



THE TOWN A CHURCH STARTED

by John Gabrielson

*The Story of Methodism
in Pacific Palisades*



**FIFTY YEARS OF THE UNITED
METHODIST CHURCH**

by

JOHN GABRIELSON
Pastor Emeritus

with a Foreword by
TELFORD WORK



CHAS. H. SCOTT
The Founding Pastor

PREFACE

To the Members and Friends of the Pacific Palisades Methodist Church, Greetings! You may wonder why I have undertaken to write the story of our church. Well, I shall tell you — first, because it has been held in deep affection for many long years. The same is true of my family. It became home to them a long time ago and it has remained a place of fond memories ever since. As for me, it is the place where I have had my home for more years than any other in my life. We have gone away and come back several times, so that now we can look back over 56 years spent in the Bay Area — 17 years in Pacific Palisades, a place I visited for the first time in 1916, and fell in love with it.

Another reason we love it, is that we had some small share pioneering its beginning. I am one of four men, still living, who as a full member of the Annual Conference voted for the report presented by the Pacific Palisades Association in 1921 and for its first Board of Directors. Then my family and I adopted the habit of spending some time here every summer, beginning in 1922, and, finally, we came to occupy the parsonage on McKendree and Bestor, and for six years we served the church, since then always homesick to come back. Thus, this effort has been a labor of love.

You may rightfully accuse me of not telling it all, and that is true. Only one little matter stood in my way, the cost of printing, and the limited sale of any history, which I know from experience. Here, however, it is and tells the main points of the past fifty years. This could not have been done as well as it is had it not been for the good people who have worked with me. First of all, Barbara Thacker, whom I have known all her life. I baptized her. I knew her grandmother as a faithful worker in the church, her parents and her sisters. Thank you, Barbara and Bill, her husband, who has given one hundred percent cooperation. Next, Charles and Martha Patterson, also friends for long years. He, as Chairman of the Committee, and Martha as the genial hostess, who always provided for our comfort and supplied delicious treats whenever we met. Then my thanks to the members of the Committee who have been most helpful in all possible ways. Also our son, Jack, who read the manuscript and contributed his professional know-how in correcting where needed, and accepting where he found nothing lacking.

Then, too, my special thanks to Everett Maguire and the Methodist Foundation of our church, who have assumed the financial support needed to get the story to you. Everett has also taken it on himself to deal with the printer.

Added to this also, is my deepest appreciation to Telford Work for years of friendship, and for his generous words found in his Foreword.

Here it is — the story of the Pacific Palisades Methodist Church during its first fifty years. Congratulations on past services, and our wish for many long years of greater service.

John Gabrielson
Pastor Emeritus

FOREWORD

"History," the dictionary says, "is a record of facts".

The dictionary also describes history as "a systematic written narrative of events".

It adds that frequently history includes some philosophy relating to the events which it records.

The following history of the Pacific Palisades United Methodist Community Church by Rev. John Gabrielson contains all of the three elements of history listed by the dictionary — facts, events, and philosophy.

All of these have been recorded by the author of this church history in the same neat, orderly and sequential manner that was followed by his maritime Norwegian ancestors when they furled their sails, stacked their capstan bars and washed the decks of their ships before they set out to sea. Rev. John's history is written in the same logical style as his sermons have been delivered and his church services conducted during his Methodist ministry of nearly 70 years. He is now 91 and "still going strong".

The author of this church chronicle makes it clear that the Pacific Palisades church, in common with the community celebrating simultaneously its 50th anniversary, is no average Methodist church. The author traces its genesis far back beyond the first meeting in 1922 in Temescal Canyon when the first 14 families signed the first charter document of organization.

In tracing the transition of the genesis of the present church establishment the author goes back to the beginnings of the Methodist Camp Meeting movement — from Chautauqua, New York, to Long Beach, California; then to Huntington Beach, to Santa Monica Canyon, and finally in 1921 to the mesa lands of Pacific Palisades; these subdivided by pioneers of the Southern California Conference of the Methodist Episcopal Church with John Gabrielson one of those interested. These pioneers of the community were also numbered among the organizers of the Community Church which was the first in the community and for many years the only one in the growing settlement.

Indicative of the thoroughness with which this church history has been researched is the listing of names of the ecclesiastical notables — some of national fame — who have held membership in this church or been identified with its programs in one way or another. Because of the interdenominational composition of the congregation, with high level leadership from the Salvation Army, the Young Men's Christian Association, as well as from the several evangelical denominations, it became natural for the church to provide leaders for the several civic and community organizations, thus synchronizing the life of the community with that of its only church.

Not least of its expansion accomplishments among those recorded by Historian Gabrielson was the founding of the present thriving Methodist

Church at Malibu, of which the Rev. John Gabrielson, during his long career in and out of Pacific Palisades, was the first pastor.

The author of this foreword to Rev. Gabrielson's history of our church was asked by the church's history committee to write it because of the fact that he and his wife Ada, while not charter members of the congregation, have been members of the church for 46 years, have raised their three children in it and now have grandchildren in its membership.

Moreover, since the early thirties when John and his gentle wife Pearl served the church our family has been the beneficiary of many of their generous kindnesses. These have included consolation in time of tragedy and grief, the funeral services for this writer's own mother and father and as recently as a little over one year ago the burial service of my wife's mother, Eliza Jane Hindley, age 98, who for more than 40 years in Venice had regarded the Gabrielsons as among her best and most trusted friends. It was in Venice in fact, at the time of John's retirement from the pastorate of the Venice Methodist church that we and other Pacific Palisades residents attended a banquet in his honor given by representatives of the Community Sing and the Venice Chamber of Commerce, attended by over 100 persons and which drew guests from all the churches and religious orders of that community, from all the societies and in fact from some of the less orthodox residents along the water front.

It would be possible to go on and on praising this author and his history. We could take space to laud his and Pearl's three fine children who have grown into fine and useful citizens with offspring of their own who have inherited the vigor and character of their grandparents.

The writing of this foreword by assignment from the church's history committee has in no way been a chore. It has been a happy delight for one of the many who share a deep and abiding affection for this dedicated minister of the gospel, now turned church historian. It is our hope that any of you who have read this foreword will go on through the rest of this little volume and peruse thoughtfully and appreciatively Rev. John Gabrielson's history of our extraordinary Pacific Palisades Community Methodist Church.

Telford Work
500 Toyopa Drive

INTRODUCTION

The Southern California Conference of the Methodist Episcopal Church was organized in the Fort Street Methodist Church, Los Angeles, by Bishop William L. Harris, September 6-10, 1876. Fort Street is now Broadway. The church of that day is now the First Methodist Church on Hope and 8th Streets. Methodist work in Los Angeles had begun in 1853 when the Rev. Adam Bland had been appointed by Bishop Ames, presiding over the California Conference, as "Missionary" to Los Angeles. On the way south with his wife he had been told that he would not find a Methodist in the town. That may have been true, but one fact stared him in the face. He found no place to hold a service until he discovered that the Eldorado Saloon near the Plaza could be bought for \$1,500.00. He arranged to buy it, cleaned it up, and began to hold services. The new home became the worship center of what is now the First Methodist Church, and in the Conference Journal we find that, at least on paper, it has had Ministers appointed annually since its early date.

However, very little progress was made by the church until after the Civil War. Adam Bland was returned to Los Angeles in 1866, but the work remained under the supervision of the California Conference. By the time of the formation of the Southern California Conference it began with 24 preachers, 1257 members, 13 church buildings, and 9 parsonages. The leading churches were the Fort Street Church, The Compton Church, Pasadena, Riverside, San Bernardino, San Diego, San Luis Obispo. Most of them were in the pioneering state.

For many years the Campmeeting had been an accepted institution in American Methodism. One story about its origin tells us that it began as a Presbyterian Three Day Sacramental meeting in Kentucky. However, the minister who started it had a brother who was a Methodist Circuit Rider, and he was invited to share in the meeting. It may well be that the event became too loud for the dignified leaders in the east, and the Kentucky Presbyterians were ordered to drop the outdoor service. The Methodists then adopted the Campmeeting, but the Kentucky Presbyterians organized their own denomination.

