'" Glenk was sent to Skagway from the 1905 Conference. Glenk's total support for the year was \$640, including \$600 from Missionary Appropriations. Offering of \$5 was given for missions.

## SELDOVIA

### Seldovia Methodist Episcopal Church Seldovia Methodist Church Seldovia United Methodist Church

Seldovia, a village on the east shore of Seldovia Bay, is 16 miles southwest of Homer. It was recorded in the 1880 census as "consisting of 68 Kodiak natives and 3 Creoles. They are sea-otter hunters and live here in log houses and have a small chapel." The bay was named Seldevoy, meaning "herring bay" by Captain Tebenkov. The Kenai Indians' name was "Chesloknu." Population in 1980 was 479.

1924 — We are not sure when the Seldovia work started. There seems to have been a church there by 1924, when R. V. B. Dunlap was pastor at Seward and also appointed to Seldovia.

1932 — The Leon Vincents arrived in Seldovia in 1932 in a Methodist missionary boat, the *Ida Helen*. The Jesse Lee Home paper, the *Kueuit*, says "They made their way to Seldovia and became settled in the parsonage there."

May, 1945—Pastor Ernie Fradenburgh's report says: "The Methodist church at Seldovia had been vacant for two years prior to our arrival on September 7, 1944. Naturally the building was in ill repair, but \$231 and a maximum of blood, sweat and tears have made the living quarters quite livable and the sanctuary more worshipful. On September 10th services were held with five present at Sunday School and seven at the worship service. By April 15, 1945, 35 youngsters had been enrolled in the Sunday School. Twenty-eight has been the average attendance at the worship service. During the seven months the church has been open six children have been baptized, 20 persons have joined the church and five funerals have been conducted." Work with young people was emphasized and the preacher put on a game room program at the school gymnasium for all children.

1948 — The superintendent reported: "We finally have a minister at Seldovia. Rev. Olsen has been there a year and has made a beginning toward getting our work there back to a going concern."

1950 — Pastor Oscar Olsen reported: "Seldovia is a fishing community of about 400. Herring disappeared long ago but salmon comes in large numbers." There were four salmon canneries, one cold storage plant and one fertilizing plant. Employment was seasonal; many people left for the winter. Olsen was holding Sunday School, a recreational program for children and youth one night a week and was working with scouts. There was a small Woman's Society of Christian Service, which worked on raising money for the church; bought a piano, and an oil range for the church; partly paid for a new room (the pastor's study and classroom); and held a monthly social fellowship. Olsen reported an active church membership of 14, average attendance at worship of 20 and at Sunday School, 21.

1952 — Olsen reported a complete remodeling of the church and parsonage. The Board of Home Missions and Church Extension had furnished \$1,200. An equal amount was raised locally. All labor was donated except for building the chimney.

1952, September—Quincy and Edith Murphree arrived. They found June Marks and Gertrude Knight on the dock to welcome them. They had "done a wonderful work in Seldovia. June had contacted many people, and had



This building served as the Methodist church in Seldovia for 40 years or more.



Oscar Olsen, here serving communion in the church at Seldovia, served here five years; he had already served four years in Unga and three in Unalaska.

lined up a list of Church School teachers, and officers, members for the Official Board, WSCS members, and got the youth together for the beginning of their MYF." Seldovia closed the year with an average attendance of 35 in church and 28 in Sunday School. Highest attendance was Easter Sunday with 93 present. But in 1954 Murphree reported that all the families had moved at the end of the fishing season, and the church was starting at the same place it had the year before.

1955—Nelson Moyer said that the WSCS was the only activity of the church that had carried on. They had continued to raise money to do jobs in the parsonage and Sunday School. In 1957, Moyer, serving Homer, with occasional visits to Seldovia reported a growing school population and new families, and a need for a full-time minister. He was appointed full time to Seldovia at that Annual Meeting. The National Division gave \$2,500 to partially refurbish the parsonage. The Sunday School averaged 32, and there was no difficulty in securing teachers. A recreational program for children met with success, but not with teenagers. The WSCS was active. Over 100 attended on Easter.

1959 — Revelle Roach, appointed to Homer, Anchor Point and Seldovia, reported that he had held Sunday services in Seldovia "every Sunday since World Communion Sunday" and that they were well attended. He felt that the building needed to be relocated. It was 37 steep steps up from the boardwalk, and the parsonage another 17. In 1960 he said that his services to Seldovia had been hampered by bad flying weather.

1961—Estelle Roach was flying to Seldovia once a month for WSCS and was also organizing youth activities in the evenings.

1962—Jack Martin reported a youth choir of 17 or 18 voices; the "spirit" in the church was good, and worship services were being held on Wednesday evenings; Rachel Martin was flying from Homer twice a month. In 1964 they reported plans to build a new church. With the earthquake, Seldovia sank about six feet.

1967, spring — A new building was built with earthquake relief funds. Pastor Jim Thompson reported that the program in Seldovia was being centered on youth. A weekend youth retreat was held in Seldovia in March 1969 with 100 Kenai Peninsula youth attending.

1973 — Keith Wise, pastor at Homer, did community visitation in Seldovia with the Roman Catholic priest. On January 1, 1973 there were 21 members on the books. Four transferred to other denominations, four were transferred to other Methodist churches, 11 were removed by Quarterly Conference action, leaving two members.

1975-1978 — Five new members were received.

1977 — Four of the five active families moved out of the state. Pastor Keith Wise commented: "This is the cause of the termination of the church school and monthly visitation."

#### Pastor List:

R. V. B. Dunlap	1924(?)
(pastor at Seward 1921 to 1925 may have held services at Seldovia)	
T. P. Graham	1925 to 1928
(Seward and Seldovia)	
E. E. Reisner	1929 to 1932
(Seward and Seldovia)	
Leon C. Vincent	1932 to 1936
(Seldovia and Alaska Peninsula Parish)	



The original building in Seldovia was damaged by the 1964 earthquake and so was replaced by this building, built with earthquake relief funds in 1976.

To Be Supplied (Seldovia and Alaska Peninsula Parish)	1936
L. W. Viken	1937 to 1938
A. J. Clements(?) (Seward and Seldovia?)	1937-1940
Ernest Fradenburgh	September 1944 to December 1945
To Be Supplied	1945 to 1946
M. B. Fryga (Did he ever come?)	September 1946
Oscar Olsen (Seldovia and Homer)	July 1947 to 1952
June Marks (interim parish worker)	fall of 1952
Quincy Murphree	September 1952 to 1954
Nelson Moyer (Homer and Seldovia)	1954 to 1957
Nelson Moyer	1957 to 1958
Revelle Roach (Homer, Anchor Point and Seldovia)	1958 to 1961
Jack Martin (Homer, Anchor Point and Seldovia)	1961 to 1964
Tom Dahl (Homer, Anchor Point and Seldovia)	1964 to 1966
Jim Thompson (Homer, Anchor Point, Seldovia, with Ninilchik after 1967)	1966 to 1972
Keith Wise (Homer, Anchor Point, Ninilchik and Seldovia, with only "quarterly visiting" in Seldovia after 1977)	1972 to 1981

## HYDER

### Hyder Methodist Episcopal Church Hyder-Stewart Federated Church

Hyder, the easternmost village in Alaska was established in 1907 at the mouth of the Salmon River on the west bank of Portland Canal, 75 miles northeast of Ketchikan. It was originally named Portland City, but the name was rejected when the post office was established in 1915. The town was then named Hyder after a Canadian mining engineer who was there in 1914 to examine some mining claims. Population in 1945 was 254; in 1967, 32; in 1980, 73. "Hyderization" is said to occur at one of the town's three bars. Residents claim to live in "The friendliest ghost town in Alaska."

1921, August 2—Superintendent J. T. McQueen wrote: "I have just received from the U.S. Department of Agriculture Forest Service the donation of three lots for Church and Mission purposes in the town of Hyder, Alaska."

1925—Superintendent McQueen of Vancouver District of the Puget Sound Conference (which then included Alaska) reported:

"...a word about our work in Alaska. We have oversight of five churches, Nome, Seward, Juneau, Ketchikan and Hyder. Hyder is our newest work. The town is situated in the extreme southeastern part of the Territory in a

rich mineral district. Brother C. T. Hatten, our pastor, is growing in favor as time passes, and is in the midst of a building program; a new and much needed parsonage is under construction which will be ready for occupancy soon."

1926 — McQueen reported: "Brother S. V. Warren, our pastor at Castle Rock was sent to Hyder, Alaska in July 1926 to take the place of Brother Hatten, who resigned his pastorate to go to Seward to become Supt. of the Jesse Lee Home . . . Brother Warren is happy in his new work."

1945—Minutes of the 1945 Alaska Mission read: "Resolved that the church at Hyder be declared an abandoned church and that the title to the property there, cash on hand, be transferred to the Mission to be used at the discretion of the superintendent, after satisfying any claims of the Mission Board against the property."

1947 — W. A. Cox reported on the condition of the church property at Hyder to the Annual Meeting of the Alaska Mission. "George Dolch moved that Mr. Cox be reimbursed the amount of \$27.60 for his expenses on the trip to Hyder from funds received by the trustees of the Ketchikan Methodist Church for rental of the building at Hyder. Passed."



Hyder, a mining town on the border with British Columbia, the "farthest east" Methodist church in Alaska, was served from 1925 into the early 1930's. The Methodist church evidently still owns land in this small town.

## ANCHOR POINT

### Anchor Point Methodist Church Anchor Point United Methodist Church

Anchor Point, a village on the Kenai Peninsula at the junction of Anchor River and its North Fork, is 14 miles southwest of Homer. It was named after a nearby spit, so named by Captain Cook in 1778 because he lost an anchor while exploring in the area. The post office was established in 1949.

1951—The Cecil Wyants arrived in Homer in the summer of 1951. "As soon as we arrived we heard that folks at Anchor Point were interested in Methodist services there." Services were begun in a home about November 1. "The Christmas program was one of the high points of the winter. For Easter we had an unusual observance . . . we held an Easter supper, sharing in the fellowship meal after services. This has its Biblical counterpart in the supper at Emmaus. By the end of May all the families were either away working or felt they were too busy to attend, so services were discontinued for the summer. Nine children attended Vacation Bible School at Homer. Land has been offered for a church location and trees for building logs are also proffered. Anchor Point is a growing agricultural community (also famed for its excellent fishing) and we believe it to hold real promise for the future."

1955 — Pastor Nelson Moyer reported: "The services have gone on from week to week at Anchor Point as we meet in the homes of the people." The people thought the church would grow if they had a building.

1957 — The National Division purchased an uncompleted log church building in the community and set aside funds to complete it. "Some of the greatest moments of fellowship I have experienced have been as men, women and youth have gathered for work days this past winter."

1958, Easter Sunday—The first service was held in the new log church, with an attendance of 45. Pastor Paul Caton reported, "The pastor and 16 members of the congregation have contributed more than 600 hours of building their very attractive church."

1958, fall—The church was officially organized. Worship services ranged



Anchor Point church, built mainly by volunteer labor, usually closed during the fishing season.



from two to 52.

1959—Revelle Roach said of the building, "It is one of the loveliest little log chapels in Alaska."

1962—Jack Martin reported that people came even in bitter weather. The smallest attendance he had experienced was two, but at the end of the service they both joined the church. In 1964, he reported that the Sunday School program had grown, and a new adult class was added. The youth were meeting with Bernadine Mutch every Thursday after school, with an average attendance of 14 to 16.

1966—Tom Dahl reported "very little hope for church growth in Anchor Point," and by 1969, Jim Thompson was only calling in the homes. The building was sold by the National Division in 1977.

#### Pastor List:

Cecil Wyatt	November 1951 to 1953 (appointed to Homer; started services in Anchor Point)
Nelson Moyer	1953 to 1954 (Kenai Mobile Ministry, centering in Homer)
Nelson Moyer	1954 to 1957 (Homer, Seldovia, Anchor Point)
Paul Caton	1957 to 1958 (Homer, Anchor Point)
Revelle Roach	1958 to 1961 (Homer, Anchor Point, Seldovia)
Jack Martin	1961 to 1964 (Homer, Anchor Point, Seldovia)
Tom Dahl	1964 to 1966 (Homer, Anchor Point, Seldovia)
Jim Thompson	1966 to 1972 (Homer, Anchor Point, Seldovia, with Ninilchik added in 1967)
Keith Wise	1972 to 1977 (Homer, Anchor Point, Seldovia, Ninilchik)

## HOPE

### Hope Methodist Church Hope Retreat Center (since 1977)

Hope was a mining camp established about 1896 on the north end of the Kenai Peninsula, 70 miles from Seward. The post office was established in 1897. Within 10 years, 10,000 people were said to have come to Hope and Sunrise, nine miles away. The population was 71 in 1939.

1944—Evidently Moose Pass and Hope had been served "on an irregular basis" by the Seward pastors, Clements, Torbet and Knight, over a period of years. But regular activity, and services on Sunday in Hope, began with Bertha McGhee, who was appointed to a Hope-Moose Pass Circuit in 1944. Bertha, who had been working as a housemother at Jesse Lee Home until the war caused the closing of the home, was recommended for a Local Preacher's license by the Seward Church, and Bishop Baxter appointed her at the Annual Meeting in 1944. At first she stayed in a room in the home of Mr. and Mrs. Davis at Hope. "Dad" Davis was the carpenter in charge of

building the church. Property had been obtained across from the school. On August 1 a 10 by 20 foot cabin was moved on to the lot and another room, 9 by 12, was added. The Seward church gave Bertha a "shower," furnishings were obtained, and she moved in. Bertha later commented: "All ten children of the community were soon in regular attendance at Sunday School, including three children from two Catholic families. It was significant to me that the parents of these children were not only willing, but eager to talk to me individually about our common faith in Jesus Christ, and welcomed regular calls in their homes. This became my 'ministry,' rather than the more formal gathering for worship services." At the traditional Thanksgiving potluck, Bertha was asked to lead in prayer before the meal. She learned later that they had never before had prayer at their community dinners.

1945, February—in a letter Bertha commented: "In the early fall there were wild cranberries and moss berries to pick and can, also cultivated strawberries, raspberries and currants, as well as a variety of vegetables. This is a marvelous place for gardens. In fact, it is a lovely place to live—but a hard place to start a church. If I could just import two or three good church families!"