However, out of that separation developed a program well suited to the Methodist group ever pressing into new territory. This then had grown into a combination of vacation (in the early part of the summer, after the spring chores were done), a neighborhood gathering, and a revival meeting. The first of its kind in Southern California of which we have any record was held near Compton in a Eucalyptus Grove by the banks of the Los Angeles River. Whether it was merely a one year experiment, or for some time an annual event we do not know.

Some time later the Conference was presented with a camp site at Arroyo Grande, near San Luis Obispo, that still remains in use, but now as a Family Camping Site under the direction of the Conference Camp Commission.

Following the Civil War, interest in Southern California grew rapidly. However, even earlier Americans had manifested their faith in the southland by buying up many of the old Spanish Land Grants that had been given to Spanish settlers, often as reward for military service. Among these was the large Cerritos Rancho, purchased by the Jonathan Bixby Company. In 1870 the company decided to subdivide some of the land into small acre tracts, hoping to attract new settlers, an area that is now part of the City of Long Beach. However, the venture, known as "The American Colony," did not succeed, for it was not until 1880 that the first house was built.

When the Colony Plan was given up, Mr. Bixby sold 350 acres to his English ranch foreman, Mr. Wilmore, who subdivided the tract into lots naming it Wilmore City. The new city did not seem to attract seekers for home sites any better than had The American Colony. In the meantime a group of newcomers from Iowa and other mid-western states had also settled on land nearby, and had organized the Long Beach Land and Water Company. In 1883 this company bought the entire Wilmore City and changed the name to Long Beach, and it soon began to gain population. The leaders in development of this new settlement were mostly churchmen, many of them Methodists. One of the first moves was to set aside a large tract of land for public use. This was given to a group of laymen who organized under the name of the Long Beach Resort Association. They at once made plans to make the city a place for a Campmeeting. Before long the holdings were turned over to the Ministerial Association. Soon a Tabernacle for large meetings and a chapel for smaller groups were built, and now the Methodist Campmeeting had what was to become a real summer attraction, a permanent home. The first Methodist Church of Long Beach, organized in 1885, had its first home here.

Eventually the Ministerial Association turned the camp ground over to the Southern California Conference of the Methodist Episcopal Church. This led to additional activities, for the place soon became the home of the Annual Methodist Assembly that drew noted speakers from various sections to the Coast. Long Beach, with its beach and pier, became a popular resort city, and also the center of religious and cultural activities. As such it early became the home of the new movement known as the Chautauqua.

This popular institution was the outgrowth of the work begun by a young Methodist Minister, John Hail Vincent, who in his second pastorate decided to improve the work of the Sunday School by training teachers. He concluded that if the Sunday School should do its work properly the teachers needed to know something about the land where the Christian faith originated. Hence, his first move was to organize "Palestine Classes" for teachers, teaching them the history and geography of the Holy Land. These training classes met on Saturdays. After a trip to Europe, and a visit to the lands about the Mediterranean, the European Cradle of the new faith, he became convinced that it was important that his training classes should expand and learn as much as possible of the spread, throughout Europe, of the Christian faith. As a result, on his return he enlarged the work by adding "Mediterranean Classes."

His work in teachers training caused the General Conference to elect him Secretary of the Sunday School Union. As this would cover the churches in the entire denomination it would vastly improve the total work of the Sunday School. Out of this grew an idea of organizing summertime schools for teachers, but where could a suitable place for starting such a movement be found? The answer came when Dr. Vincent met a prominent business man from Akron, Ohio, who was also a dedicated member of a large Methodist Church, and its Sunday School Superintendent. He informed the Secretary that the Ohio Conference had a campground on Lake Chautauqua, in New York, and proposed that it be used for such a training school. The offer was accepted and work begun.

Soon the work planned for the training of teachers grew and gained in popularity, until it became a movement involving music, popular lectures and other desirable features, and the Chautauqua was born. Before long it grew into a nationwide popular educational project, largely under Methodist sponsorship, and as such became closely related to the Camp Meeting. Before it found its home in Long Beach, it had already been established in Pacific Grove, the California Conference Camp and meeting place for the Annual Conference.

One added feature also had its origin in Long Beach — a gathering of Epworth Leaguers for a weekend during the Camp Meeting. This developed into the Epworth League Institute. It is still operating as the M.Y.F. Institute in several mountain camps during the summer.

The decade of 1890-1900 made great changes in Southern California. It had emerged from the hectic years of 1880-1890 that suffered much from wild competitions of the railroads, and frantic speculations in land values. Now the influx became more gradual. The tourists of one year often returned as permanent settlers the next. This situation is very much in evidence when we study the growth of communities, and is also seen in the growth of the churches. In the latter we shall confine ourselves to Methodism.

Let us take a look at the 1900-1910 period. At the opening of the new century Los Angeles had a population of 102,479. By 1910 this had increased to 319,189. Adjacent communities had increased at about the same rate. This steady growth is also reflected in the increase in church membership. The First Methodist Church of Los Angeles in 1900 reported a membership of 1,137. Early in the new decade the church had moved from its original site on Fort Street (now Broadway) to an up-to-date and larger building on Sixth and Hill Streets, and been renamed the First Methodist Church, and by 1910 it could report a membership of 2,074. During that same period the First Methodist Church of Pasadena had grown from 720 members to 1,157. However, the First Methodist Church of Long Beach had made the greatest increase in membership, from 294 in 1900 to 1,364 in 1910. In addition many new churches of the denomination had been added.

The population growth had also created a demand for better transportation. This had been met by the Huntington interests operating the Los Angeles Street Car System. Prior to that, however, a narrow gauge system, the Interurban, had tied some neighboring communities to Los Angeles, but now the new plan included long distance travel, and united Orange,

Riverside and San Bernardino Counties to Los Angeles.

Before many years far-away places such as Newport Beach, a small beach town and fishing village, had the benefits of the new means of transportation. To get there the line "must needs go through" a new settlement named Huntington Beach. It soon became a rapidly growing coast town, and when, early in the new century it began to be rumored that Long Beach was crowding out the Methodists, and that a part of the camp meeting site had already been sold, the new city farther along the coast was ready with a most attractive offer. It included a tract of land valued at sixty thousand dollars, and an additional gift of \$5,000 toward the erection of a Tabernacle. This was naturally accepted by the Southern California Conference. The move to the new location was made in 1905, but formal dedication of the grounds and the Tabernacle was not held until 1906, and the summer session of the Camp Meeting now was established in its new home. The Chautauqua followed in 1907, and gradually the new location became an attractive home for meetings of various groups, representing several denominations, as well as Methodists. It also became the locale for the Annual Encampment for the Grand Army of the Republic.

In Long Beach had begun an annual meeting in summer of the Epworth League, the Methodist Youth group of that day. In Huntington Park it took on new dimensions under the leadership of two young ministers, A. Ray Moore and Charles H. Scott, the latter the pioneer in later years of Pacific Palisades. The camp in the new location came to be known as Arbramar, "The Grove by the Sea." The grove was of Eucalyptus trees having their origin in Australia. Some seeds had been sent from there by William "California" Taylor, later Bishop, to his wife in Oakland long years before, and had been planted and had multiplied.

After some years in Huntington Beach there began to grow within the Conference a strong conviction that the call of this new day was for a new type of meeting place, and studies were made of communities that developed about centers organized and supported by the Church. California had its Pacific Grove, where the Annual Conference in the north had its permanent meeting place in a largely church controlled town. Another example was Ocean Grove in New Jersey, where annually a now famous summer program is still being operated in a Methodist controlled community. After careful study it became evident that the present location did not promise well for expansion. Then too, as rapid influx of population had forced the summer program out of Long Beach, so now the discovery of oil had become a problem in Huntington Beach.

The result was that the Annual Conference appointed a committee to explore first of all the possibility of expansion at the present site or look for a more favorable location. In addition to the committee seeking a new site, the Rev. Charles H. Scott, very actively involved in the general program, at the request of the Board of Directors was appointed as Superintendent of the total program. The result was that the first step away from Huntington Beach was taken in 1921, when a temporary meeting place for the Camp Meeting was arranged for in Santa Monica Canyon. As the committee and the Superintendent had been authorized to seek a location that would be more than a mere campground for a few summer

programs they were now looking for a town site. In the new move to the west their attention was called to the large tract of land above the Santa Monica Canyon and overlooking the Pacific Ocean.