1945, summer—At Annual Meeting time in Ketchikan, Bertha obtained a piano from a parsonage family leaving Alaska. "Getting it transported to Hope was no small undertaking—but after it arrived it was a most valuable asset." Alma Miller, of a homesteading family, "was soon playing and giving lessons to pupils who practiced on it."

1946, fall — Work on the log church with parsonage attached was completed.

1947 —Cooper Landing was added to the circuit.

1948—The superintendent reported: "The Hope, Moose Pass work is being cared for on a temporary basis. We need a man here who will not only cultivate the two communities but who will follow the construction of the new highway in the area to the construction camps and homesteaders' little farms." (Bertha had returned to Jesse Lee Home, which had reopened.)

1950—Gene Elliott reported, "Our Sunday School has doubled in attendance and there has been an increase in church attendance." His statistical report listed five members and Sunday School enrollment of seven.

1954 — Elliott said that the combined intermediate and high school fellowship had been active through the year, and that the youth fellowship "orchestra" had played for church on several occasions. Gene worked on the Camp at Hope, property which had been obtained by the Mission for youth camping, during the summer of 1954, with help from a workteam from the Pacific Northwest Conference for part of the time. He commented that there was a camp session at Hope during that summer.

1958 — Pastor Jack Middaugh said of Hope, "The spirit of the active members of the Hope church is that of faithful lay missionaries, full of patience and love of people. Here in a community of individualists, these four Methodists have kept a wholesome optimism and an understanding spirit... This is a settlement of retired people, vacation people with summer homes, and families on a low income. It is the opinion of the pastor that Hope is a mission situation, and that the giving locally will be in terms of work, prayer and talents. Incidentally, Hope is the only 'dry' community in the Territory."

1962 — Very little change was reported over the years, except that the

population went down, so that there were not the eight children required to keep the public school open. In 1962 Ben Laird reported that he had held funeral services for 10 percent of the population when he had two funerals. In 1964, half of the remaining population had to relocate as a result of the earthquake, which left their property under water at high tide. The church was just barely out of the high-tide area.

1969—Starting in 1969, groups from Anchorage were working to improve the church for retreat uses and the Hope Church was later officially designated as a Conference Retreat Center.

1984—Designated an Advance Special in 1984, it was hoped to repair and upgrade the building for use by small groups of 10 to 30 persons.

Pastor List:

- Bertha McGhee (LP) 1944 to 1948  
(Hope, Moose Pass; Cooper Landing added 1947)
- Eugene Elliott 1949 to 1955  
(1949 to 1950—appointment reads “Hope, Moose Pass, Kenai Peninsula”)  
(1951 to 1953—appointment reads “Kenai Peninsula Mobile Ministry”)  
(1953 to 1955—appointment reads “Kenai Peninsula Mobile Ministry, centering at Moose Pass”)
- Norman Middaugh (Jack) 1955 to 1958  
(Moose Pass, Girdwood, Hope)
- Ben Laird 1958 to 1966  
(Moose Pass, Girdwood, Hope, with Cooper Landing 1961)  
(Beloved Disciple added, 1962)  
(1964—St. John, Girdwood, Hope)
- John Shaffer Summer 1961 furlough pastor
- Howard DeVore 1966 to 1972  
(St. John and Hope; 1971—Bayshore West and Girdwood added)
- David Fison 1972 to 1976  
(St. John, Bayshore West, Girdwood, Hope)
- Roger Thompson 1976 to 1977  
(East Anchorage, Hope)

1977—No appointment. The Hope church was designated a Conference Retreat Center.

## COOPER LANDING

### Cooper Landing Fellowship

Cooper Landing is a village on Kenai Peninsula at the west end of Kenai Lake, 30 miles northwest of Seward.

1950—Gene Elliott did some religious survey work in Cooper Landing.

1956—Pastor Jack Middaugh reported: “The area served by the churches of Moose Pass, Hope and Girdwood includes also the settlements at Cooper Landing, Silvertip and Portage.”

1959—Pastor Ben Laird reported: “Cooper Landing. Worship services have recently been started in one of the homes of this community. There is as much potential growth in this community as there is on the rest of this

circuit all put together. We had 21 meet together for our first worship service and they decided to meet together for worship twice per month."

1960—In his report, Laird talked about getting a lot from the Forest Service and putting up a building, saying this "could be an official appointment by this time next year."

1961, May — Ben Laird was appointed to Moose Pass, Girdwood, Hope, Cooper Landing. Cooper Landing was holding weekly sessions of church school and worship services two Tuesday evenings a month. The fellowship was statistically joined with Moose Pass, with 11 members from this area.

1964 — Franz Christopher said that six of the families of the Moose Pass church lived at Cooper Landing. "The Methodist families are invited to attend the Moose Pass church and will receive pastoral care." A full-time Baptist minister had been assigned to the community of Cooper Landing.

1967—Bob Bowers held Bible study groups in homes until the roads got too bad and "families moved back to Anchorage." The Baptist church was still active there.

1971 — Pastor Gary Lueck reported: "The Cooper Landing Fellowship has been a bright spot in my ministry. It is not an organized church, and probably never will be. The group reaches about 16 families, averaging 14 adults per meeting. It has an ecumenical make-up: Russian Orthodox, Baptist, United Methodist, Catholic, Seventh Day Adventist, Mormon and Presbyterian."

Cramer and Roach both reported meeting with 20 to 22 twice monthly. Nothing more is mentioned of Cooper Landing. It was dropped from the appointment list in 1981.



North End Chapel was used as a Sunday School and meeting place for other community groups from the early 1920's. The building was sold about 1962, but in 1985 the Ketchikan Methodists were considering opening new work in the area.

## KETCHIKAN, NORTH END

### North End Chapel North End Methodist Church



June Marks served as parish worker in the Ketchikan area about four years. She also helped with youth work in Anchorage and Juneau and was active in the camping program. Later she married Franz Christopher, a retired Methodist minister, and they worked in Alaskan churches for seven years.

1920s—North End Chapel was started sometime in the 1920s. C. L. Walker, pastor of Ketchikan First Church, reported in 1928 that the North End Sunday School, meeting in an "old barn" on Anderson Way, had "continued and expanded." Pastors of Ketchikan First Church evidently felt some responsibility for North End Chapel from the early beginnings in the 1920s. But the first appointment mentioning North End Chapel was 1947.

1936, July — The Chapel building was dedicated by Dr. E. R. Kohlstedt. There were six members on May 30, 1937.

1945—Pastor Archie Matson reported—"The Ketchikan Charge includes a chapel in the north part of the city where Sunday School and evening services are maintained. A full time parish worker with special responsibility in the north end should be provided."

1950 — The superintendent reported that a parsonage had been obtained for Clover Pass and North End Chapel.

1961 — June Marks, parish worker, began work January 1. Sunday School was reorganized with a staff of 8 teachers and more than 70 children, both white and Native. Chapel building was used by Girl Scouts, Scandinavian Ladies Aid Society and a children's week-day story hour. The Sunday School program included two Christmas programs and a fellowship evening for parents. A Board of Christian Education was organized.

1952 — Six work campers, their counselor and June Marks led Vacation Church School and worked on the building. Average attendance at Sunday School was 50. June Marks left in November and another parish worker was requested from the National Division. June Marks returned in 1954. By then an intermediate fellowship had been organized, evening services and an occasional fellowship supper were being held.

1954-55—June Marks reported attendance at Sunday School of 81, with 25 leaders. Classes were held from nursery through 8th grade. "Mr. Robert Tomlinson, a missionary to the Indians in the early days and a worker with Father Duncan of Metlakatla, has spent several years teaching at the Chapel. This year he celebrated his 85th birthday and the Chapel made up a purse for him which totaled over \$100 and this was presented as a token of gratitude and affection from the Chapel friends and others."

1956, November 18 — North End Chapel became North End Methodist Church, with 22 members. Woman's Society of Christian Service and Youth Fellowship were organized.

1958—Pastor Grace Weaver reported "not a large group but a wonderfully loyal group of people."

1960—Bill Youngblood of Ketchikan First Church said that the year began with the transfer of 24 members from North End Chapel to First Church. The Sunday School at the Chapel continued to be active.

1963—The Chapel building was sold and the money used to help pay for a new parsonage for First Methodist Church.

Pastor List:

William Arthur Cox	1947
(Ketchikan First and North End Chapel)	
Wyburn Skidmore	1948
(Ketchikan First and North End Chapel)	
Douglas Harrell	1949 to 1950
(North End, Clover Pass; appointed for second year 1950, but left soon after)	
Wyburn Skidmore	1951 to 1954
(First Church and North End)	
June Marks	January 1951 to November 1952
(Parish worker)	
Robert McMaster	1954 (Ketchikan First)
June Marks	1954
(Parish worker, North End Chapel)	
Reeves Havens	1955
(Ketchikan First and North End)	
Paul Caton	1956
(North End, Clover Pass, Mountain Point)	
Reeves Havens and	
Grace Weaver	1957
(Ketchikan First, North End, Clover Pass, Mountain Point)	
Grace Weaver	1958
(North End, Clover Pass, Mountain Point)	

1959 — Not mentioned in Appointments — Members of North End, Clover Pass and Mountain Point transferred to Ketchikan First Methodist Church 1959-1960.

1962-63 — North End Chapel sold.

## CLOVER PASS

### Clover Pass Community Methodist Church

Clover Pass is a community on Potter Point, on Revillagigedo Island, on the highway northwest of Ketchikan.

1949—The first contacts in Clover Pass were made by Douglas Harrell in October 1949. The first service was held November 6, in the Clover Pass School house, with 37 present. Construction started on a church building on November 22.

1950, April 30—Clover Pass Community Methodist Church was opened for service. Harrell described it as a “spacious, well-designed, adequate and a most worshipful little church.” The architect was Carl Foss, a local preacher member of Ketchikan First Methodist Church. Nine charter members were received.

At the early Annual Meetings, the pastors’ wives were requested to give reports in addition to those of the pastors and lay members. Mrs. Harrell reported that she had been busy being a carpenter’s wife. She was asked, “Had your husband received special training in carpentry?” She answered: “Not before, but he has now.”

1951, January—A Woman’s Society of Christian Service was organized at Clover Pass by June Marks. They met twice a month through May, sponsored a box social for the church and helped with the church picnic.

1952—Wyburn Skidmore was preaching three Sundays a month, June Marks the fourth. Church school classes were held for children, youth and adults. The Women’s Society was active, interested in various crafts.

1953—Pastor Jack Middaugh commented that in three years the church had had three pastors and a parish worker. Clover Pass was 15 miles from Ketchikan, with no electricity, water or phone. Families were living in temporary quarters while completing their homes. “There’s not a single completed home from the pulp mill at Ward Cove to the end of the road ten miles away.” The people had little time or money to build a desired addition to the church. Since the church was one of the few buildings in the area with a power plant, the Youth Fellowship was able to have a large lighted manger in front of the church at Christmas time.

1954—Middaugh said the people were, of necessity, becoming self-sufficient. “Lack of neighborliness” was developing and they did not feel the need of a church. The teachers in the Sunday School had “become discouraged and quit in a body,” (saying they felt like baby-sitters).

During the Visitation-Evangelism program, 40 calls were made, resulting in no new members, but Middaugh thought the calls were “helpful.”

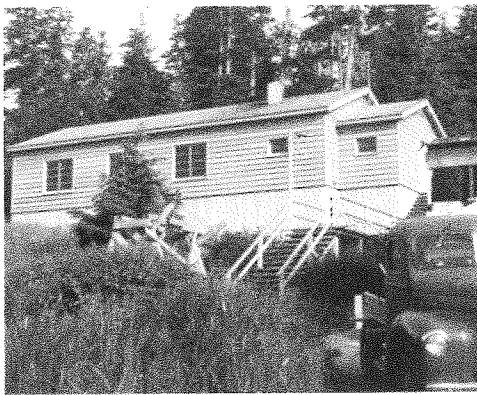
1956—Paul Caton reported that the church had signed up for electricity, and members of the church had helped to clear the right of way for the power poles. He felt an increase of goodwill for the church, but still a lack of leadership.

1956—Preaching services, begun in August 1955, were discontinued. Sunday School continued but with inadequate leadership.

1958—Pastor Grace Weaver rescheduled services and she and Reeves Havens shared in conducting them. There was still no local leadership, but Reverend Robert Tomlinson, 88, made the trip each Sunday afternoon with the pastor to tell a Bible story to the children at the worship service. Grace’s 1959 report sounded discouraged.



A truly neat little church building, the Clover Pass church was sold in the late 1970's.



Sunday Schools and worship services were held in the Mountain Point church for ten years with varying success, but finally the congregation was merged with Ketchikan First Church and the building was sold.

1960—Some renewed interest was evident, with 37 children in the Sunday School program. An adult Sunday School class had been added. Some of the people were beginning to ask for a worship service.

1961—Enrollment in Sunday School was 62, but average attendance was poor. Grace purchased a microbus and transported up to 20 persons to each church service.

1962—Sunday School attendance ranged from two to 20 and worship was often zero persons. Grace felt the work “not dead, but slumbering.”

1962—Pastor David Fison reported that First Church, Clover Pass and Mountain Point were merged as of a vote on June 3, 1962.

1964—Fison started worship services again at Mountain Point and Clover Pass.

1965—Plans were made to bus Clover Pass children to First Church for Sunday School. In 1967, Walter Warner said, “The Clover Pass School, that closed the March before we arrived, we have not been able to revive.”

Clover Pass church was leased and later sold, around 1980, to the Clover Pass Community Church, a group aligned with the Christian Missionary Alliance.

#### Pastor List

Douglas Harrell	1949-1950
(left after 1950 Annual Meeting)	
Wyburn Skidmore	1951
(Ketchikan First, Clover Pass, Mountain Point)	
June Marks	January 1, 1951 to November 1952
(Parish worker)	
Norman Middaugh (Jack)	1952 to 1955
(Clover Pass, Mountain Point)	
Paul Caton	1955 to 1957
(Mountain Point, Clover Pass)	
Reeves Havens and Grace	
Weaver	1957
(Ketchikan First, North End, Clover Pass, Mountain Point)	
Grace Weaver	1958 to 1959
(North End, Clover Pass, Mountain Point)	
Grace Weaver	1959 to 1962
(Clover Pass, Mountain Point)	
David Fison	1962 to 1966
(Ketchikan First)	
Walter Warner	1966 to 1968
(Ketchikan First)	

#### MOUNTAIN POINT

##### Mountain Point Community Methodist Church

Mountain Point is a suburb five miles southeast of Ketchikan.

In December 1951 a Board of Education was organized at Mountain Point, and plans were made for a Sunday School to meet in different homes in the community.

1952, April 2—Mountain Point Community Church was organized in the

home of Mr. and Mrs. Al Robertson, with Superintendent Gould and Wyburn Skidmore officiating. The first meeting of the group was held in the Bringsli quonset the Saturday before Easter. A Thursday evening Bible class was begun, and a building committee set up.

1954—Pastor Middaugh said that Mountain Point was 16 miles from Clover Pass, the road mostly under construction. Services were being held in the chapel of the Guiding Light Home for Boys. The community had water and electricity, and enjoyed "living near their neighbors." A majority showed interest in a better society and wholesome environment for their families. A Sunday School was meeting in the community club, but it was allowed to use the club only as long as the school was interdenominational and the pastor did not attend. Six of the teachers were members of the Methodist church. Church membership was 21. A church site was purchased by the National Division in 1953; a house located on the site was being refinished and redecorated to be used as a parsonage. One week before the house was to be occupied, it burned down. It was decided to go ahead and build the church. The shell of the building was contracted and the rest was done by volunteer labor. First service was held in the church building December 12, 1954. Attendance at worship services increased with the new building. Middaugh said that a bell had been donated "by the old mission at Nome."

1956 — Pastor Paul Caton reported a very active year. The church had received funds to finish the church with volunteer labor. Monday night was work night.

1958 — Pastor Grace Weaver reported a well-established Sunday School serving 35 children, and staffed by six parents. A nucleus of four families was keeping the worship service alive. Easter breakfast was attended by a "record crowd."

1960 — Pastor Weaver reported ten new members during the year. Easter breakfast was attended by 108, who stayed for the service. Fifty to sixty people were attending nine Sunday School classes. Senior and Intermediate fellowship meetings were on Sunday evenings, Junior on Thursday afternoon, Primaries on Tuesday afternoons. Seventeen children and two leaders participated in a joint Vacation Church School with First Church and North End, with Grace Weaver as director.

1961 — Sunday School enrollment was 108 with average attendance 69.

1962 — Grace Weaver stated that "for some reason, the work does not grow."

1962 — Pastor David Fison reported the merger of all the Methodist churches in the Ketchikan area. Sunday Schools were to continue. Money was available from the National Division for an administrative assistant at Ketchikan First Church.

1966—Fison reported: "Mountain Point has been very steady. It would be a blessing if an associate minister could be appointed here with special responsibilities for Mountain Point, Clover Pass, logging camps, light stations, servicemen and perhaps, Annette Chapel."

1967—Pastor Walter Warner reported that the Sunday School at Mountain Point continued with good attendance. He also reported the starting of two early Sunday morning worship services each month.

1975 — Mountain Point church building was sold for \$21,132. All money over expenses was sent to the National Division. Ketchikan asked for \$10,000 back to apply on indebtedness, and St. John in Anchorage asked for the balance for their building program.



Pastor List:

Norman Middaugh            1952 to 1955  
    (Mountain Point and Clover Pass)  
Paul Caton                    1955  
    (Mountain Point and Clover Pass, and in 1956, also North End)  
Reeves Havens and Grace  
    Weaver                    1957  
    (Ketchikan First, North End, Clover Pass, Mountain Point)  
Grace Weaver                1958 to 1959  
    (North End, Mountain Point, Clover Pass)  
Grace Weaver                1959 to 1962  
    (Clover Pass and Mountain Point)  
David Fison                  1962 to 1966  
    (Ketchikan First Church)  
Walter Warner                1966 to 1968  
    (Ketchikan First Church)

SEWARD

Seward General Hospital

1930—On June 29, 1930, Seward General Hospital opened its doors to its first patient, with Dr. Fred Haverstock, Nurse Beth Stewart, and technician Harold Sogn on the staff. (The first patient was Dean Patty of the School of Mining at University of Alaska, Fairbanks, who was caught in a snowslide at an old mine near Hope.) In August, Miss Ruth Murrell arrived as the second Deaconess nurse. In September, Miss E. Geijsbeck came as the first superintendent.

1941—Miss Ruth Murrell became Superintendent.

1949—In the Journal of the 1949 Annual Meeting we read: "Ruth Murrell spoke of the Seward General Hospital, where she has been serving for nineteen years."

1952—Ruth Murrell reported: "The first year we had eight babies and last year we had one hundred and two" Mrs. Stewart, visiting from the Woman's Division, saw a baby bedded down in an apple crate in the hospital nursery. Shortly after, the hospital received four new bassinets from the Division. Dr. F. J. Phillips and Dr. J. B. Deisher had taken the offices formerly occupied by Drs. Shelton and Orr.

1955—Staff of the hospital included seven RNs, one LPN, 2 nurses aides, and four MDs, with specialists coming in for polio, orthopedics, eye surgery and mental disease. Laboratory and X-ray were staffed by registered technicians, and there was a registered dietitian. (The first year, there were two registered nurses, one for days, one for nights, a nurses aide and one MD.)

1957, September 1—Ruth Murrell retired after 27 years at Seward General Hospital. She was honored at the formal ceremony dedicating the new hospital building. The new Acting Administrator was Elsie Havens Blue.

1959, February 8—The hospital was turned over to the City of Seward.



Ruth Murrell served in Seward General Hospital and Seward Sanitorium for 27 years, 16 of those as Superintendent of Nurses and/or Administrator of Seward General Hospital.

## NOME

### Maynard-Columbus Hospital Maynard-MacDougall Memorial Hospital

1917 — Will Baldwin, with financial aid from Mrs. R. H. Young, Alaska Bureau Secretary for the Woman's Home Missionary Society, started a hospital in Nome in the summer of 1917. The hospital was named Maynard-Columbus Hospital, in honor of the giver of the first \$1,000, Horace J. Maynard, and the name of his hometown, Columbus, Ohio (and the place of the 1916 meeting of the Woman's Home Missionary Society). Bertha Saville, a registered nurse, opened the hospital and served as Superintendent for eight years. Inez Walthall, Deaconess, served as a nurse, and during Miss Saville's absence for Red Cross work, as Superintendent.

1922 — Organized just in time for the 1918 flu epidemic, the needs almost immediately outgrew the building. Another building was obtained in 1921, and staffed with four nurses and a housekeeper.

1925 — During the diphtheria epidemic and scare in 1925, Miss Emily Morgan of the hospital staff was appointed public nurse by the mayor of Nome. The next year she became superintendent of the hospital. After the government assumed responsibility for the health care of the Native population, Maynard Columbus continued to serve the white and mixed-blood patients and furnished emergency services for the Natives.

1948 — The hospital was destroyed by fire in 1948 and a new hospital was built on a site donated by the Rotary Club. The new building was paid for by money given by the Woman's Division of Christian Service, a government grant, and a bequest made by Joseph G. MacDougall, Nome pharmacist, to the City of Nome for welfare work. The hospital's name was changed to Maynard-MacDougall Memorial Hospital (MMM) as a result of his gift. This hospital, costing \$650,000, was the first one in Alaska to be approved by the new Hospital Accreditation program in the Alaska Department of Health.

Maynard-MacDougall was the only medical center within a radius of hundreds of miles and served the entire Seward Peninsula, St. Lawrence Island, King Island, Little Diomedede and much of the mainland down to the mouth of the Yukon. Through a system involving village health aides, medical assistance was available by radio to many of the outlying villages.

1959 — Report of Opal Catlin, Administrator, May 28, 1959: "The importance of this hospital in such a vast area in western Alaska can scarcely be realized. Of the three hospitals in western Alaska, Nome is the only one which can serve white people. It is very well equipped, with 29 beds and 4 bassinets, a doctor's suite, delivery room, surgery and nurses' quarters. It serves Eskimos, Indians, whites — miners, government workers, military and "White Alice" personnel.

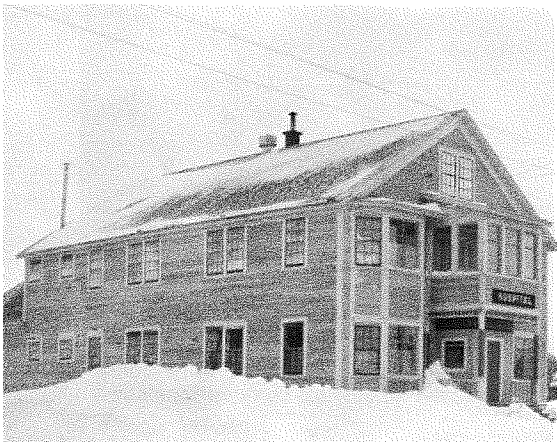
1966 — The hospital was incorporated in Alaska; responsibility for operation was transferred to a local board.

1967 — Administrator Thomas F. Mercer reported: "1967 has been a fast-moving and enriching year for me. I was appointed administrator May 15, 1967. I toured the facilities with amazement. MMM Hospital offers facilities and devices far beyond the expected for its rural location. The hospital provides the following services:

- 1) Personnel for emergency village trips



Nursing staff at Maynard-Columbus Hospital in Nome in 1919 consisted of two nurses, Bertha Saville and Inez Cochrane.



A badly needed new Maynard-Columbus Hospital building was occupied in 1922.

- 2) Medical escorts for seriously ill patients
- 3) Outpatient clinic (handled 8,500 patients this year)
- 4) Short term general hospitalization which includes the following departments:
  - a) Medical services
  - b) Surgical services
  - c) Obstetrical services
  - d) Pediatric services
  - e) Emergency service
  - f) Physical therapy
  - g) Laboratory
  - h) X-ray
  - i) Dental department
  - j) Nome health center
  - k) Other non-medical supportive departments: Dietary, Maintenance, Laundry, etc."

1970—The 1970 report showed financial problems and difficulty in obtaining a full-time doctor. Dr. Won Pal Chung came in December. Next year Donald Denning, Administrator, commented: "We are not financially lush, neither are we knocking at poverty's door."

1972 — Denning reported many improvements and new equipment but added, "The building needs \$2,000,000 worth of repairs."

1977, March 31—The hospital became the Norton Sound Regional Hospital, having been sold to the Norton Sound Regional Health Corporation for \$200,000.

## SEWARD

### Seward Sanatorium

1946 — On July 9, 1946, the first patient was admitted to the Seward Sanatorium. Paul Nelson, Administrator, in an editorial in the May, 1956 *San-Chat*, the monthly paper published by the Sanatorium, wrote: "Early in 1946 the Commissioner of Health of Alaska pointed out to the WSCS that there were over 4000 Alaskans with tuberculosis and only 250 beds in Alaska to hospitalize them. . . . The women agreed to take over the responsibility for operating the 150 bed abandoned army hospital at Seward as a tuberculosis hospital and to support it in a fight to save the lives of Alaskans stricken with the disease."

Unfortunately, the hospital had been truly abandoned. A letter from Superintendent Knight to Delegate Bartlett in December 1945, says: "We find the Barracks in worse condition than we had anticipated because of frozen pipes and boilers, doors wide open and snow drifted all over the place. Records that adequate supplies and equipment had been stored ready for use were found, but the boxes had been rummaged and much had been stolen. Blankets were strewn all over the place and much was soiled and destroyed." Even so, the hospital was officially opened in July 1946.

Paul Nelson's editorial continued: "Patients have traveled by dog team, airplane, automobile, bus, train, skin boat, and steamship to come to the Sanatorium for treatment. They have come from Barrow, the farthest north city on our continent; from Wales, the nearest point to the mainland of Siberia, and from far away places such as St. Lawrence Island and the Aleutian Chain. The average distance from home while being hospitalized has been over 700 miles. Patients have included Caucasians and Negroes,

Eskimos and Indians ranging in age from 2 months to 84 years. The length of stay has varied from two weeks stay by a boy who dropped out of school to have a tuberculoma removed from his lung and then returned to classes after a brief interruption, to 10 years of continuous hospitalization.

"For several years the only thoracic surgeon in the Territory of Alaska was at the Seward Sanatorium and many miracles of surgery have been accomplished here. Recently the extensive use of the new tuberculosis drugs has shortened the waiting time for patients needing hospitalization. Patients now entering the hospital are not as sick as patients entering several years ago and the average stay of patients has been reduced from 2¼ years to less than one year."

When the Sanatorium opened, there was no social worker, no library, no occupational therapy. Gertrude Knight was asked to be the Sanatorium Chaplain.

Ruth Murrell, then Administrator at the Sanatorium, said that she could not define the Chaplain's duties, but that the job would create itself. And it did. The Chaplain's report for 1949 says: "Sometimes I have had persons ask, 'Don't you find the work depressing?' I haven't found it so, even when working with patients who had no hope of recovery. No condition seems hopeless as long as one can do something for the person. Even when physical help is quite futile, spiritual solace and strength are needed. Our people know that the chaplain will come at any time of the night to wait with them, or will secure the minister or priest of their choice. Briefly summed up, the chaplain's duties at present are: 1) Visiting and counseling patients; 2) Sunday School for the children; 3) Church services for the adults; 4) Representing the Sanatorium in all contacts with religious groups and workers; 5) Assisting the Administrator in receiving guests and acting as hostess for the Sanatorium; 6) Secretary of supply work."

Starting in 1949, the pastor of the Seward Community Methodist Church also acted as Chaplain at the Seward Sanatorium.

In 1954 a Vocational Rehabilitation Center was established at the Sanatorium. A grocery store, gift shop, and photo shop were opened. Classes were given in retail merchandising, bookkeeping, typing, shorthand, shoe repair, nutrition, home nursing, skin sewing. Courses were given to prepare patients to become dental technicians and receptionists. The Sanatorium 1954 statistical report showed 675 meals served daily, 6000 pounds of laundry washed each week.

On May 6, 1956, the 1,000th patient was admitted. In July, 1958, the Sanatorium was closed, and the few remaining patients were transferred to either the Alaska Native Service Hospital in Anchorage, or the Wesleyan Hospital for Chronic Diseases in Seward. In 12 years the accelerated program of Tuberculosis Control set up by the Territorial Department of Health, and improved by the development of new and effective drugs for the treatment of tuberculosis, made it possible to close the Sanatorium.



Gertrude Knight, here holding a Sunday School class for patients, served as chaplain for the Sanatorium the first year.