What the committee found as the members entered the mesa was hundreds of acres, partly devoted to agriculture and cattle, but also to deep canyons and high hills lending themselves to hikes and nature study, all of it well adapted to the type of programs planned for the years ahead. Here was an ideal location for an institution dedicated to a three-fold program: educational, cultural, and religious. Not only was the site suitable for the needed buildings for public assemblies, but also for home sites. Added to the attractive landscape was also the vast expanse of the Pacific Ocean. Undoubtedly it was this that caused Dr. Merle Smith of the First Methodist Church of Pasadena to exclaim, as the committee members stood at the edge of the bluff: "This is indeed Pacific Palisades." The decision had been made to purchase land, but now the place had a name that still remains though the founders have departed. The Southern California Conference has long since lost control, but to a few who still have fond memories of our yesterdays this is still "Home Sweet Home." We love the land and its name.

The Ways and Means Committee appeared before the session of the 1921 Annual Conference presenting a somewhat dramatically worded report of their work during the summer:

"Know All Men By These Presents That We, the undersigned citizens and residents of the State of California, desiring to establish a seminary of learning have associated ourselves voluntarily for the purpose of forming a corporation under Title XVII, Part IV of the Civil Code of the State of California, and we hereby certify that the name of the Corporation shall be
"Pacific Palisades Association."

There then follows the statement of purpose for which it was formed and finally the signatures of members of the Committee.

The report then goes on to state that the Association had purchased 1100 acres of land, and that payments of \$150,000 had been made, plus interest on the balance to September, 1921. Also that Founders Certificates amounting to a total of \$275,000 had been subscribed. These were in the form of convertible notes to be used in payments on lots.

Following the report the Conference adopted the by-laws of the new corporation, and Pacific Palisades was established as a Corporation within the Southern California Annual Conference. Now the new community was face to face with what the famous David Livingstone had said long years before: "The end of the exploration is the beginning of the enterprise."

Now what remained was the work of developing the new community to have it ready for the season of 1922. The lower canyon was set aside for youth activities, with camping facilities, a dining hall, a playground, an amphitheatre, and sanitary facilities. The upper canyon was to be used for adult meetings. Here the site was dedicated by Bishop Leonard for the Tabernacle, a few cottages were built and ample space arranged for tents.

PACIFIC PALISADES ABOUT 1920



The old Malibu Road and site of the present Coast Highway



The site of Pacific Palisades

THE BEGINNING OF A CHURCH

Since this is primarily the history of Methodism in Pacific Palisades we shall now turn our attention to the development and growth of the local church. It began, as many old time churches did, with a Prayer Meeting. Most of the employees of the Association were active members of the Methodist Church. As such the Superintendent of Construction, Clark Standiford, decided that the time had come to take steps toward a church, and as a first step he invited a group of 21 persons to meet in the cafeteria in Temescal Canyon on the evening of September 13, 1922.

Seventeen attended and as this was an important event in the history of the community we shall perpetuate their names. The list as they registered their attendance were: Mr. and Mrs. Clark Standiford, Mr. and Mrs. R. E. Addison, A. H. Hoch, D. A. Clark, F. G. Yennie, J. H. Henry, Mr. and Mrs. L. A. Warrell, Mr. and Mrs. Hugh D. Palmer, Mr. and Mrs. R. O. Thompson, Miss Alphasine Deisinger, Rembert James, and Rev. William McKinley Walker. The latter was pastor of the Blythe Church which had suffered from the overflow of the Colorado River and was therefore closed for the summer.

Mr. Standiford began the meeting by stating the objective, and expressed a hope that this might mark the beginning of a weekly gathering for the purpose of worship. To that end he suggested the selection of a committee that would assume responsibility for such a move. After that had been taken care of a song service was engaged in, and Rev. Mr. Walker read a selection from the 10th Chapter of the Gospel according to St. Luke, with some comments. The meeting closed with prayer. At a subsequent meeting it was decided to petition the Annual Conference to establish a Methodist Episcopal Church in Pacific Palisades.

ORGANIZATION OF THE CHURCH

The 1922 Conference adjourned on October 16 and each minister went to his appointed task. But for Rev. Mr. Scott it had been doubled, for in addition to his work as the general manager of the Association, he was also named Supply Pastor of the Church¹. Shortly after he arranged with the Superintendent of the Long Beach District for a date when the formal organization of the Pacific Palisades congregation could be established. That date was set as December 24, 1922.

The Youth Dining Hall was arranged for as the meeting place, and the Superintendent of the District, Rev. E. J. Inwood, preached the sermon. After the sermon Dr. Inwood invited all who were interested in organizing a Methodist Church to register their names as Charter Members. When the roster was presented 14 of the worshippers present had signed. This enabled the District Superintendent to proceed with the organization of a Board of Trustees and a board of Stewards. As Trustees the following were elected: Rev. Charles H. Scott, Walter Armacost, Clark Standiford, B. F. Mason, and William Moore. The next step was to elect the Board of

¹A SUPPLY PASTOR IS ONE NOT OBLIGATED TO GIVE FULL TIME TO THE PASTORATE, BUT MUST ASSUME RESPONSIBILITY FOR THE WORK.

Stewards, with the following named: Charles Hoss, C. D. Clearwater, R. L. Stadler, Hugh D. Palmer, Chauncy Smith, Clifton Alles, R. E. Addison, and R. T. Core. The newly elected officers then met as an Official Board to elect the functional officials: August G. Hoch as Sunday School Superintendent, William J. Moore as Secretary, R. L. Stadler as Treasurer, and Cliff D. Clearwater, as Financial Secretary. After the elections the Quarterly Conference convened. The only business was to order the Charter to be kept open for thirty days, affording those who had been unable to attend on this date an opportunity to be enrolled.

When, at the end of the thirty day period, the Charter was closed it was found that the church had an active membership of 77. The Charter Members were:

Mr. and Mrs. Roy E. Anderson, Mr. and Mrs. Clifton S. Alles, Miss Regina S. Alles, Mr. and Mrs. James E. Brayman (Mary C.), Mr. and Mrs. Clifford Clearwater (Zola);

Mr. and Mrs. Raymond T. Corr (Lulu May), Dorothy May Corr, Mrs. Bertha T. Coler, Mr. and Mrs. George E. Dunbar (Alice Mary), Mr. and Mrs. Charles Hoss (Bella);

Herman Hoss, Mrs. A. J. Head, Mr. and Mrs. James M. Haskell (Gladys), Mr. and Mrs. John M. Henry (Berl);

Miss Della Henry, August G. Hoch, Miss Catherine Hoch, Rembert James, Mr. and Mrs. Benjamin F. Mason (Margaret);

Mr. Thomas Moore, Mr. and Mrs. Wm. J. Moore (Della I.), Elizabeth Moore, Gertrude Moore, Maxine Moore;

Mr. and Mrs. Eugene Meyers (Alberta D.), Alberta M. Meyers, Alice R. Meyers, Eugenia K. Meyers, Mr. and Mrs. James Neville (Margaret);

Mr. and Mrs. Robert E. Norris (Clarissa), Robert Benjamin Norris, Mr. and Mrs. Hugh D. Palmer (Myrtle E.), Rev. Charles H. Scott, Mrs. Anna M. Scott, Martha E. Scott, Warren P. Scott;

Mr. and Mrs. Chauncey Smith (Emma D.), Mr. and Mrs. Herbert Southworth (Bertha B.), Reuben L. Stadler, Mr. and Mrs. Clark Standiford (Addie E.), Mrs. Mabel Stevens;

Elizabeth Stevens, Margaret Stevens, Bella Strohl, Mrs. Lillian Taylor, Miss Ida Townsend;

Mrs. Catherine Uhrstadt, Mr. and Mrs. Leonard A. Warrell (Jessie E.), Mrs. O. E. Wiseman, Mrs. Mary T. Wyant, Mr. and Mrs. Charles Heath (Mary), Edward B. Heath, Irma Heath.