## Part 4 Book of Lists

### CHURCHES, 1985

Anchor Park U. Methodist Church 2300 Oak Dr., Anchorage 99504  
Anchorage First U. Methodist Church, 725 Ninth St., Anchorage 99501  
(originally Bruce R. Baxter Memorial Church)  
Chugiak U. Methodist Church P.O. Box 670909, Chugiak 99567  
Douglas Community U. Methodist Church P.O. Box 509, Douglas 99824  
East Anchorage U. Methodist Church 1666 Patterson St., Anchorage 99504  
Fairbanks First U. Methodist Church 915 Second Ave., Fairbanks 99701  
Girdwood U. Methodist Church P.O. Box 401, Girdwood 99587  
Homer U. Methodist Church P.O. Box 332, Homer 99603  
Jewel Lake United Church, 3833 Strawberry Rd., Anchorage 99502  
Presbyterian and Methodist  
Kenai, Church of the New Covenant P.O. Box 428, Kenia 99611  
Ketchikan First U. Methodist Church P.O. Box 8515, Ketchikan 99901  
Korean U. Methodist Church 1801 O'Malley Road, Anchorage 99516  
Moose Pass U. Methodist Church Moose Pass 99631  
New Hope Methodist-Presbyterian Church Box 55614, North Pole 99705  
Ninilchik, Church of St. Peter the Fisherman Ninilchik 99639  
Nome U. Methodist Church, P.O. Box 907, Nome 99762  
Aywaan Bering Sea Larger Parish (Methodist and Presbyterian)  
Northern Light United Church, P.O. Box 186, Juneau 99801  
(Methodist & Presbyterian)  
North Star U. Methodist Church, North Kenia SR 1 Box 404, Kenai 99611  
St. John U. Methodist Church 1801 O'Malley Road, Anchorage 99516  
St. Paul's U. Methodist Church P.O. Box 83725, College 99708  
Seward U. Methodist Church P.O. Box 5, Seward 99564  
Sitka U. Methodist Church 303 Kimsham St., Sitka 99835  
Soldotna U. Methodist Church P.O. Box 1719, Soldotna 99669  
South Anchorage U. Methodist Church, South Anchorage 99502  
(formerly Bay Shore UMC; also Campbell Lake & Bayshore West)  
Trapper Creek U. Methodist Church Trapper Creek, AK  
Turnagain U. Methodist Church 3300 W. Northern Lights, Anchorage 99503  
Wasilla U. Methodist Church, Wasilla 99687  
(Parks Highway Parish)  
Willow U. Methodist Church, Willow 99688  
(Parks Highway Parish)

### CHURCHES AND PREACHING POINTS NO LONGER SERVED

Anchor Point Methodist Church  
Biorka

Clam Gulch  
 Clover Pass Methodist Church  
 Cooper Landing  
 Dolomi  
 Douglas Methodist Episcopal Church  
 Dyea Methodist Episcopal Church  
 Hope Methodist Church  
 Hyder M. E. Church (Hyder-Stewart Federated Church)  
 Jesse Lee M. E. Church, Seward  
 Juneau U. Methodist Church (formerly Metropolitan M. E. Church; also  
 named Pioneer M. E. Church, originally; merged with Northern Light U.  
 Presbyterian to form United Church in 1972)  
 Kenai Mobile Ministry  
 Klukwan  
 Lighthouse and Coast Guard Stations  
 Mountain Point Methodist Church  
 Metlakatla Affiliation  
 Naptowne — or Sterling  
 North End Chapel  
 Ohlson Mountain Air Force Base  
 Porcupine  
 St. James Methodist Episcopal Church, Fairbanks  
 Sand Point Methodist Church  
 Seldovia Methodist Church  
 Sinuk  
 Skagway Methodist Episcopal Church  
 Tustamena  
 Unalaska Methodist Episcopal Church  
 Unga Methodist Episcopal Church  
 Valdez  
 Note: Metlakatla Duncan Memorial Church affiliated with Alaska Mission  
 for purposes of "fellowship" for several years; was supplied by Methodist  
 pastors for several years.

APPOINTMENTS LISTED BUT NEVER FILLED

Anchorage 1932 (with Juneau)	Eagle City
Arctic City and Uniontown	Switzer Creek
Circle City	Wrangell

CAMPS

Birchwood (originally Cleo Lake)	Cape Nome
Hope Retreat Center	Salmon Lake
Southeast United Methodist Camp ("Argetsinger")	

INSTITUTIONS AND SPECIAL APPOINTMENTS

Alaska Children's Services, Inc.  
 Alaska Native Ministries

Alaska Pacific University (formerly Alaska Methodist University)  
 Hilah Seward Industrial Home at Sinuk (Reindeer Mission)  
 Jesse Lee Home, Unalaska, Seward, Anchorage  
 Korean Ministry  
 Maynard-Columbus Hospital, later Maynard-MacDougall Memorial,  
 Nome  
 McCabe College, Skagway  
 Nome Community Center, Inc., formerly Lavinia Wallace Young Commu-  
 nity Center Home  
 Pipeline Ministry  
 Samoan and Tongan Ministry  
 Seward General Hospital, Seward  
 Seward Sanitorium, Seward  
 United Campus Ministry, Fairbanks  
 University Community Ministry, Anchorage  
 Vocational Rehabilitation Center, Seward  
 Wesleyan Nursing Home, Seward, formerly Wesleyan Hospital for Chronic  
 Diseases  
 Wesley Foundation, Fairbanks

#### MISSION BOATS

<i>Perchment</i>	<i>Ida Helen</i>
<i>New Jersey</i>	<i>Susanna Wesley</i>
<i>Jewel Guard</i>	<i>Nika Nah</i>

#### CHRONOLOGICAL LIST OF BISHOPS DIRECTLY RELATED TO ALASKA

Gilbert Haven "In 1879 Bishop Gilbert Haven proposed to establish a mission of the Methodist Episcopal Church in Alaska. He died before he could put his plan into action." (p. 1094, Vol. 1, Ency. of Methodism)

Charles C. McCabe Presiding Bishop of Western Norwegian-Danish Conference 1897 and 1898; appointed C. J. Larsen Presiding Elder for work of "Alaska District of the Western Norwegian-Danish Conference, September 1897."

Earl Cranston Bishop Portland Area, 1896-1904. Came to Alaska 1900.

John W. Hamilton Bishop of San Francisco Area. Presiding Bishop 1903 Puget Sound Conference at Tacoma, appointed men to Alaska Mission.

1904, Bishop Hamilton held the First Annual Meeting of the Alaska Mission in Juneau, Alaska, traveling from San Francisco.

David H. Moore Bishop Portland Area 1904-1908. Presiding Bishop at Second Annual Meeting of the Alaska Mission in Ketchikan, Alaska 1905.

Richard J. Cook Bishop Portland Area 1912-1916. Visited Juneau, Ketchikan, Skagway.

Matthew S. Hughes Bishop Portland Area 1916 to 1920. Came to Alaska in 1919.

William O. Shepard First Conference as Bishop was Puget Sound 1920. First visited Juneau sometime in early 1920s. Visited Alaska 1927, with J. T. McQueen who was Superintendent of Vancouver District, which included Alaska; they went as far as Nome with R. Z. Newton, who was going to Nome as pastor.

Bruce R. Baxter Elected Bishop 1940. Held annual conference in Alaska 1941, the first since 1905. He died in 1947.

Gerald R. Kennedy Bishop Portland Area 1948 to 1952; Visited all Alaskan work summer of 1949. Transferred to Los Angeles Area.

A. Raymond Grant Bishop Portland Area 1952 to 1967. Visited all Alaskan work. Presided at all annual meetings.

Glenn Randall Phillips (Retired) Interim Bishop 1967-1968.

Everett W. Palmer Bishop 1968 to 1971. He died 1971.

W. Maynard Sparks (Retired) Interim Bishop 1971 Annual Meeting (Former EUB)

Jack Tuell Bishop 1972 to 1980; transferred to Los Angeles Area. Visited all Alaskan work. Presided at all annual meetings.

Calvin D. McConnell Bishop Portland Area 1980 to present (7-1-85). Visited all Alaskan work. Presided at all annual meetings.

#### CHRONOLOGICAL LIST OF SUPERINTENDENTS

Carl J. Larsen Appointed 1897, from Western Norwegian-Danish Ann. C.

J. J. Walter July 1899 to at least July 1, 1901

W. H. Selleck July 1901 to 1902

Wilmot Whitfield 1903

John Parsons 1904 to October 1912

R. C. Blackwell October 1912 to 1919

J. T. McQueen 1919 to 1928 (Mostly in connection with his work as superintendent of Vancouver District)

Henry Young 1928 to 1930 or 1931

Walter Torbet 1931 to June 1941

G. Edward Knight June 1941 to June 1949

P. Gordon Gould June 1949 to June 1954

Fred McGinnis June 1954 to June 1960

David Blackburn June 1960 to May 1964

Meredith A. Groves May 1964 to May 1969

Ac C. Wischmeier May 1969 to June 1978

Edmund B. Stanton June 1978 to June 1983

Thom White Wolf Fassett June 1983 to present (7-1-85)



## ANNUAL MEETINGS

<u>Year</u>	<u>Location</u>	<u>Bishop or Presiding Officer</u>	<u>Superintendent</u>
1904	Juneau	John W. Hamilton, Bishop of San Francisco Area	Parsons
1905	Ketchikan	David H. Moore, Bishop of Portland Area	Parsons
1941	Seward	Bruce R. Baxter, Bishop of Portland Area	Torbet
1945	Metlakatla	Bruce R. Baxter	Knight
1946	Juneau	Bruce R. Baxter	Knight
1947	Seward	Superintendent G. Edward Knight	Knight
1948	Ketchikan	Dr. Joseph M. Adams, Supt., Portland District	Knight
1949	Anchorage	Gerald Kennedy, Bishop of Portland Area	Knight
1950	Juneau	Superintendent P. Gordon Gould	Gould
1951	Seward	Gerald Kennedy	Gould
1952	Ketchikan	A. Raymond Grant, Bishop of Portland Area	Gould
1953	Anchorage	A. Raymond Grant	Gould
1954	Juneau	A. Raymond Grant	Gould
1955	Seward	A. Raymond Grant	McGinnis
1956	Fairbanks	A. Raymond Grant	McGinnis
1957	Anchorage First	A. Raymond Grant	McGinnis
1958	Juneau	A. Raymond Grant	McGinnis
1959	Anchorage- Anchor Park	A. Raymond Grant	McGinnis
1960	Fairbanks	A. Raymond Grant	McGinnis
1961	Anchorage AMU	A. Raymond Grant	Blackburn
1962	Anchorage AMU	A. Raymond Grant	Blackburn
1963	Anchorage AMU	A. Raymond Grant	Blackburn
1964	Anchorage AMU	A. Raymond Grant	Blackburn
1965	Anchorage AMU	A. Raymond Grant	Groves
1966	Anchorage AMU	A. Raymond Grant	Groves
1967	Fairbanks	Richard C. Raines, Bishop of Indiana Area	Groves
1968	Anchorage AMU	Glenn R. Phillips, Bishop (retired)	Groves
1969	Anchorage AMU	Everett W. Palmer, Bishop of Portland Area	Wischmeier
1970	Anchorage AMU	Everett W. Palmer	Wischmeier
1971	Anchorage AMU	W. Maynard Sparks, Bishop (retired)	Wischmeier
1972	Anchorage AMU	W. Maynard Sparks	Wischmeier
		(1972 was the first meeting of the Alaska Missionary Conference)	
1973	Anchorage AMU	Jack C. Tuell, Bishop of Portland Area	Wischmeier
1974	Anchorage AMU	Jack C. Tuell	Wischmeier
1975	Anchorage AMU	Jack C. Tuell	Wischmeier
1976	Fairbanks	Jack C. Tuell	Wischmeier
1977	Juneau-NLUC & Douglas	Jack C. Tuell	Wischmeier
1978	Kenai	Jack C. Tuell	Wischmeier
1979	Anchorage-AMU & First Church	Jack C. Tuell	Stanton
1980	Fairbanks and North Pole	Jack C. Tuell	Stanton
1981	Homer	Calvin D. McConnell, Bishop of Portland Area	Stanton
1982	Anchorage- Turnagain & Jewel Lake	Calvin D. McConnell	Stanton
1983	Chugiak	Calvin D. McConnell	Stanton
1984	Juneau-NLUC & Douglas	Calvin D. McConnell	Fassett
1985	Anchorage AMU	Calvin D. McConnell	Fassett

Directors and Coordinators of  
Program Council and Council on Ministries, 1969 to present

Walter Hays, Director of Program Council (Full-time)	1969-1971
Ernest Jones, Co-director of Program Council (Part-time)	1971-1972
John Tindell, Co-director of Program Council (Part-time)	1971-1974
Howard DeVore, Co-director of Program Council (Part-time)	1972-1973
Danita Trudeau, Coordinator of Council on Ministries (Part-time)	1974-1977
Mary Lou Hollett, Coordinator of Council on Ministries (Part-time)	1977-1979
Joyce Edwards, Coordinator of Council on Ministries (Part-time)	1979-1982
Glenna Getz, Coordinator of Council on Ministries (Part-time)	1982-present

Alaska Mission Lay Leaders, 1945 to 1972

Alaska Missionary Conference Lay Leaders, 1972 to Present

Carl J. Foss, Ketchikan	1945-1946
Walter B. Stewart, Ketchikan	1946-1948
George Green, Seward	1948-1949
Maurice Powers, Juneau	1949-1950
Ray Hall, Ketchikan	1950-1951
Ray Hall, Lay Leader, Ketchikan	1951-1952
Tom Howell, Associate Lay Leader, Seward	
I. J. Montgomery, Lay Leader, Juneau	1952-1955
Tom Howell, Associate Lay Leader, Seward	
I. J. Montgomery, Lay Leader, Juneau	1955-1957
Ross Kinnamon, Associate Lay Leader, Anchorage	
I. J. Montgomery, Lay Leader, Juneau	1957-1958
Ross Kinnamon, Associate Lay Leader, Anchorage	
Mrs. Carlos T. Brown, Associate Lay Leader, Ketchikan	
I. J. Montgomery, Lay Leader, Juneau	1958-1959
Carlos T. Brown, Associate Lay Leader, Ketchikan	
Don Keil, Lay Leader, Anchorage First Church	1959-1960
Joe Chick, Associate Lay Leader, Anchorage First	
Eugene Miller, Associate Lay Leader, Fairbanks	
I. J. Montgomery, Associate Lay Leader, Juneau	
Eugene Miller, Lay Leader, Fairbanks	1960-1961
Eugene Miller, Lay Leader, Fairbanks	1961-1962
A. J. Alter, Associate Lay Leader, Juneau	
A. J. Alter, Lay Leader, Juneau	1962-1964
Robert L. Smay, Associate Lay Leader, St. John	
Paul Kaatz, Lay Leader, Anchorage	1964-1966
Charles Wilson, Associate Lay Leader, Juneau	
William E. Staatz, Lay Leader, Fairbanks	1966-1967