The first Communion Service, under the leadership of Rev. Mr. Scott, was held on Palm Sunday, 1923, with Hugh Palmer as Communion Stewart. It was decided that the church would not hold a separate Easter Service as the Congregation would join with the Sunrise Service on Peace Hill. The plans were eventually to erect on top of the hill a temple dedicated to the promotion of World Peace, where speakers, world statesmen and others could come through the season and lecture on better understanding and friendship among nations. While that plan was for some future day, now the hill was dedicated to the Easter-Sunrise Service, under the direction of the Association and the Bay Area Ministerial Association. The local people spent a good part of the night preparing for it, and

had to be ready about 5 a.m. to meet the thousands of worshippers. It was a popular location until 1939 when the rains of the preceding winter had ruined the hillside for easy access.

By 1923 the local congregation had grown enough so that the church was asking for its own pastor, and the Conference assigned Dr. Oren B. Waite to serve in a double position, Program Chairman for the Association and Pastor of the church. By 1925 the membership had increased to 214 members, five (5) of these listed as non-resident, with a Sunday School that reported an average attendance of 215. Its total giving to World Service for the year totaled, \$2,910.00. This indicated that the church, under its very good leadership had responded well to the appeal "for others."

As the new church grew both in membership and attendance it became increasingly evident that it would be ministering to a congregation of members from several denominations, hence the question arose: Should this remain a Methodist Episcopal Church, or, should it be a Union Church, or a Federated Church?

The conclusion was reached that it should be a Community Methodist Episcopal Church with two types of membership: full members would be made up of all of any denomination who were willing to join the Methodist Church, and Affiliated Members for all who, while desiring to have an active part in the local church, preferred to keep their membership in the denomination to which they belonged. To this day the Pacific Palisades Church continues to be incorporated as a "Community" Church. However, the world Episcopal was dropped after the unification of three groups of Methodists in 1939 when the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant Church merged. Again, after the former Evangelical-United Brethren Group united with the Methodists in 1968, the word "United" was added.

While provisions were made for two types of membership very few took advantage of that provision, and united fully with the local church, many of them becoming very active members. However, among the helpful people worshipping regularly were some who were unable to become members for legal reasons; some of them were ministers from other denominations, some retired Salvation Army officers, but all of these took an active part in the work of the church.

Dr. Waite's wise leadership had much to do with the growth and smooth meeting of the various problems experienced during the growing pains of the early days and he remained a strong and loyal help through all the years until the Association folded in 1934.

By 1925 it had become evident that the demand on Dr. Waite's time as Program Director of the Association had become increasingly heavy and he was relieved of the extra duty as pastor. Bishop Mead appointed W. Alonzo Reynolds. It was during his pastorate that the Parsonage on the corner of Bestor and McKendree was built. It was considered one of the most attractive ministerial homes in the Conference with its four bed-

rooms, large living room with an unobstructed view of the coastline, its attractive study, and ample grounds. However, the Reynolds family was not permitted to occupy it for very long, for Mrs. Reynolds' frail health could not take the coast climate, with the result that at the end of the Conference year an exchange was arranged between Dr. Alfred Inwood, pastor at Glendora, and Mr. Reynolds.

With the coming of Dr. Inwood, Pacific Palisades received one of the best known and beloved ministers in the Conference. He and his brother E. J. Inwood had come to Southern California from Ireland by way of Canada. They had begun serving the early day small churches, and advanced to some of the best appointments and served in important assignments, bearing great responsibility. Alfred had served for many years as Conference Registrar and it was said of him that he dealt with more men entering the ministry than any other man. He had also served as District Superintendent and as such had encouraged several young men to take student pastorates. Among them was the writer of this story of the Pacific Palisades Church. E. J. served for many years as Conference Secretary, then as District Superintendent, in which office he became the organizer of the Pacific Palisades Church.

The newly organized church had no place of its own, but the Association granted the use of its facilities for all church activities. Early in his pastorate Dr. Inwood raised the question of a church building. When the matter was presented to the Official Board, Dr. Waite informed them that in the contract between the Pacific Palisades Association and the Pacific Land Corporation (the Sales Organization) agreement had been made to set aside a site for a church. No specific place had been selected, but the general agreement was that it was to be on Via de la Paz, somewhere between Bowdoin and Albright Streets. The first step taken was to name a committee to select the best site.

When the Board met again on December 28, 1927, the following were named as the committee to select the site: Dr. C. E. Bacon, former leading minister from Indiana, Dr. William H. Day, for many years a YMCA leader, and Charles Heath, retired farmer. This committee was given power to add to its number, and was named the Executive Committee. The members of the committee selected as the best site the corner of the Via and Bowdoin Street. The recommendation of the committee was accepted by the Official Board.

The committee, acting on the authority granted to add to its number, reported through Dr. Inwood that it had secured Dr. Waite as its chairman. It might be well stated here that at a reorganization of the Association, Rev. Mr. Scott had resigned as President, and Walter Armacost, a layman, had been elected. However, Dr. Waite had been elected Executive Vice President so that now he carried the full load of work for the Association. He reported to the Board that before he had accepted the duty of the chairmanship he had interviewed a number of persons to ascertain their reaction to the proposed move, and had been assured of their interest in going ahead with a campaign for \$45,000 for the proposed church building.



Cornerstone laying of the first unit of the Church on Via de la Paz



The Coast Highway and a section of the beach first acquired by the Pacific Palisades Association

As a result of this encouraging reception, he had accepted and had made plans for a dinner meeting of selected leaders whom he would invite. He had also received a letter from the local Business Council expressing a strong conviction that the time was ripe for the proposed action.

The Pacific Palisades Association volunteered to sponsor the proposed dinner, with Dr. Waite as the host. The date decided upon for the dinner was January 25, 1929, and the following guests were present: Dr. Alfred Inwod, James W. Faubian, Robert Norris, Ralph G. Insley, A. E. Johnson, Charles P. Humphries, William Phillipson, and Clifford Clearwater. Also B. F. McComb, Dr. A. L. Howe, Mrs. Carrie Fegtley, Mrs. Iva Downing, Mrs. Nellie E. Gleason, and R. L. Stadler. After the dinner, Dr. Waite reported that from the few he had already contacted he had a promise of about fifty percent of the amount needed. Then he asked this question: "Shall we go forward?" As the answer was in the affirmative, he asked the guests to indicate what they would pledge toward the project. When pledges were collected, the total of \$5,400 had been assured.

The next step was a meeting of the church, on February 6, when, under the leadership of Dr. Waite, the campaign was organized. The instructions were that no money would be collected until the total amount had been underwritten, and that the pledges would be interest bearing on deferred payments. Five teams were formed to visit the membership and other interested persons. The Canvases report on February 11th was that the total amount had been subscribed.

When this encouraging report was made to the Official Board, Dr. Waite stated that the next step was to select an architect to prepare the plans, and then let the contract to a reliable builder. The Architectural firm of Thomas P. Baker, with offices at 2008 West 7th Street, Los Angeles, was selected at a fee of \$2,501.40. When the plans were ready the bid of J. G. Banister, who agreed to erect the building at a cost of \$41,690.00, was accepted.

The records of the Official Board make no further reference to the church until August 5, when it was reported that the building had now progressed far enough for the placing of the Corner Stone. The ceremony was announced for Sunday, August 18, 1929. Bishop Wallace Brown of Helena, Montana, who was here as a speaker for the Annual Chautauqua, would officiate.

On the Sunday arranged for, a good congregation assembled at the new structure for the solemn ceremony under the leadership of Dr. L. T. Guild, Superintendent of the Los Angeles District. A suitable program of music had been arranged with Mrs. Frank Bailey as Soloist. Bishop Brown, after his sermon, laid the cornerstone following the Methodist ritual. Telford Work, Publisher and Editor of the Palisadian described the service in these fitting words: "The grandeur of the landscape added to the solemnity of the scene as the congregation gathered reverently above the rude foundation which is to carry the finished structure, for which



Lower
Temescal
Canyon
in 1922

Tent
houses in
upper
Temescal
Canyon
in 1922



Permanent housing for guests in upper Temescal Canyon

all have labored and sacrificed through the pioneering years as a community." Now a new milestone had been reached in the building of the church.

Dr. Inwood, who had led in the project, did not have the pleasure of leading his congregation in the opening worship service, for at the Conference Session of 1929 he was transferred to Altadena, from which he retired in 1933. The Rev. E. J. Dunning, from the Euclid Heights Church, was assigned to Pacific Palisades where he had the happy experience of seeing the new building completed and ready for use. At the end of January 1930, the building was ready for occupancy, and the first Sunday in February had been set as the day of entry. The building was to be the first unit of the complete structure, but was adequate to meet the present need. It was for that day a modern building for Sunday School purposes, with two assembly rooms upstairs, and ample classroom facilities. Added to these was a tower room suitable for an adult Bible class. On the first floor were rooms for young children, and an attractive lounge for prayer meeting, and meetings of the three Women's organizations, as well as the Epworth League. Another classroom was in the basement, used as a meeting place for an older boys group. Added to this was a nursery, and a kitchen, fully equipped. The larger room, planned eventually to be used as a Fellowship Hall, was arranged to serve as a temporary chapel with a seating capacity of about 300 for regular worship services. The stage served as the choir loft and pulpit platform. Below was the communion rail. It was also equipped with an enclosed projection room over the entrance. The exterior had a most attractive appearance, with a tall, stately tower — said to be a replica of the famous Bock "Singing Tower" in Florida — placed where the final worship unit would join the first unit. The lower portion of the tower is now hidden by the new structure.

It was into this attractive church home that the boys and girls, as well as young people and adults came on February 2, 1930, and here they were directed to their respective classrooms. This was followed by the first worship service at 11 a.m. It was opened with the singing of "The Sanctus," by the Ladies Glee Club, after which Dr. L. A. Core, a member of the church, who had spent forty years as a well known Missionary in India, offering the Morning Prayer. The Scripture Lesson was read by Dr. George Landon, who for many years had been a noted leader of Methodism in the Pacific Northwest. The Choir, under the leadership of Nancy Kendall Robinson, Music Director of both the Church and the Association's Musical Program, led the choir in singing the "Hallelujah," from Beethoven's "The Mount of Olives," and Gounod's "Send Out Thy Light." Dr. Lewis Gillis, Superintendent of the Los Angeles District preached the opening Sermon on "Thy Kingdom Come." The entire service was directed by the Pastor, Rev. J. E. Dunning. The closing hymn was "O Master of the Waking World." The great day closed with an evening service of music that included a solo by Ivy H. Bailey, and a sermon by the former pastor, Dr. Inwood, whose topic was "The High Calling of the Church."

SCHOOL DAYS

First day of
Public School in
Temescal Canyon



Early Pacific Palisades Playground,
now part of the High School
Campus.



Pre-school class at present church

A complete program of service had been planned for the week. Monday night was dedicated to religious education, with B. F. McComb, Sunday School Superintendent, presiding, and Dr. J. L. Corley, Conference Director of Religious Education, speaking on "Old Forces and New Projects." Tuesday night Dr. Charles Scott presided at a Civic Night program, with an address by presiding Judge of the Los Angeles Superior Court, William C. Doran, speaking on: "The Civic Responsibility of the Church." The choir sang an anthem and Mrs. Dorothy Keller, a solo.

Wednesday night was Brotherhood Night, with W. Burt Clark, an attorney, member of the church, presiding. Violin solos were presented by Miss Fern Buckner, daughter of Harry and Florence Buckner. The address was given by a former pastor, Rev. Alonzo Reynolds, whose topic was "A Man's Religion."

Thursday was Women's Day, with three women's organizations, The Ladies Aid Society, The Women's Foreign Missionary Society, and The Women's Home Missionary Society. Mrs. Lillian Taylor served as Program Director. A dinner was served that evening, but no record was made of the program presented.

Youth night was observed on Friday, with Maurice Brown presiding and greetings brought from the Bay Area Ministerial Association by Dr. F. G. H. Stevens, pastor of the First Methodist Church in Santa Monica and President of the Ministerial Association.

The climax came on Sunday, February 9. The service opened with a trumpet solo by Norman Williams. This was followed by the singing of the Ladies Glee Club of Dudley Buck's "The Sanctus." The minister then read the Ritual Address to the congregation who joined in the singing of the dedication hymn: "Our Feet Within Thy Gates Shall Stand." The Rev. Charles T. Dunning offered prayer, and the choir chanted "The Lord's Prayer." The choral selection led by Nancy Kendall Robinson was "Gloria" from Mozart's, "Twelfth Mass," with orchestral accompaniment, and "God is a Spirit," by Sterndale-Bennett. Dr. Charles Wesley Burns, Resident Bishop of the San Francisco Area, preached the Dedicatory Sermon on "The Light of the World." After the sermon, Dr. Waite, accompanied by the Board of Trustees, presented the building to the Bishop for dedication. For the formal dedication, the Bishop was assisted by Bishop William Burt, for several years in charge of Methodist work in Italy, who offered the Dedicatory Prayer, which was followed by the Doxology and Benediction. The service closed by the Choir rendering Handel's "Hallelujah" chorus, from the "Messiah."

Now, after eight years the Community Church had become settled in its own home, and under the leadership of Dr. Dunning it looked forward to a most promising future. At the next Conference Session, the Superintendent, Dr. Gillis, reported: "On Sunday, February 9, the first unit of the Pacific Palisades Church was dedicated at a total cost of \$52,700, which is provided for. J. E. Dunning, who arrived in Long Beach today, after having motored back to Dickinson College, where he received a Doctor of Divinity Degree, has led in bringing this important building enterprise to completion."

The congregation at the organization of the church — Dec. 24, 1922
Far right — Dr. E. J. Inwood and the Pastor, Rev. Charles Scott



Tabernacle
in upper
Temescal
where church
services were
held in
early days.

The great depression of the 30's, however, was by now causing difficulties everywhere, and as the economic conditions continued to grow worse, the Pacific Palisades Association realized that it, too, would shortly feel the effects. This was made clear in the report presented to the 1931 Conference. Dr. Waite, in his report, urged upon the members to give careful consideration to proposals that had been made earlier to consider the Palisades as a permanent home of the Annual Conference. Thus he urged: "The selection of the Pacific Palisades by the Annual Conference would go far to justify the development of a plant which could be offered to similar denominations and educational groups needing a meeting place with modern facilities especially adapted to their needs." However, no action was taken on that proposal. The economic conditions prevailing, no doubt, put a damper on any plan to venture something new.

Dr. Dunning continued to guide the congregation successfully in its active program. However, it was no easy task, as the effect of the financial situation began to be felt. Membership slowly began to dwindle. Some families had to return to former homes as purchasers could not meet payments. Renters had to move to cheaper rentals. Local sales of property had been completely wiped out, but the Association looked forward to a good season in 1933, when the noted author and Indian Missionary, Dr. E. Stanley Jones, had been engaged for a series of meetings. Wherever he went he attracted great congregations.

that came to the community would be sure to receive a welcome call from her within a few days. She was one of the most generous supporters of the church and a great believer in its Missionary work, supporting one of our missionaries in India. On June 16, 1935, after a brief illness of three days she slipped away to her eternal home. Of her, Clifford Clearwater, Editor of the **Palisadian**, wrote: "Probably there has never been a resident of the community more widely known than Mrs. White, nor one who was more generally liked."

When her Last Will and Testament was read, it was found that she had willed to the church twenty-five shares in the Crete Flower Mills, a business established by her husband, now under the management of Mrs. White's brother. When the bequest became known her brother wrote the church that he would be willing to buy the stock for \$2,500.00. The Official Board authorized the Board of Trustees to accept the offer. Thus, when it was evident that soon the funds would be available the Pastor and the Board were convinced that the time had come to pay the balance due on the church indebtedness. The California Bank had already agreed to extend the final payments for six months, and by collecting on over-due pledges, and securing a comparatively small amount in new money, all could be taken care of in a short time.

As the first step in this direction it was decided to call a dinner meeting of the congregation to make them all familiar with the proposed plan. On September 11, 1935, 85 members of the church, representing the various organizations, met for dinner. After the meal the minister explained the purpose of the meeting, telling of the legacy that had come to the church from the White estate, and the amount realized. He also told them of the proposal of the Official Board that a plan be prepared to collect on past due pledges to the building fund and secure what additional amounts were needed so that the balance on the indebtedness could be paid in full. He stressed the fact that the meeting was not called to secure pledges but to discover the attitude of the membership. Before he sat down voices were heard from the group asking if there would be any objection to pledges being made there and then. The answer was "no," with the result that \$185.00 was secured that night. The next morning the pastor was called by two members who had been unable to attend the dinner. This was their statement: "We were not here when the church was built, but we have been here for some time, and we feel that we owe the church some rent." Thus it went, members paying up on unpaid pledges, others added to what had already been given, and very soon the service of mortgage burning could be planned.