Roland Stanton, Lay Leader, Ketchikan	1967-1968
Charles Wilson, Lay Leader, Juneau	1968-1969
William Searby, Lay Leader, Anchorage	1969-1970
William Searby, Lay Leader, Anchorage	1970-1972
William Staatz, Associate Lay Leader, Fairbanks	
Marion Kempf, Associate Lay Leader, Kenai	
Murray Simpson, Associate Lay Leader, Ketchikan	
John Poling, Associate Lay Leader, Nome	
James Griffin, Associate Lay Leader, Sitka	
Jack Townshend, Lay Leader, Fairbanks	1972-1976
F. Lawrence Bennett, Lay Leader, Fairbanks	1976-1980
Sandra Moore, Lay Leader, Anchorage	1980-1981
Marion Gotschall, Lay Leader, Juneau	1981-1984
Jim Jose, Lay Leader, Anchorage, Anchor Park	1984-1985
Arlene Wood, Lay Leader, Anchorage, Jewel Lake	1985

#### Conference Presidents

Woman's Society of Christian Service, 1944 to 1972

United Methodist Women, 1972 to present

Gertrude Knight	1944-1949
Ruth Popejoy	1949-1953
Leah Hatrick	1953-1956
Louise Argetsinger	1956-1960
Frances Terry	1960-1961
Elva Scott	1961-1965
Grace Wilson	1965-1969
Jean Stassel	1969-1973
Betty DeVore	1973-1974
Mary Lou Hollett	1974-1978
Marion Gotschall	1978-1982
Mary Lou Lawhorn	1982-1985
Chris Spencer	elected 1985

## Pastors and Spouses Serving in Alaska from 1886 to 1985

<u>Pastor &amp; Spouse</u>	<u>Dates of Service</u>	<u>Church or Institution</u>	<u>Home Conf</u>
Aamodt, August E. (Augie) & Marie	Nov. 1972 to June 1977	Soldotna, N. Star Parish	NW Texas
Took Work Camp to Honduras from Alaska, 1973 & 1975			
Allen, W. A. & Margaret	1921 to Dec. 1922	Juneau	Puget Sound
Amerson, R. Dan & Debra	June 1978 to June 1982	Sitka	Texas
Anderson, Gerald	Summer 1955	Mobile Ministry (furlough) (Kenai, Soldotna, Ninilchik)	
Armstrong, Andrew J.	1930 to 1936	Unalaska (Ret. 1936 from Unalaska)	PNW
Atkinson, Henry T.	Sept. 1906 to Sept. 1909 1909 to 1911	Juneau (& Douglas) Ketchikan	Oregon
Atwood, John & Louise	1979 Fall 1981 to Jan. 1982 Jan. to June 1982	St. John's (Interim) Turnagain (Interim) Turnagain (Assoc.)	So. Cal-Ariz Ariz.
Auchenpaugh, Oliver & Betty Faye	Nov. 1978 to Jan. 1982	Ketchikan	Virginia
Baines, Raymond G. & Carolyn	Sept. 1963 to June 1965 1974	Metlakatla Ak Native Ministries	Ore-Idaho So. Cal-Ariz
Balcomb, Ray	Summer 1961	Turnagain (furlough)	PNW
Baldwin, Charles H.	ca 1910-1911	Nome Methodist Church	Puget Sound
Baldwin, E. Will & Effie (Home Missionaries)	July 1909 to 1912  1913 to 1933 (Retired in Nome)	Sinuk (Sinrock) Hilah Seward Home Nome Eskimo Church & Lavinia Wallace Young Comm. Center	
Bartel, Bruce & Kathleen	1970-1971 1971-1976  1976-1978	Anchorage First (Assoc.) Kenai Church of the New Covenant Anchorage First Church	Wisconsin
Barton, N. G. B.	1900-1902	Douglas City	Puget Sound
Bauer, P. E.	1913	Nome Fed. Church	(Congre- gational)
Baxter, Bruce R.	1940 to 1947 Held first Mission Conference in Alaska since 1905 in Seward in 1941	Bishop Portland Area	
Bean, Albert	Sept. 1912-Sept. 1913	Fairbanks St. James	
Bennett, John	1917	Nome-Lavinia Wallace Young Mission Church	
Bennett, Ray V.	Sept. 1900-1901 First M. E. Pastor and first resident pastor in Ketchikan	Ketchikan	Puget Sound
Bither-Terry, Judith Ann & Gregg	1980-1985 1985—Sabbatical	Seward	Cal-Nev.
Blackburn, David & Mona	1952-1953 1953  1953-1960 1957-1958  1960-1964	Unga-Sand Point Anchorage First Assoc. with responsibility for new churches Anchor Park Chugiak (with Anchor Park) Mission Superintendent	Pittsburgh
Blackwell, R. C.	1911-1912 1912-1916 1913-Feb.? 1917	Nome Juneau Superintendent	Oregon
Booker, Vernon	1943-1946	Nome Federated	Congre- gational
Bowers, Bob & Beverly	1967-1969 1969-1971 1971-1976 Jan. 1977-1980?	Seward Kenai Anchor Park Director Youth Services Center, Alaska Children's Services	E. Wisc.

Brown, Wallace E.	1939	Bishop Portland Area (d. 1939)	
Bruner, Richard E. & Vivian	June-Aug. 1958 1958-1963	Anchor Park furlough Turnagain (organizing pastor)	S. Indiana
Buffington, James W. & Christie Lou	1978-1984	Anchorage First	Ore-Idaho
Burden, Howard & Sylvia	1964 summer	Juneau (furlough)	Michigan
Byrne, Allen & Mrs.	1952 summer	Kenai Mobile Min. (furlough)	
Campbell, James L.	1905	Douglas City, Local Preacher	
Carr, John & Ethelda	1886-1889(?)	Local Preacher, Govt. school teacher, Unga	Puget Sound
Carter, Duane E. & Mrs.	Sept. 1919-Aug. 1921	Seward	Puget Sound
Caton, Paul & Inez	1955-1957 1957-1958	North End Chapel, Mt. Point and Clover Pass Homer, Anchor Point	Rock River
Chapman, Joseph A. & Mable	Dec. 1903-1908	Ketchikan	Cent. Ill.
Choate, Dr. Cautious	1964	Nome & Kenai (furlough)	Cent. Kans
Christian, Jack K. & Eva	1981-1985	Parks Highway Parish, Willow, Trapper Crk, (dropped 1983); Wasilla added 1983	Cent. Ill.
Christopher, Franz O. & June (Marks)	1960 1961-1963 1963-1967	Anchor Park (Interim) Douglas Seward, Moose Pass, Cooper Landing	Pittsburgh
Clark, Priscilla Ann & Leroy	1980-1981 1981-1983	St. John Youth Director St. John (Assoc.)	N. Georgia
Clements, Albert J. & Wilma	June 1937-June 1940 1941-1942?	Seward Seldovia	California
Cole, Robert L.	1984	Ninilchik (PT)	
Cook, Claude T.	1913-1916	Seward	Oregon
Cook, L. D.	1918-1919	Seward	
Cook, Richard J.	1912-1916	Bishop Portland Area	
Cooper, Claude W. & Beulah	1963 (d. Oct. 1963)	Turnagain	Des Moines
Cooper, George W.	1925-1926	Juneau	Puget Sound
Couch, R. S.	???	???	???
	(Widow listed as Conf. Claimant 1964)		
Counts, Rachel Ann	1984-present	Girdwood (PT-LP)	
Covington, Melmoth A. & Mrs.	1901-1902	Skagway	Puget Sound
Cox, James	1983-1985	Jewel Lake (Interim-PT) Alaska Pacific University	
Cox, William Arthur & Mardilla	1945-March 1948	Ketchikan	N. Texas
Cramer, Leo & Mona	1963-1965 1965-1971	Chugiak Anchor Park	W. Penn.
Cramer, Max Wayne & Gladys	1966-1970	East Anchorage- Girdwood (organizing pastor)	C. Penn.
	1973-1976 1976-1978	Seward Ketchikan	
Cranston, Earl	1896-1904	Bishop Portland Area	
Cross, Henry R. & Ina Mae	1928-1932 July 1932-June 1934	Hyder Juneau	Columbia R.

Curtis, Tyler C. & Bonnie	1979-1985	Bayshore, later S. Anchorage	PSW
Dahl, Thomas H. & Gail	1964-1966 1966-1969 1969-1970	Homer (& Anchor Point & Seldovia) Juneau Special Appointment — Director Model Cities, Juneau	Minn.
(Appointed Chancellor of AMC by both Bishop Tuell and Bishop McConnell)			
Davis, LeRoy	June 1977-June 1979 (Co-pastor with Lucretia Davis 1977-78)	Anchor Park	Virginia
Davis, Lucretia	June 1977-1978	Anchor Park Co-pastor	Virginia
Davis, Sprague	Sept. 1898-1901?  ca 1907-1909	Skagway Organizing pastor Skagway	Nor-Dan.
Day, Murlin & Melita	May 1946-April 1948	Nome	Indiana
(Ordained Elder in Juneau, 1946; served as Chaplain at Mt. Edgecumbe School, Sitka, 1950s)			
Decker, Richard D. & Florence	Sept. 1919-1922 1922 Supernumerary to serve in Alaska Legislature Feb. 1923-1925	Nome Juneau	Puget Sound
Detzer, Jordan E. & Jeanne	1950	Nome (furlough)	S. Cal-Ariz
DeVore, Howard & Betty	June 1962-1966 1966-1972 1972-1974	Nome St. John & Hope Fairbanks	Ohio
(1974 — Special Appointment — Director Volunteer Services for State of Alaska)			
Diehl, Harold W. & Madeline	June 1958-1961	Bruce Baxter Memorial, Anchorage	Detroit
Dobler, David & Laura	1985-	Jewel Lake Church	Presby.
Dolch, George W. & Dorothy	Oct. 1944-1948	Anchorage	N. New York
(Organizing pastor of Bruce R. Baxter Mem. Church. Church name changed in 1950s)			
Dunlap, R. V. B., & Harriet May	1905 1906-1909 Oct. 1909-Sept. 1910 Oct. 1921-Sept. 1925 1925-1926	Douglas Nome (built M.E. Church) Fairbanks St. James Seward & Seldovia Supt. Jesse Lee Home	Puget Sound
DuVall, Bruce	1975	Seward (furlough)	So. New Jersey
Ebright, Donald F. & Elinor	1958-1960	Alaska Methodist Univ. First President	So. Cal-Ariz
Edwards, Arthur R. & Joyce	1979-1984	Anchor Park	PNW
Eicher, Barbara & Gregory	July 1977-1979	Anchorage First (Assoc.)	Kans. W
Eicher, Gregory L. & Barbara	July 1977-1982	Chugiak	Kans. W.
(Ordained Elder at Annual Meeting, Fairbanks, June 8, 1980)			
Elliott, F. Gene & Lillian	1949-1955 (Hope, Moose Pass, Girdwood, Soldotna, Kenai, Ninilchik) 1949-1953  1953-1954  1954-1955	Kenai Mobile Ministry Hope, Moose Pass, Kenai Peninsula ("Kenai Mobile Ministry") "Kenai Peninsula Mobile Ministry centering in Moose Pass" (centering in Homer-Moyer) "Kenai Pen. Mobile Ministry, centering in Moose Pass" (centering in Kenai — Murphree)	Oregon

Erickson, Connie (Constance)	1940-1945 1946-1949	Nome-Lavinia Wallace Young Mission Unga (& Squaw Harbor & Sand Point)	
(Deaconess and Local Preacher; returned to Nome as grade school teacher, Sept. 1956-Dec. 1960)			
Evans, John C.	1905	Appointed to Douglas	Minnesota
(Did he serve? and if so, where?)			
Evans, F. W.	1908	Ketchikan	
Fanning, Leah I. (Local Preacher. Came up on the Nika-Nah. Served as Dir. of C. Ed. & LP in Ketchikan.)	1938	Shumagin I. Parish-Unga	PNW
Fassett, Thom White Wolf & Nancy	1983-present	Mission Superintendent	West. NY
Fellers, James R. & Faye	1969-1970 1970-1971 1972-1976	Kenai North Star North Star-Soldotna Ketchikan	Kans. W.
Fisher, F. V.	1908-1909	Ketchikan	
Fison, David K. & Aleen	1960 1961-1966 1966-1972 1972-1979	Anchorage First (Assoc.) Ketchikan Fairbanks St. John (& Hope, Girdwood, & Bayshore West "for cultivation") Girdwood & University Comm. Ministry University Comm. Ministry United Campus Ministry & S. Anchorage	N. Ill.
(1965-66 served Coast Guard Light stations and logging camps by flying out of Ketchikan; summer 1965 served as interim at Metlakatla and Annette)			
Forney, John C. & Jai	1979-1985	St. John	Pac. & SW
Foster, Bill & Lila	July 1954-May 1956	Juneau	Wisc.
Fradenburgh, Ernie & Isabel	Sept. 1944-1945 (Left because of illness)	Seldovia	
Frye, Glenn & Margaret	1961 summer 1964 summer	Juneau (furlough) Seward (furlough)	Detroit
Gailey, Ralph A. & Mrs.	1926-1928 1928-1929	Juneau Seward & Seldovia	Puget Sound
Garvin, John C. & Audrey	1975-1984	Alaska Children's Services Executive Director (Part time at Bayshore West; Part time at Girdwood)	W. Penn.
Gay, Richard & Averill	1956-present 1961	AMU Prof. of Religion & Philosophy Supply—Church of the Beloved Disciple	W. Penn.
Gerhardt, Louis	1959-1961 (Attended Ann. Meeting under affiliation agreement.)	Duncan Mem. Church, Metlakatla	Congre- gational
Gilbert, Richard & Mary	1966-1970 1970-1975	Jesse Lee Home Supt. Director Alaska Children's Services	W. Penn.
Glenk, J. Wesley & Mrs.	1903-1905 1905-1907?	Dolomi Skagway	Puget Sound
Gough, E. H.	July 1899	Douglas and Juneau (interim)	
Gould, P. Gordon & Ethel	1949-1954	Superintendent of Alaska Mission (Born in Unga; was in Jesse Lee Home in Unalaska. First & only ordained Aleut Methodist Preacher.)	Philadelphia
Graham, Thomas Philip	Sept. 1925-1928 ("The first minister to broadcast a sermon in, or from Alaska")	Seward (Seldovia?) ("& Cook Inlet Country")	Puget Sound
Grant, A. Raymond	1952-1967	Bishop of Portland Area	
Greening, Henry E. (Harry) & Martha	Oct. 1919-Oct. 1921	Juneau	Puget Sound