The date for the great event was decided upon as the Sunday nearest Thanksgiving 1935. The Superintendent of the Los Angeles District, Dr. Leonard Ochsley to be the preacher. Dr. J. E. Dunning, former Pastor, and Dr. O. B. Waite, the successful Chairman of the Building Committee, would participate in the service. The Choir Director, Winifred Andrews Dunning, had prepared a most attractive program of special music. A large congregation of members, former members, and friends of the church, met for a homecoming and Thanksgiving service, with the pastor pre-

Easter Sunrise Service



siding. The service opened with "Fantasic III," as the prelude, congregational singing, and the reading of the Responsive Lesson by Dr. Dunning, followed by the Pastoral Prayer by Dr. Waite. The choir sang two anthems, "Gloria from Twelfth Mass, (Mozart)," and "Make a Joyful Noise Unto God (Kriens)". Dr. Ochsley's Thanksgiving Sermon: "For What Are We Thankful?" was followed by the President of the Board of Trustees, Ruben Stadler, approaching Dr. Waite and presenting to him the cancelled mortgage note saying, "Now that you have this in your hand I hope you will say 'Now I have you where I want you. Now you can go to blazes!'" As Dr. Waite took the paper and applied the match, placing it in a metal urn, the congregation sang: "Praise God from whom all blessings flow." The benediction was pronounced and the congregation left a debt-free church.

A service was planned for three o'clock in place of the regular vesper service. The time was spent in having the many "Old Timers" tell of the early days and expressing their pleasure in being present on this significant day. With Winifred Andrews Dunning presiding at the organ, solos were sung by Captain C. D. Wooldridge, and Dr. Dunning, the latter by special request. The pastor gave a brief closing message, and after the singing of the closing hymn, "Abide with me," the benediction was pronounced and the congregation left the Thirteen Year Old Church, and the five year old building free of all incumberances, facing a promising future.

WORK WITH AND FOR YOUTH

Quite early in its history the church had carefully planned for work with young people. The first step in that direction was the formation of the Sunday School organized by Dr. J. L. Corley, Conference Superintendent of Religious Education, and eventually taken over by B. F. McComb, for a long time Sunday School Superintendent. The new building, as formerly stated, was ideally equipped for educational work, and the church was rich in well-trained and dedicated teachers. Teachers were available for every age group from kindergarten to older adults. Quite early in the history of the church a chapter of the Epworth League, the then official youth organization of the Methodist Episcopal Church, had been formed with 30 members. It had become a well-functioning and active organization, under the direction of an adult counselor. Shortly after Mr. Gabrielson's appointment to the pastorate, the sponsor found it necessary to move from the community. Now the search began for a successor. However, it was not easy to find the right person for a very demanding task. Good fortune, however, brought us a volunteer. She modestly asked to let her try it out for a time. Mrs. Beatrice Clark, a newspaper woman with young people of her own, was given the opportunity, and the "try-out period" lasted for many years. She, in a short time, became "Ma Clark" to young people, and still remains such to a large group of middle-aged men and women who joyfully meet together whenever "Ma" visits from her home in Northern California.

The Boy Scout movement became active under the interested and devoted work of two leaders in the church. Wilbur Anglemeyer and Robert Norris assumed the responsibility of organizing and directing the formation of the Troop. Before long a lot was rented in the Scout Camp in Topanga Canyon, and a Willys-Knight car secured for the transportation of the boys and supplies to and from camp. However, for several years vacant store rooms had to be found for the Troop meetings, which constituted somewhat of a handicap. In the winter of 1933, Los Angeles and nearby communities were hit by a most severe earthquake, and several school buildings were damaged to the extent that they became unsafe for use. Temporarily this calamity was met by the purchase of structures with lumber sides and canvas roofing. By 1935 most of the damaged permanent buildings had been restored, and the temporary structures put up for sale. The Palisades Church took advantage of this and secured some of the buildings to be used for a Scout building on its vacant lot, next to the Church, as an adequate meeting place for the boys. Mr. Norris, who was the local hardware merchant and plumber, negotiated the deal, and had the material hauled to the lot. He, with some helpers became busy getting the material ready. The canvas was sold to the minister who had some knowledge of tent making, and out of the canvas made a large tent for family camping.

Now it became necessary to find money with which to pay for the material and secure additional funds for erection of the structure. Interested persons gave generously and we had the good fortune of having a couple good friends of the boys and the church, although not affiliated

with us, Mr. and Mrs. Harry Usher, well known entertainers. Their principal acts were mind-reading and sleight of hand. He proposed to put on a show for the benefit of the Boy Scouts. His proposal was accepted and Mr. Usher organized a group of professional entertainers who gladly consented to give their time and talents. The new owners of the facilities in the upper canyon granted the use of the auditorium at a reasonable rental and the cast was organized. A number of noted show people, whose names are still remembered among the older citizens agreed to furnish the talent. The noted Olson and Johnsons, some of whom resided in Pacific Palisades, and who for several years ran a show known as "Hells-a-Poppin," put on an act, and so did the popular comedian Trixy Friganza, and Harry Jolson, a brother of the then popular singer, Al Jolson. The evening was a huge success both in entertainment and finance. The show was put on twice, and on the closing night the Ushers entertained us in their charming garden on Chautauqua Blvd. Harry died some years ago. His widow and daughters still make their home in this community.

For several years the "Scout House" was a real asset to the church, both for scout work and other activities. When the church building was enlarged a few years ago the Scout House had to be sacrificed in the interest of "progress." The lot is now used as a playground for the Pre-school group.

Now the time has come to tell the source of some of our valuable working groups. We shall begin with —

OUR MISSIONARY COLONY

The type of programs planned by the Pacific Palisades Association naturally attracted men and women who had spent their lives in educational or religious work. This meant that the church very early became richly endowed with able men and women with much experience in school and church work. Among these were a colony of former missionaries, and this in turn attracted active workers in the mission fields, either to spend part of their furlough in the community and the church, or come for short visits. Some of the latter, for example Dr. E. Stanley Jones, purchased property, expecting some day to make this their retirement home. Changes in the community altered most of these plans. Dr. Jones, we understand, gave his lots to the Board of Foreign Missions.

The great influence these men and women from the mission fields had upon the church, the high regard in which they were held by the youth as well as the older members of the church, left a heritage of concern for all parts of the world that is very evident even today. This makes it important enough to tell briefly the story of these Modern Apostles.

When on a summer day a long line of cars parked near 824 Radcliffe Avenue, it could be taken for granted that within would be found a happy company of men and women, many of whom had spent much time in India, and some of them natives of that country. Fortunately, there were always specifically invited guests who had spent their lives in the home-

land, but now had an opportunity to enjoy some of the atmosphere of far-away places. Let me invite you to come and meet the host and hostess, as well as some of the guests. As we enter we are greeted by Dr. and Mrs. L. A. Core, courteous and friendly. They have come to spend their years of retirement near their children and grandchildren after forty years of labors in India. Dr. Core had served as Missionary, College President, head of theological schools, District Superintendent, and had more than once been a delegate to the General Conference. He had also been seriously talked of as Bishop. Mrs. Core had also served effectively in work among women. Both of them had gathered about them a host of friends, both native and Americans. Hence it became a most common experience to be surrounded by missionaries, home on furlough, or natives visiting the United States. Among these visitors were some of the most noted leaders in missionary work, such as Bishop and Mrs. Chitambar, Bishop J. E. Robinson, Dr. Pickel, Editor of the Indian Witness, and last, but not least Dr. E. Stanley Jones who most naturally made his home with the Cores when nearby. Frequently some of these leaders preached in the church and helped to stimulate interest in the world-wide work of the church.

Mrs. Core died in the home on Radcliffe, and Dr. Core continued to live there for several years until he moved to Kingsley Manor, from where he made the final journey to the unknown shore, where no doubt the Eternal One found a task for him.

After thirty five years of service as missionaries in India, Dr. and Mrs. J. O. Denning had come to spend their years of retirement in Pacific Palisades, on Swarthmore Avenue. Dr. Denning had completed work for his Ph.D. degree, and served sometime in the pastorate at home, until his spirit was stirred by an address by Bishop James Thoburn, one of the early leaders in India, and he and Mrs. Denning agreed that they would give their best years serving in the mission field. Shortly after volunteering for missionary work, they were on their way, but we have no record of their first assignment. However, in 1904 Mrs. Denning had to return to the United States, due to the illness of their two sons, and a few months after he followed. While in America he received a letter from Bishop J. E. Robinson ordering him to secure "two excellent young men, get their salaries pledged as special gifts, and bring them out." He and his wife went to work and found two young men willing to go, F. M. Perrill, and H. J. Sheets. They accompanied the Dennings and eventually became well known leaders in the mission field.

The Dennings early became involved in the Mass Movement, but their greatest work seem to have been in Famine Relief. In this task they became co-workers with one of the noted Christian Women leaders, Pandita Ramabai, and with her Dr. Denning soon found himself busy establishing orphanages for the children whose parents had died as victims of the famine. Mrs. Denning became well known as the National Head of the Indian Woman's Temperance Union. After long and arduous work during thirty-five years, they spent their declining years helping to make the Pacific Palisades a strong church with a world-wide vision. Mrs.

PROGRESS OF THE METHODIST CHURCH



1930



1960



1972

Denning died in 1935; he lived on for several years, a benediction to all who knew him.

Among the members of the Missionary Group we find these who had taken care of the health of India. The first one we shall introduce is Dr. E. D. Felt. He came to Pacific Palisades partly because of a sister and her family who had settled here. He did not remain here very long, as he eventually left to settle for a time in an eastern state. When he returned to California he settled in San Diego, but he had given much time to Famine Relief while in India. In one of his annual reports he stated: "One word, 'famine', can tell the story."

A medical man who came intending to retire from Mission work and re-establish himself in the home land was Dr. Alexander Corpron, who came with his wife and medical technician daughter, Ruth. Shortly after arriving, Miss Ruth enrolled in the General Hospital for additional work in her field. Dr. Corpron, when he first arrived in India, had served for four years in North India, but in 1911 had been transferred to the Thoburn Hospital in Nadiad. This hospital had been built by funds contributed in America after it had been started as a small dispensary. After Dr. Corpron's arrival the new hospital became noted for its important work. Bishop Benton T. Bradley, in his book "Visions and Victories in Hindustan," wrote of the Corprons that they "Soon gained the confidence of the people; and their kindly ministrations, and the doctor's skill as a surgeon soon gave the hospital a very wide popularity, so that it soon became self-supporting." People who knew the doctor told this writer that the Corpron name was as well known in his area as Dr. Mayo's in the United States. He was a man deeply concerned with his suffering fellow man. Seeing a child or youth needing surgery to correct something he would say: "I wish I could take that out." He reminded the writer of what Paul deKruif said about Walter Reed: "Dr. Reed was a madman, mad with the desire to help his fellow man."

In a comparatively short time Dr. Corpron was on the staff of the Santa Monica Hospital. Now, we thought, he was settled. Then one day he came to the parsonage. When he came into the study he said: "I am going back to India. I am not needed here; there are plenty of doctors; India needs me." Then he told of having found an opportunity to take over a hospital, and was making arrangements to do so. We then began to help him collect what would be of use. In our church we had a retired physician who had some instruments that were servicable, and a fair collection of spectacles, that would be of great value in the new field of practice. Soon, the Doctor and Mrs. Corpron were on the way, and early on their return became settled in the new field, laboring there for several years. When they returned to America they settled in Florida, where they had a married daughter. I shall never forget them.

The next missionary family we want you to meet are the Harry Weeks. Dr. Weeks was a Norwegian who had come to the United States as a sixteen-year-old boy. He began at once working on the railroad, then began to study, graduated from the South Dakota Wesleyan, and followed

that by graduating from Garrett Biblical Institute, and volunteered for mission work in India. They first came to Pacific Palisades on furlough with their family in 1934. Their oldest son, Clair, was an art student, their daughter Christine, in nurses training. Two younger sons continued to live here after the family returned to India, taking with them their youngest daughter, Margaret. The younger sons, Douglas and Donald, graduated from college. When Dr. Weeks retired after 35 years in India, he settled in Redlands, where he remained active in the Church there as Sunday school teacher and Financial Secretary.

To Dr. Weeks had been granted the highest award given by the government of India for meritorious work done in a most difficult field. This is told by Bishop Badley in "Visions and Victories in Hindustan," "This brief statement of work at Pauri, written by Dr. Weeks in his own modest way, does scant credit to his own untiring labors . . . It was a well deserved tribute to Dr. Week's devoted labours when, in January, 1931, the Government awarded him the Kaiser-E-Hind Gold Medal in recognition of his valuable service to the people of Garhwal. In this honor done to one of our missionaries, the entire church has shared and rejoices." A further testimony to the lasting effect of this missionary's work took place a few years ago when his son, Clair Weeks, went into the same district as a representative of the United States. As his name came to be known about, flocks of people who had known and remembered his father, crowded upon him to greet him.

While thus far we have dealt with Missionary Families, we must not overlook three women, two of whom had spent long years in India, largely in educational work, and on their retirement joined our local colony, a little later than the others. Miss Anna E. Lawson, who in 1895 had been made principal of the girls school in Merrut, came to the Palisades after retirement and built her home on Radcliffe. Shortly after she was joined by her old friend and co-worker in the mission field, Miss Melva A. Livermore, who had come to Meerut as a teacher in 1895, and became principal of the school in 1900. During her term that school had been advanced to Middle School. Now they had come to rest from their labors, and help serve in the church at home. For a time there came to live with them a young woman, Miss Metzgar, who had been a teacher in the schools of India, but had been forced to give up for health reasons. However, she shortly took work in the Los Angeles School System, continuing missionary service as a teacher of the children in a Tubercular Sanatorium in San Fernando Valley.

There were active in the local church other groups of Spiritual Leaders who had seen services in many parts of the world. These were our wonderful Salvation Army friends. First among them we must list Dr. and Mrs. Richard Morrison. The first to arrive was Mrs. Morrison, while her husband was doing some special work in Chicago. She soon came to be known popularly as Sylvia, gave her time to work in the Sunday School and the various organizations of the church, and found a most active part in community organizations, especially the Women's Club. She also opened the first Drug Store in the community, which, when

her husband arrived became the regular Drug Store, and he the first and only practicing physician. Both of them continued their services for long years. The doctor, a Scotchman, united with the Santa Monica Presbyterian Church. Sylvia eventually was baptized and became, officially, an active member of the Methodist Church. Their missionary work had been done in connection with a leper colony in Java where they had spent several years.

The next Salvationists that come to mind were Commissioner and Mrs. Hodder, who through their daughters and sons-in-law they had the longest influence on the local church. Both the Commissioner and his wife had served the Salvation Army for many years in various parts of the world. On retirement they had come to make their home here, and find their place in the local church, and render such service as they were able. Their two daughters and husbands became active members of the church.

Doctor Frank Bailey and his wife, Ivy, were among the most active members, she as a leader among the women and in choir; Frank as one of the leaders in the Brotherhood Movement. After Unification had established the office of lay leader, he became the first to occupy that position. Fred Sedding and his wife remained members for many years, he during the writer's pastorate served on the Finance Committee. Both the Seddings are now dead. Mrs. Bailey resides, after her husband's death, in their long time home in San Fernando Valley, where he had his practice for many years.

Then we had Commissioner Peart who with his daughter had settled here. While he was listed as a Retired Commissioner the Army did not give him much rest, for whenever a difficult situation arose anywhere he was called by the General, Evangeline Booth, to be the troubleshooter. However, he always found time to cooperate with the church and the community in all worthwhile efforts. One organization he helped to set up — still functioning effectively today — is the Civic League that he, in connection with the pastor and several leaders in the church, formed. Not only did church men help to organize it, but most of its early meetings were held in a room of the church.

Another Salvation Army couple that helped the work of the church, was Col. and Mrs. Brewer, ever present at the services and mid-week prayer meeting, always ready with an encouraging word and to assist whenever called upon. There were several other Salvationists living in the community, but never as closely tied to the program of the church as these.