Groseclose, Bruce & Mildred	1951-1954	Anchorage, Baxter Mem.	PNW
Grosskopf, Elbert & Doris	Sept. 1953-1956	Douglas	Louisville
Groves, Eugene L. & LaRae	1963-1967 1967-1969	Anchorage First (Assoc.) Wesley Foundation-Fbrks and First Church, (Assoc.)	Oregon
	1969-1977 (served as summer furlough,	Chugiak Juneau 1958)	
Groves, Meredith & Esther	1964-1969	Superintendent Alaska Mission	Oregon
Haley, George B.	1955 summer	Mobile Ministry at Moose Pass, Girdwood, Hope	
Hamilton, John W.	1904	Bishop of San Francisco Area, held first annual meeting of Alaska Mission at Juneau	
Harlan, Daniel D. & Mary Ann	1959-1962	Kenai Parish (Kenai, Ninilchik, Tustumena)	Baltimore
Harrell, Douglas A. & JeriLee	1949-1950	Clover Pass (& North End)	Oregon
Hartman, Donald L. & Alma	1966-1970 1968-1970	Anchorage First (Assoc.) Anchorage First (Assoc.) with Girdwood	W. Penn.
	1970-1975 1975-1984	Sitka Jewel Lake (Tri-Anchor Parish, which dissolved 1982)	
Hatten, Charles T. & Myrtle (Canterbury)	1924-1926 1926-1938	Hyder Superintendent, Jesse Lee Home, Seward	Puget Sound
	1927-1938	Pastor, Jesse Lee Church	
Havens, Reeves C., Jr. & Geraldine (Jerrie)	1952-1955 1955-1958 Retired 1978 1979-1983	Nome Ketchikan (& Clover Pass)	Wyoming
	July 1984-Mar. 1985 (1952, Reeves was in Ketchikan with summer visitation-evangelism team)	Anchorage First (PT Assoc.) NLUC, Juneau (interim)	
Havens, Bob	1954	Anchorage First (Assoc.)	
Hays, Walter Lee Jr. & Lydia	1963-1969	Exec. Secy, Bd. of Education of Alaska Mission	Ohio
	1969-1971	Director, Program Council	
	1971-1973 1974-present	Nome Alaska Children's Services (Director of Development; Assoc. Director; Director Promotion)	So Cal-Ariz
Heacock, Richard K., Jr. & Edwina (d. 1954) & Grace Ann	1955-1956 1956-1966 1980-present	Anchorage First (Assoc.) Juneau Fairbanks First	SW Texas
Hefflin, Kenneth & Nancy Sue	1961-1964	Anchor Park, Anchorage	Oregon
Heilbrun, LeRoy (Jim) & Mrs.	1949-1952	Unga & Sand Point	W. Penn.
	(ordained elder in Annual Meeting Anchorage 1949)		
Heinsohn, Edmund B. & Lollie	summer 1962	Juneau furlough	SW Texas
Hepner, Kenneth H. & Sara	1982-present	Soldotna	Minnesota
Herd, Archie & Mrs.	1925-1927?	Nome	Puget Sound



Holway, Dennis B. & Susie	1977-1982 1982-present (Chairman, Conf. Council on Ministries, 1982-1985)	Soldotna Anchorage First (Assoc.)	Pacific SW
Hom, Richard	1982-1983	Juneau, Northern Light United (Assoc.)	Presb.
Horner, Charles W. & Doris	1964-March 1970 1970-1972	Turnagain, Anchorage Ketchikan	
Hughes, Matthew S.	1916-1920	Bishop Portland Area	
Hull, Wayne H. & Esther	1955-1959 1959-1963	Kenai Parish (Kenai, Soldotna, Ninilchik) Chugiak, & Birchwood Camp	Cent. Kans.
Hunt, Rev. & Mrs.	1974 summer	Homer (furlough)	N.J.
Huntley, James E. & Janice	1950	Metlakatla	California
Irwin, George M. & Lillian	1900	Juneau supply (& Douglas)	Columbia R.
Irwin, Paul & Martha	Oct. 1948-May 1951 1949-1951	Seward Chaplain at Seward Sanatorium	N. Indiana
Isacksen, Fred R. & Mrs.	1933-1937	Ketchikan	PNW
James, George E. & Mrs.	1930-1932 (appointed to Juneau and Anchorage)	Juneau	PNW
Jewell, Paul O. & Ardie	June 1977-June 1980	Fairbanks First	Ore-Idaho
Johnson, Recter & Mary Alice	1964 1964 summer	Turnagain (Interim) Seldovia, Girdwood, Hope (furlough)	PNW
Jones, Ernest & Rachel	1962 1963-1968 1968-1971 1971-1972	Homer (furlough) Douglas Nome Anchorage First (Assoc.) (& PT Program Council Dir.)	Indiana
Joslyn, Andrew J.	1909-1910	Nome	Puget Sound
Keil, Don	1959 summer	Douglas (furlough)	N.Y.
Kellogg, Richard	1948-1949	(Appointed to Juneau, but went to Seward to do survey work on Kenai Peninsula. Evidently preached at Hope & Moose Pass early 1949.)	
Kendall, Olney L. & Katella	1935-1938	Juneau	Columbia R.
Kennedy, Gerald H.	1948-1952	Bishop Portland Area	
King, J. Dean & Millie	1927-1930 1936-1945	Jesse Lee Home (Lay worker) Unalaska (pastor)	Oklahoma
Klaver, Claude E. & Joan	1977-1982	North Pole, New Hope Church	Presb.
Kleen, Ralph G. & Miriam	Jan. to June, 1977	Anchor Park (Interim)	Ore-Idaho
Knight, Arthur P. & LuDean	1976-1980 1980-present (son of G. Edward & Gertrude)	Kenai, Church of New Covenant Douglas	Ore-Idaho
Knight, G. Edward & Gertrude	1938-1941 1941-1945 1945-1949	Juneau Seward, & Supt. of Mission Superintendent of Alaska Mission	PNW

Knight, Gertrude & G. Edward	1947-1949	Chaplain at Seward San (LP)	PNW
(also "special appointment during WWII to serve communion and marry")			
Krieger, Otto	Oct. 1917-Oct. 1918	Fairbanks, St. James	Puget Sound
Laird, Benjamin A. (Ben) & Mary	1958-1962	Moose Pass-Girdwood- Hope	So. Cal-Ariz
	1962-1966	Beloved Disciple (St. John)-Moose Pass- Girdwood-Hope- Cooper Landing	
	1966-1968	Nome	
Langenwalter, Jon F. & Laurel Beth	July 1982-present	Chugiak	Ore-Idaho
Larsen, Carl J. & Mrs.	Oct. 1897-1898	Superintendent of Alaska Mission	W. Norweg- Danish
	1898	Juneau (&Wrangell)	
(Appointed "Presiding Elder of Alaska District" of the Western Norwegian-Danish Annual Conference in Sept. 1897; traveled over most of the Territory in 1898 before settling in Juneau in September 1898.)			
LaViolette, Francis A. & Mrs.	1903-1905	Juneau	Puget Sound
(Built Metropolitan Methodist Episcopal Church)			
Leach, William H.	June 1898-Sept. 1898	Skagway	Puget Sound
LeFils, Don	1985-	Trapper Creek (Part Time, Local Preacher)	
Lueck, Gary Allen & Piroaska	1969-1976	Seward, with Moose Pass, Cooper Landing	Minnesota
Lowe, Titus	1928-1939	Bishop of Portland Area	
Lugenbill, Betty	1978-1980	Fairbanks First Assoc. and Campus Ministry	Ore-Idaho
McCabe, Charles C.	1897-1898	Presiding Bishop of W. Norwegian-Danish Ann. Conf.	
McCay, Norman & Mrs.	1933-1936	Nome, Federated Church & Eskimo Church	Puget Sound
McConnell, Calvin D.	1980-present	Bishop Portland Area	
McCray, Gerald & Beth	1958-1962	Nome	Florida
McGhee, Bertha	1940-1942	Jesse Lee Home, Home Missionary	Kansas
	1944-1948	Hope, Moose Pass (LP)	
	1948-1952	Jesse Lee Home, Home Missionary	
	1958-1969	Jesse Lee Home (Little Boys' Housemother)	
McGinnis, Fred & Harriet	Dec. 1950-1954	Juneau (also Supervisor of Douglas parish worker between pastors)	Ohio
	1954-1955	Anchorage-Baxter Church & Asst. Supt. of Mission	
	1955-1960	Superintendent of Mission	
	1960-1971	President Alaska Methodist University	
McMasters, Robert & Phyllis	1953-1955	Ketchikan	Oregon
McMillan, Ruth	1983-1985	Moose Pass (Part Time, Local Preacher)	
McNabb, Robert H. (Bob) & Doris Jean (Dee)	1974-1980	Douglas	Ore-Idaho
McQueen, J. T. & Kate	Oct. 1916-Sept. 1919 1918-1928	Juneau Superintendent of Alaska Mission (from 1924 was also Supt. of Vancouver Dist. — not resident in Alaska)	Puget Sound

(Mrs. McQueen was Bureau Secy for Alaska-WHMS, 1926-1929)

Malin, Charles & Ruth	July 1951-May 1957	Seward, also Chaplain at Seward Sanatorium	E. Penn.
Martin, Jack & Rachel	Feb. 1961-June 1961 1961-1964	Douglas (Interim) Homer, Anchor Point, Seldovia	N. Carolina
(Ordained as Elder at Annual Conference in Anchorage June 15, 1962)			
Mason, Roy C. & Herma	Oct. 1935-June 1937 1937-1940	Seward Ketchikan	
Mather, Edward K.	ca 1905	Ketchikan (LP)	
Matson, W. A. (Archie) & Martha	April 1940-1945	Ketchikan	So. Cal-Ariz
Matthews, William H. & Marion	1941-1944	Juneau ("& Douglas")	New Jersey
deMattos, Fred S.	1902-1903?	Skagway	Puget Sound
Mecklenburg, Willard & Barbara	1955-1958	Nome	W. Wisc.
Michener, Herbert W. & Mrs.	1911-1916	Ketchikan	Puget Sound
Middaugh, Jack & Barbara	1952-1955 1955-1958	Clover Pass & Mt. Point Moose Pass, with Hope and Girdwood	
Moffett, Walter & Bernice	1985	Alaska Native Ministry, Anchorage	Presb.
Molletti, John & Dorothy (Dee)	1975	Acting Executive Director, Alaska Children's Services	Amer. Bapt.
	1981-1983	Ninilchik (PT)	Retired
Moore, David H.	1904-1908	Bishop Portland Area	
(Presided at 2nd Annual Conference of Alaska Mission, 1905, in Ketchikan)			
Morgan, A. B. (Ben) & Bernice	April 1948-Aug. 1948 July 1949-1950 1950?	Ketchikan Interim Juneau Interim (LP) Metlakatla	Nazarene
Morrison, Richard (Dick) & Dianne	1972-1975	Jewel Lake, Tri-Anchor Parish—Minister of Education	Michigan
Moyer, Nelson & Margery	1953-1957	"Kenai Mobile Ministry, centering at Homer" (Homer, Anchor Pt., Seldovia)	Florida
	1957-1958 1958-1959	Seldovia Chugiak	
Murphree, Quincy & Edith	1952-1954 1954-1955	Seldovia "Kenai Mobile Ministry, centering at Kenai" (Soldotna, Kenai)	Nebraska
Murray, Henry	March-June, 1956	Homer furlough	
Nelson, Robert W. & Norma	July 1965-1969 1969 1970-1974 1975-1978	Kenai, with Ninilchik & Tustamena Fairbanks First Assoc. and Wesley Foundation; Dir. United Campus Ministries, UA Fairbanks Alaska Children's Services (Center for Parents & Children)	PacSWest
Nevins, Leslie	1964 summer	furlough	
Newhall, Dr. Albert Agnes (d. 1917) Emma (Supernaw) (m. 1922)	1902-1925 (Outside 1907-1911)  (Medical Doctor, Missionary, Local Preacher)	Supt. Jesse Lee Home & Chapel, Jesse Lee Home	
Newton, R. Z. (Raymond) & Maude	1927-1930	Nome Federated (from M.E. South Church)	Puget Sound

Nowlen, Charles A. & Phyllis	1982-1985 1985-	Turnagain, Anchorage Wasilla & Willow	Yellowstone
Olds, Dr. Glenn A. & Dr. Eva	1977-present	President, Alaska Meth. University; now Alaska Pacific University	Ore-Idaho
Olsen, Oscar A. & Mrs.	1940-1944 1944-1947 1947-1952	Unga Unalaska Seldovia	Oregon
Palmer, Everett W.	1968-1971	Bishop Portland Area	
Paramore, Hazel H.	1939	Unga (LP)	
Park, Geo Chong & Woo-Hyand	Jan. 1985-	Anchorage Korean Ministry	Korea
Parsons, John & Alice	October 1903-1905  July 1905-Sept. 1909  1909-Sept. 1911 1911-Sept. 1912 1915-1918	Superintendent; also Skagway Fairbanks St. James; also Supt. Juneau, also Supt. Fairbanks St. James Nome	Oregon
Patton, J. J. (Joseph) & Ellen	1913-1916 1916-1918	Fairbanks St. James Seward	Oregon
Pedersen, Louis H. & Frances	1903-1905 July 1905-1913 1913-1916 1917	Douglas Seward Skagway Skagway Presb. Church	Puget Sound
Peters, Warren W. & Jean	1957-1958	Anchorage First	Cal-Nev.
Phillips, Glenn R.	1967-1968	Bishop Portland Area (Interim)	Ret. Bishop
Pickles, F. M.	1898 (3 mo. summer)	Juneau	Puget Sound
Pippin, Richard V. & Sylvia	Dec. 1984-present	Kenai	S. Indiana
Pitney, Deborah & John	1981-present	Nome (Clergy couple) Aywaan Bering Sea Larger Parish	Ore-Idaho
Porter, J. Philip & Alice	1949-1951 1951-1953	Douglas Metlakatla	Tennessee
Purviance, Albert Edward, Jr. (Ed) & Mable	1948-1951 1952-1958	Baxter Mem., Anchorage Fairbanks First — Organizing pastor	Florida
Reddick, Frank E.	1922	Appt. to Hyder (Did he serve?)	Puget Sound
Reisner, Earl E. & Elizabeth	Sept. 1929-June 1935	Seward, Seldovia	PNW
Reisner, Elizabeth & Earl	1930-1935	Seward (Assoc. Pastor) (ordained 1930, PNW)	PNW
Revelle, Charles S. & Margaret	1902-1903	Douglas, Juneau	Puget Sound
Rings, Robert R. & Dorothy Ann	1951 to June 1953	Douglas	N. Iowa
Roach, Revelle E. & Estelle	1958-1961  1978-1981	Homer, Anchor Point, Seldovia Seward, Moose Pass	Ore-Idaho
Robison, Roger & Olive	1975-1978 1978-1981	Sitka East Anchorage	Yellowstone
Rooker, Lew & Diane	1985-	Juneau, Northern Light United	Presb.
Royal, H. H. & Mrs.	1905-1906	Skagway (LP)	
Rule, William J. & Matilda	1901-1903	Ketchikan	PNW
Rutledge, Thomas E., Jr.	1957-1960 1960-?	Supt. Jesee Lee Home Wesleyan Hosp. Case Worker	NW Texas
Sanders, M. L. & Mrs.	1926-1928	Ketchikan	Puget Sound

Savage, Fred & Isabelle	1961-1966	Fairbanks First	Genesee
Schmidt, Frederick K. & Emma Joy	1938-1949 1956-1958	Metlakatla Metlakatla	Congregat.
Schultz, LeRoy C.	1924	Ketchikan (furlough)	Puget Sound
Seckel, Carol & Kevin	1982-present	Sitka	Ore-Idaho
Seckel, Kevin & Carol	1982-1984 1984-	Sitka Special Appt. — Mt. Edgumbe Hospital, Alcoholism Therapy	Ore-Idaho
Selleck, W. H. & Mary	1901-1902	Supt. Alaska Mission & Pastor, Juneau	Puget Sound
Sellon, Milo A. & Maude	1902-1903 Aug. 1906-1909	Klukwan, Porcupine Sinuk (or Sinrock)	Oregon?
Shaffer, John J. & Barbara	1961 summer  1962-1965  1965-1969 1969-1970 1970-1974  1975-1981  1981-present	Moose Pass, Hope, Girdwood (furlough) Kenai, Ninilchik, Tustumena Chugiak Juneau Juneau-Douglas (1974-Northern Light United & Douglas) Nome (1976-1981 — Aywaan Bering Sea Larger Parish) East Anchorage	C. Illinois
Shank, Charles Howard	Dec. 1917-Aug. 1918	Nome, Fed. Church	Cong.?
Shepard, William O.	1920-1928 (came to Alaska 1921 & 1927)	Bishop Portland Area	
Skidmore, Wyburn ("Skid") & Betty	Oct. 1945-July 1948 1948-1955	Seward Ketchikan, Clover Pass, Mt. Point, North End	Ohio
Slaymaker, Hillis B. & Lois	June 1958-June 1961	Fairbanks First	Ore-Idaho
Smith, C.W.	1908-1912 (visited Alaska Mission in 1910)	Bishop Portland Area	
Smith, E. Victor	1899-1900 1900	Juneau President, McCabe College, Skagway	Puget Sound
Smith, Richard R. & Donna	1974-1977	Fairbanks First	Minn. (former EUB)
Sparks, Maynard	1971-1972  (Presided at 1971 & 1972 Annual Meetings)	Bishop Portland Area (Interim)	(former EUB)
Springer, Harold	1964-1968	AMU Bus. Mgr.	N. Indiana
Stanton, Edmund B. & Blythe	1956-Jan. 1961 Jan. 1961-Dec. 1962 1978-1983 1983-present	Douglas Metlakatla Supt. Alaska Mission Homer	Ore-Idaho
Stigall, James E. & Jo Ann	1985-	Seward, Moose Pass	Kans. East
Still, William S.III (Billy) & Ann	1981-present	North Star, Kenai	N. Miss.
Stout, Rev. J.D. & Leah	Dec. 1962-Sept. 1963	Metlakatla	PNW
Sutton, J.A. & Mrs.	Sept. 1905-Sept. 1906	Juneau	
Thomas, James & Karla	Apr-June 1955	Chugiak & Anchor Park (furlough)	Ohio Conf. (Ret.)
Thompson, James H. (Jim) & Mary	1966-1972	Homer, Anchor Point, Seldovia	Ore-Idaho
Thompson, Roger W. & Mary	1961-1967 1974-1978	Anchorage First East Anchorage (with Hope)	NY East

Tindell, John R. & Beryl (Bee)	1965-1970 1970-1974 Oct. 1974-1984 1984-present	Sitka (founding pastor) East Anchorage Northern Light United Anchorage First	Florida
Torbet, Walter T.	1932-1939  1940-1941	Supt. Alaska Mission ("Alaska Dist. of PNW Conf.") Supt., and Pastor at Seward	PNW
Townsend, Theodore P. (Ted) & Rosemary	1957-1963	Seward	Detroit
Treat, Robert S. (Bob) & Mary	June 1944-1949 1949-1952 1981-1982 Jan-June 1983 Jan. & July 1984 July 1985 (Pastor Emeritus at Douglas since 1982)	Juneau, Douglas Nome Volunteer at Douglas Volunteer at Douglas Volunteer at Douglas Volunteer at SE Camp	N. Indiana
Trudeau, William G. (Bill) & Danita	1968-1970 1970-1973  1973-1974 1974-1982 1982-present	Douglas Director Lavinia Wallace Young Comm. Center, Nome (ordained Elder at Anchorage, 1970) Pastor Nome & Dir. Nome Comm. Center Turnagain Ketchikan	Detroit
Tucker, Rex	Summer 1966	Douglas (furlough)	
Tuell, Jack	1972-1980	Bishop Portland Area	
Van Marter, Charles M. & Addie	1916-1926	Ketchikan	Oregon
Viken, L. W.	1937-1938	Seldovia Parish	PNW
Vincent, Leon C. & Mrs.	1932-1936	Seldovia	PNW
Vostry, R. Melvin & Debbie (m. 1980)	Aug. 1975-Sept. 1976 1977-1978 1978-1981 1981-Jan. 1982 Jan.-June 1982 1982-1983	Pipeline Chaplain North Star (Worker-priest) North Star Ketchikan (Assoc.) Ketchikan (Interim) Ketchikan (Assoc.)	Detroit
Wade, Bradley D. & Marcia	1980-1984	Kenai	Cent. Ill
Walker, Clyde L. & Icel Blanche	1928-1929	Ketchikan & North End	Puget Sd.
Walter, J. J.	1898-1901	Supt. of Alaska Mission	Puget Sd.
Walters, Eugene H. & Carolann	1964-1967 1967-1972	Fairbanks Assoc. & Dir. Wesley Foundation Anchorage First	Oregon
Walther, John H. & Clara Mae	1968-1970	Soldotna-Tustumena	Baltimore
Warner, Walter R. & Ruth	1966-1970	Ketchikan	Ore-Idaho
Warren, Sherman V.	1926-1928	Hyder	Puget Sound
Washburn, John E. & Cheryl	1982-1984 Sept. 1984-present	Fairbanks Bus. Mgr. (Lay) Anchor Park pastor (ordained Deacon Annual Conf. 1984, Juneau)	Cent. Penn.
Waterhouse, Bob & Ruth	1985	Ninilchik (PT, LP)	
Weaver, Grace M.	1957-1959 1959-1962	Clover Pass, Mt. Pt., North End Chapel Clover Pass & Mt. Pt.	Idaho
Weld-Martin, Anne & Wayne	1985-	Turnagain, Anchorage	Ore-Idaho
Weld-Martin, Wayne & Anne	1985-	St. John, Anchorage	Ore-Idaho

Westbrook, Delos	1955-1956	Metlakatla	(Friends?)
White, Boone & Nancy	1972-1976	Anchorage First	Ore-Idaho
Whitehead, Tom & Beverly	1970-1974	Turnagain, Anchorage (Tri-Anchor Parish)	Ore-Idaho
Whitfield, Wilmot	1902	Superintendent Alaska Mission & pastor Skagway	Puget Sd.
Whittern, Keith & Helen	1949-1957	Unalaska	Michigan
Widney, Vincent	1936-1939	Nome Federated	Congregat.
Wilcox, Paul S. & Joy	1984-present	St. Paul's, Fairbanks	Cent. Penn.
Williams, W. Clark	June 1953-1955	Metlakatla	Congregat.
Winecoff, Thomas E.	Oct. 1910-Aug. 1911	St. James, Fairbanks	
Wischmeier, Ac. C. & Irene	1969-1978	Superintendent, Alaska Missionary Conf.	PNW
Wise, Keith B. & Patricia	1972-1983 1983-present	Homer Parish North Pole, New Hope	S.N.J. (former EUB)
Wood, Wilbur P.	1939-1942	Nome Federated & Lavinia Wallace Young Mission Church	
Wyant, Cecil & Hope	1951-1953	Homer Parish	
Young, Rev. Charles (Chuck) & Gerry	1978-present	Fairbanks, Dir. United Campus Ministries	N. Ill.
Young, Henry	Oct. 1928-July 1930	Juneau. Also Supt. of Alaska Dist. of PNW	PNW
Youngblood, W. L. (Bill) & Betty	1958-1961 1982	Ketchikan Parish Seward (Interim)	Rocky Mt.
Zeger, Ed	1978	Turnagain (furlough)	
Zahl, Willert	1973	East Anchorage (Interim)	Minn. (Ret.)

## DEACONESSES AND LAY MISSIONARIES

Adamson, Mona	?-1958	Jesse Lee Home	
Ard, Ethel	1930-1941	Jesse Lee Home; Seward General	PNW
Anderson, Albert & Borghild	1932-1933	Jesse Lee Home	
Baldwin, Will & Effie	1909-1912 1913-1933	Sinuk Nome, LWY Mission	
Banister, Dr. R. G.	1938-Dec. 1946	Seward General Hosp.	
Barnett, Harriet Deaconess	before 1911 1911-1914 1914-1915?	Jesse Lee, Unalaska LWY Mission Jesse Lee, Unalaska	
Barrows, John, M.D.	July 1961-1962	Maynard MacDougall Mem. Hosp. Med. Director	
Bennett, John	1917	Nome, LWY Mission (Interim?)	
Best, Mable Deaconess	1945-	Jesse Lee Home	
Blue, Elsie Havens	1957-1959?	Seward General, Acting Admin.	
Bollinger, Gladys Deaconess	1949-1952	Jesse Lee Home	
Bonney, Elizabeth T. Deaconess	1937-1942	Jesse Lee Home	PNW
Book, Maxine Deaconess	1960-1962?	Maynard MacDougall Mem. Hosp. Dir. Nurses	
Brewer, Christine Deaconess	1940s 1958-1964?	Jesse Lee Home, Seward LWY Mission, Nome	

Brooks, Cynthia Deaconess	1963-1970	Jesse Lee Home, Anchorage	So. Cal
Carrier, Frances	1962-1965	Supt. Jesse Lee Home	
Case, Helen	1948-1951 1956-1957	Jesse Lee Home Teacher, Seward Sanatorium	
Cassel, Henry & Ruth	1945-1947?	Jesse Lee Home	
Catlin, Opal L.	1958-1959?	Maynard MacDougall Mem. Hosp. Admin.	
Chancellor, Betty Lai U.S.-2	1953-1954	Seward General Hosp.	
Chestnut, Hannah	1940s & 1950s	Seward General Hospital	
Chung, Dr. Won Pal	1970-	Maynard MacDougall Hosp. Medical Director	
Clark, Dorothy Deaconess	1964-1966	Jesse Lee Home, Anchorage	
Cochrane, Inez, R.N. Deaconess	1920s	Maynard Columbus Hosp.	
Coger, Naomi Deaconess	1931-1941? 1946-1947 1947-19??	Jesse Lee Seward General Hosp. Seward Sanatorium	PNW
Cook, Clara	1912-1915	Jesse Lee, Unalaska	
Cramer, Nellie, M.D. Deaconess	1912-1913 1917-1919 1919-?	Sinuk Sinuk LWY Mission, Nome	
Daggett, Lydia H.	1886-1896	Bureau Secy. for Alaska WHMS	
Davis, Jean	1970-1971	Juneau, Community Worker	
Deisher, J. B., M.D.	1952-?	Seward General Hosp.	
Dellinger, Leland & Mrs.	1939-1942	Jesse Lee Home	
Dillard, Tommy Jean U.S.-2	1953-1954	Jesse Lee Home	
Doverspike, Kim Diaconal Minister	1982-present	Alaska Children's Services. Dir. of Admin. Services	
Dowling, Phyllis U.S.-2	1951-1953	Jesse Lee Home	
Enley, Bertha	1937-1940	"Interdenominational work," Nome	PNW
Epps, Betty Jane (Arnett) U.S.-2	1952-1954	Jesse Lee Home	
Erickson, Constance Deaconess, LP	1940-1945 1942-1943 1943-1945	LWY Mission also Fed. Church Eskimo Church	
Estep, Bessie Deaconess	1940s and 1950s 1954-1957?	Jesse Lee Home, Seward Sanatorium Seward General Hosp.	
Fenstermacher, Robert, M.D. & Anita	1962-1966 (Came from missionary service in Africa)	Maynard MacDougall Mem. Hosp. Med. Dir.	
Ferguson, Donna Deaconess	1963-1964	Ketchikan Parish Worker	
Fleming, Isabel Deaconess	1945-?	Jesse Lee Home	
Frank, Audrey U.S.-2	1955-1958	Jesse Lee Home	
Gabriel, Delia	1940s and 1950s	Seward General	
Garrett, Sarah Mae Deaconess	1950s 1956-1964	Jesse Lee Home Seward Sanatorium & Vocational Rehab.	



Gaylor, R. Lynn	1967-1971 1971-1974	Jesse Lee Home Director of Jesse Lee Home
Geary, Mr. & Mrs. J. V.	1915-1917	Hilah Seward Mission Sinuk
Geijsbeck, Elizabeth J., R.N.	1930-1941	Seward General Hosp. Supt.
Gentles, E. W., M.D.	1958-1963?	Seward General & Wesleyan Hospital Medical Director & Admin.
Gibson, Patricia Deaconess	1949-1954	Jesse Lee Home
Gilbert, Richard	1966-1970 1970-1975	Supt. Jesse Lee Home Director Alaska Children's Services
Goss, Mrs. A. C.	1912-1914?	Jesse Lee Home
Gould, Anna	1925-1941?	Jesse Lee Home
Graves, Hazel Paramore Deaconess	1940-1941	Jesse Lee Home
Green, George & Marie	1945-1950	Jesse Lee Home Supt.
Green, Marie & George	1945-1950 1956-1957	Asst. Supt. Jesse Lee Home Teacher, Seward Sanatorium
Green, Mary Deaconess	1922-1930	LWY Mission
Groth, Francis & Bernice (Clements)	1928-1932	Jesse Lee Home
Hatch, Peter & Annie (Swanson)	1930s	Jesse Lee Home
Hatten, Charles	1926-1983	Jesse Lee Home Supt.
Hatten, Myrtle Canterbury	1926-1938	Jesse Lee Home Asst. Supt., Teacher, etc.
Haverstock, Dr. A. D.	1930-1936	Seward General Hosp.
Howell, Tom & Arreta	1936-1942	Jesse Lee Home Administrators
Huth, Irene U.S.-2	1953-1954	Seward General Hosp.
King, Charles	1956-1957	Seward Sanatorium, Laboratory
King, J. Dean & Millie	1927-1930 1936-1945	Jesse Lee Home Unalaska
King, Millie & J. Dean	1927-1930 1936-1945	Jesse Lee Home Unalaska
Knapp, Isabelle Deaconess	1924-1925 1925-1941	Jesse Lee Home, Unalaska Jesse Lee Home, Seward
Knight, Gertrude	1947-1949	Seward Sanatorium, Chaplain
Knight, Ruth U.S.-2	1955-1957	???
Knowles, Jimmie U.S.-2	1956-1957 1950s	Seward Sanatorium Seward General?
Langsam, Fred, M.D.	1949-1950?	Maynard MacDougall Mem. Hosp. Med. Adm.
Lee, Donn	1953-1957	Jesse Lee Home Supt.
Lee, Margaret	1953-1957	Jesse Lee Home Asst. Supt.
Lynch, Richard	1966-1970 & 1973-1981	Jesse Lee Home, Director

McCleery, Emma	1922-1925	Nome-LWY Mission; took girls to Jesse Lee Home, Seward, 1925	
McCoy, Esther	1949-1967	LWY Mission Director	
McGhee, Bertha	1940-1942 1942-1944 1944-1948 1948-1950 1951-1952 1952-1958 1958-1969 1969-1971	Jesse Lee Home Seward General Hosp. Hope-Moose Pass Charge Jesse Lee Home Jesse Lee Home Seward General Hosp. Jesse Lee Home Anchor Park Church Sec.	Kansas
McQueen, Kate & J. T.	1926-1929	Bureau Secy for Alaska for WHMS	
Marks, June	1951-1953 1953-1954 1954-1955	Ketchikan-North End Juneau, Anchorage First Ketchikan, North End	Pittsburgh
(June was Parish Worker in Alaska from 1951-1955. In 1960 she married Franz Christopher, retired Meth. pastor from Pittsburgh, and they came to Alaska and served churches until 1967.)			
Marten, Anna	1928-1933	Jesse Lee Home	
Matthews, Edwin P. & Ruth	1950-1953	Jesse Lee Home Supt.	
Morcom, Thomas, M.D.	1936-1946	Maynard Columbus Hosp. Supt.	
Morgan, Emily, R.N.	before 1924 1924-1936	Jesse Lee Home at Unalaska Maynard Columbus Hosp. at Nome, Supt.	
Morgan, Jean Deaconess	1960-1971	Jesse Lee Home	
Morgan, Lysond & Lenore	1960-1962	Jesse Lee Home Supt.	
Murrell, Ruth, R.N. Deaconess	1930-few mo. Aug. 1930-1957 1946-?	Jesse Lee Home Seward General Hosp. Adm (and) Seward Sanatorium Admin.	
Nauman, John	1971-present	Manager, Birchwood Camp	
Nelson, Paul	1956-1958	Seward Sanatorium Admin.	
Newhall, Albert, M.D. & Agnes (d. 1917) Emma (m. 1922)	1898-1907, 1911-1925	Jesse Lee Home (Supt. from 1902)	
Newhall, Agnes Sowle (m. 1898; d. 1917)	1895-1907 1911-1917	Jesse Lee Home (Supt. 1896-1902) Jesse Lee Home	
Newton, Mr. & Mrs.	1936-1941?	Jesse Lee Home (Supt. from 1938)	
Olsen, Lura Young	1925-1932	Jesse Lee Home	
Orr, M. D.	?-1951	Seward General Hosp.	
Padgett, Sue U.S.-2	???	Jesse Lee Home	
Parsons, Alice & John	1909-1921	WHMS Bureau Secy for Alaska	
Pelch, Mildred L., R.N.	1951-1958 1958-present	Seward Sanatorium Wesleyan Hospital Admin.	
Phillips, Francis J., M.D.	1952-1958 after 1958-	Seward Sanatorium, Seward General Hosp. Wesleyan Hospital consultant	
Pope, Ruth Deaconess	1970s	Jesse Lee Home	
Priebe, Helen U.S.-2	1951-1954	Jesse Lee Home	

Reed, Robert	1950s ca 1960?	Jesse Lee Home MMM Hospital Admin.	
Rich, Ann U.S.-2	1955-1957	???	
Richardson, Lydia	Spring, 1891	Jesse Lee Home	
Rinch, Sarah J.	Aug. 1896-?	Jesse Lee Home, Unalaska	
Ringenburg, Priscilla Deaconess, Diaconal Min.	1976-1984	MMM Hospital, Nome (Norton Sound Reg. Hosp.)	West Ohio
Robbins, Ethel Steel	1924-1929 1930-1931?	Jesse Lee Home Maynard Columbus Hosp.	
Rogers, Anne C.	1960?	Maynard MacDougall Mem. Hosp. Dir. of Nurses	
Ross, Ione Deaconess	1918-1925	Lavinia Wallace Young Mission	San Francisco
Rouse, Abbie, R.N.	1930-1932	Seward General	
Russell, Dorothy Deaconess	1933-1937 1946-1947	Lavinia Wallace Young Mission Lavinia Wallace Young Mission	Pitts
Rutledge, Tom & Mrs.	1957-1960 1960-?	Jesse Lee Home, Supt. Wesleyan Hosp. caseworker	NW Texas
Saville, Bertha, R.N.	1917-1925	Maynard Columbus Hosp. Supt.	
Schadler, John, M.D. & Mrs.	1962-?	Maynard MacDougall Mem. Hosp. Admin.	Texas
Schwab, Miss	???	Jesse Lee Home, Unalaska	
Sellon, Milo & Maude	1901-1902 1902-1903 Aug. 1906-1909	Klukwan Porcupine Sinuk Reindeer Mission	
Sexton, Edna Deaconess	1953-1956	Jesse Lee Home	
Shelton, J. H., M.D.	1946-1951	Seward General Hosp.	
Shough, Ary Deaconess	1955-1958	Jesse Lee Home	
Stewart, Beth (Salit) Deaconess, R.N.	1922-1924 1929-1930 1930s	Lavinia Wallace Young Mission Jesse Lee Home Seward General	
Supernaw, Emma	ca 1913-1925	Jesse Lee Home, Unalaska	
Taylor, Sarah P. Deaconess	1939-1940?	Lavinia Wallace Young Mission	
Tharp, Byron & Laura	1930s &/or 1940s	Jesse Lee Home	
Thornton, Blanche Deaconess, R.N.	1925-1940?	Jesse Lee Home	
Trudeau, Danita	1975-1977	Conf. Council on Ministries Coordinator	
Tuck, John & Mrs.	Sept. 1889-1896	Jesse Lee Home & Govt. School Teacher	
Tucker, J. Bruce, M.D.	1946-1948	Maynard MacDougall Mem. Hosp.	
Tyson, Hazel	ca 1928-1931 1931-?	Jesse Lee Home Seward General Hosp.	Texas
Valle, A. R., M.D.	1946-1950s	Seward Sanatorium Resident Surgeon	

Walthall, Inez Deaconess	1912-1913 1916-1925	Sinuk Lavinia Wallace Young Mission
	1922-1925	Supt. of orphanage
Washburn, Cheryl Diaconal Minister	1982-1984	Program Director, Fairbanks First
	1984-present (7-1-85)	Program Director, Anchor Park
Wilder, Mae	1925-1928 1932-1935?	Maynard Columbus Hosp. Jesse Lee Home
Wilson, Barbara Deaconess	1961-1966	Maynard MacDougall Mem. Hosp.
Winchell, Mary	1911-1923	Jesse Lee Home, Unalaska
Witt, Ted & Velma	1962-1963	Jesse Lee Home
Woodcock, William, M.D.	1958-1961?	Maynard MacDougall Mem. Hosp.
Woodfin, Pearl Deaconess	1937-1939	LWY Mission
Yetter, Patricia Deaconess	1958-1964?	Maynard MacDougall Mem. Hosp.
Yokel, Rachel Deaconess	1951-1957	Jesse Lee Home

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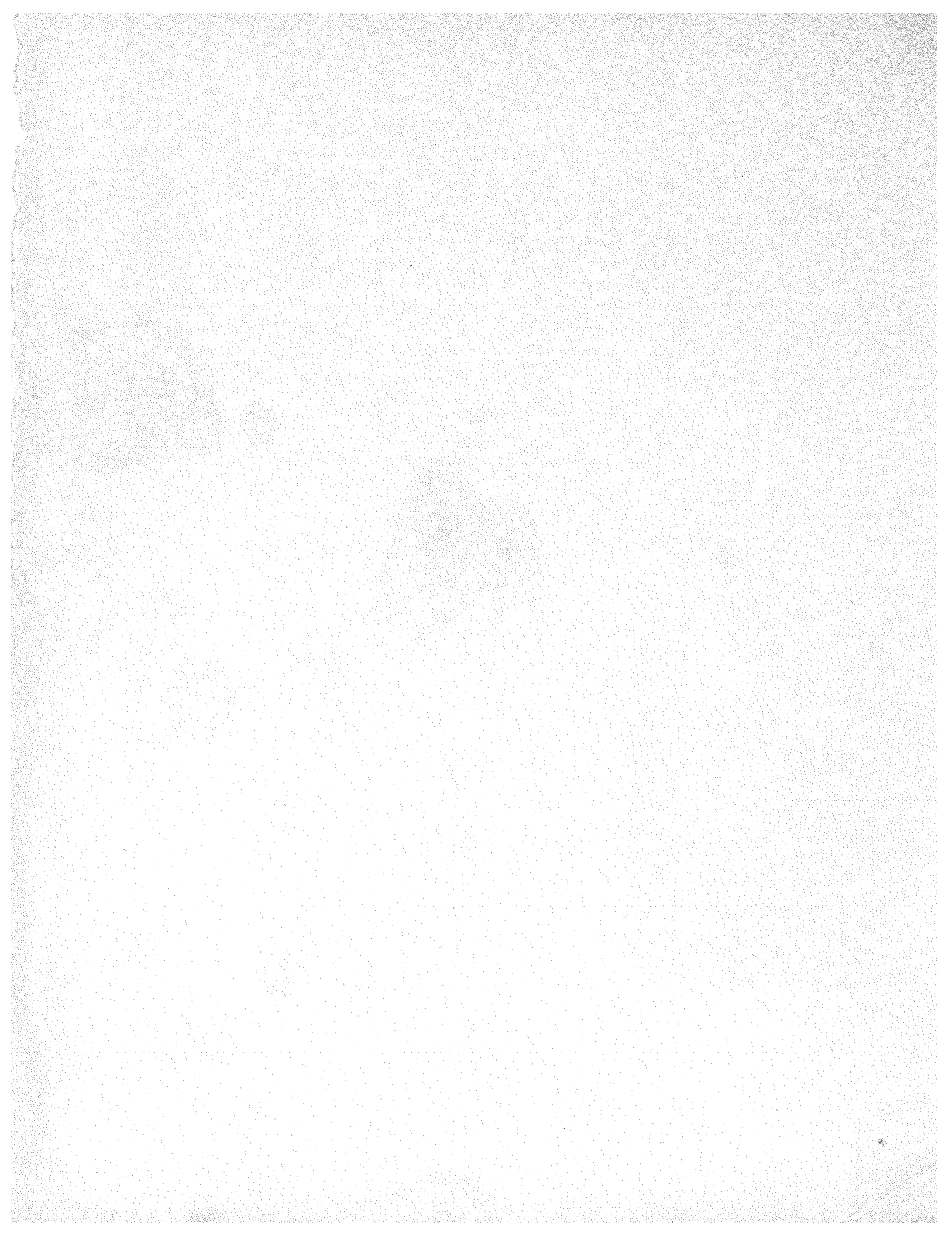
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Arriving in Juneau on November 12, 1946, the compilers of this book found themselves singing in the choir at the Juneau Methodist Church the following Sunday. This was the beginning of what is now almost 40 years of involvement in Methodist work in Alaska.

Both being pack-rats at heart, they have over the years collected a great amount of information, pictures and memorabilia of the churches and institutions of the Alaska Mission of the Methodist Church, which has now become the Alaska Missionary Conference of the United Methodist Church.

Claudia Kelsey was first a member of the Annual Meeting of the Alaska Mission of the Methodist Church in 1948. Within a few years Bea Shepard found herself on the Conference Historical Committee. Whether on or off this committee or others, however, the collecting continued. This book may be, in a sense, a form of justification of "pack-rat-ism." But it is written mainly out of a deep admiration for the people who have worked to help establish Methodism in the Great Land, and in an attempt to show, in some way, how God is able to change ordinary people into extraordinary people who can accomplish extraordinary things.

(Note: Both pictures are historic: what can you expect of historians?)