In a comfortable home on Via de la Paz we find another missionary family, but different from those whose story we have told thus far, for all their missionary labors were invested in education. George M. McBride, a Presbyterian, left the United States in 1901 to serve as a teacher in a Methodist school in Lima, Peru. It was there he met and married Harriet, another member of the faculty. Three children were born, two boys, Lester

and Merle, and a girl, Emma Louise. The latter died, however, at six years of age.

After some years in Lima the McBrides were transferred to La Paz, Bolivia, where Dr. McBride labored in the establishment of the Methodist College. Incidentally, in South America he had transferred his membership to the Methodist Church. The two boys grew and became quite familiar with South America and fluent in the use of Spanish. After some years in La Paz the family returned to the United States, but always kept up a high interest in their former fields of labor.

As a noted geographer George McBride joined the faculty of the University of California at Los Angeles as head of the Department of Geography. The family united with the Wilshire Methodist Episcopal Church but after a few years moved to Pacific Palisades and in 1933 transferred their membership to the local Methodist Church. They soon became active members and gave valuable service both to the church and the community. Dr. McBride was one of the founders of the Civic League, and served two terms as President of that organization. Mrs. McBride rendered valuable service in the Women's Societies of the church, the local Woman's Club, and in University women's organizations.

When in the forties the boundary dispute between Ecuador, Bolivia and Peru arose, Dr. McBride was appointed the American member of the Commission assigned to study and work for a settlement. He was also named the head of the Commission, and labored on it for several years until a satisfactory settlement had been reached.

Mrs. McBride became ill and died in 1960. Her funeral service was held in the local church, to which she had rendered loving service. It was well attended, not only by local friends, but by several of the former co-workers in South America. Not only did his companion of many years predecease him, but also the two sons. Lester, who had been married for some years, died and left a son, Gregory. Merle, who had rendered valuable service in the field of Sociology, and had married a young woman highly esteemed by the McBrides, also died but left no children.

Some years after his wife Harriet's death, Dr. McBride married Miss Gertrude Allison, who for many years had served as principal of the Pacific Palisades Elementary School. They made their home in San Antonio Gardens in Claremont. Dr. McBride also transferred his church membership to the Claremont Presbyterian Church. Mrs. McBride, after a few years of marriage, passed away and he had his sister come to keep house for him. In the autumn of 1971 he became ill and was taken to the Claremont Medical Center where he died on October 7th, 95 years of age.

It was the writer's and his family's high privilege to enjoy their very close friendship for many years, and with a host of others we shall always keep them in fond memory.

RETIRED MINISTERS

Among the retired ministers that came to make their home in Pacific Palisades after long service in the church in the homeland, we find C. B. Allen, who after retiring, largely for health reasons, came to make his home with his daughter. He was quite often away from home, as he had the good fortune of having been trained professionally in two fields; medicine and theology. When health forced him to give up preaching he became employed by a large steamship company as ship physician, and continued in that service until his death, December 10, 1930.

Another who had served in several of the churches of this conference was M. G. Wenz, who made his home on Hartzell Street.

The Rev. Charles T. Dunning, the father of J. E. Dunning, the pastor, died during his son's pastorate. Most of his ministry had been in Pennsylvania.

Two of the retired men who made our community their home had both been outstanding leaders in their conferences. One, Dr. George A. Landon, for many years one of the best known Methodist leaders in the Northwest, had served several terms as District Superintendent in Washington and Oregon, and had come to be known as one of the most influential men in that part of our country.

The other was Charles E. Bacon, who had been prominent in Indiana Methodism as Pastor, District Superintendent, Delegate to General Conference, and for many years as a Trustee of DePauw University. In that capacity he had served as a member of Committees which had helped twice to select presidents of the university, the first Dr. Edwin Holt Hughes, and the second, Dr. Francis McConnell. Both eventually were elected Bishops.

A third in that group of select men was Dr. Fintell, who had served as pastor and District Superintendent in Nebraska. He had been compelled to retire due to an accident, and thus was younger than the others. He soon became active in the Sunday School, teaching a boys' class, and also was a great helper in the Epworth League, working with Mrs. Beatrice Clark. These men were a great support of the pastor, willing to preach when needed, and ready with counsel.

Dr. Bacon died after a short illness on a Sunday morning, with members of his family and his pastor present when quietly he slipped away. One of Mr. Gabrielson's final duties was to conduct his funeral service.

Dr. Landon, following the death of his wife, moved to Riverside to be near his daughter. Dr. Fintell moved to the West Indies, where he died.

The Conference Session of 1939 transferred John Gabrielson to Park Boulevard in San Diego, and L. J. B. Taber of Ventura was appointed to Pacific Palisades. During his pastorate the church continued for three years to labor under the effects of the financial conditions that had prevailed over the entire country. However, it began slowly to gain in mem-

bership and this resulted in increase in ministerial support, which by 1943 had risen to \$2,400.00 and parsonage. However, through all the depression years the church had bravely held a high standard in its concern for the world wide work of the denomination.

In 1944 the Rev. Clarence Wagner, after a four year pastorate of the Florence Avenue Church, followed Rev. Mr. Taber as pastor of Pacific Palisades. Mr. Taber was transferred to Toluca Lake.

The membership had now reached 396, and as a result of growing financial ability a budget of \$10,509 had been adopted. However, as for several years the shadow of a financial depression had hovered over the nation, so now the shadow of a world war was a very disturbing factor. Many of the young men now entered the service, either as enlisted men or draftees. Some of them left for officers' training schools. But the church made every effort to keep in touch with the men away from home, and Mrs. Beatrice Clark continued to serve the young men by keeping in constant touch with them.

Quite early in the Wagner pastorate the question of eventually completing the building project came up. The first reference of record is from the minutes of the Board of Trustees of December 9, 1946. Evidently something had been done very quietly in that direction, for at that meeting it was reported that a sum of \$4,000 was at hand, for what purpose was not stated, but it was decided to deposit this with a Savings and Loan Association so that it could produce some interest. This gave an impetus toward completing the building, and interest in the project developed rapidly.

The next reference we have to a movement in the direction of building is of a meeting held on Sunday, October 26, 1947, when a well known church architect of that day met with the trustees at a meeting in the parsonage to furnish information regarding building costs, and also to provide answers to many other questions asked him. Following the question and answer period, Harry Buckner presented a motion: "That the declared policy of the group was to proceed with the erection of the sanctuary, and to begin the excavation for the ground floor, with a minimum of construction work." This motion was seconded by John Beck, and the motion was referred to the Official Board. At the same meeting it was reported that a total of \$26,000 in cash and bonds were already at hand. Added to that was an additional amount of \$9,000 in unpaid pledges. While the minutes of the meeting makes no mention of employing Mr. Faithful as the architect we find that he is so named. However, in the midst of preparing the plans he took ill and died. Fortunately a local architect, Mr. Paul Silvius, who was a member of the church, was ready to take over and carry the plan to successful completion.

On October 18, 1948, the Board of Trustees, following authorization by the Quarterly Conference, took steps to secure a loan of \$37,000. Following that action arrangements were made by the Rev. H. H. Hooker, Conference Director of Finance, to direct a Building Fund Campaign during the summer of 1949. At the end of the campaign, on Sunday, October

10, the ground breaking ceremony took place. Several well known citizens had been invited by Harry Buckner and Mrs. Sylvia Morrison who had been appointed a program committee. Among these were Congressman Donald Jackson, City Councilman Win Austin, the President of the P.T.A., Mrs. Winton Baker, and the Commander of the local American Legion Post, Carrol Parish. Other Civic Leaders were Mrs. Seymour Larabee, President of the Women's Club, Merrill Griggs, President of the Civic League, Eric Wilson of the Business and Professional Association, and Mr. Robert Foster, President of the Lions Club. The Clergy was represented by Rev. K. W. Carey, Rector of St. Matthews Episcopal Church. Other members of the local clergy present were Rev. John Ford of the Christian Church, and Rev. L. E. Meikle of the Lutheran Church.

The program began with the singing of the Star-Spangled Banner, led by Richard Hucks, with Cornet accompaniment by Ira Cobb. Short addresses were made by August Hoch, who spoke on our past, and Harry Buckner, Lay Leader, who spoke on "Our Future." The Rev. Archie Matson, President of the Santa Monica Bay Council of Churches, offered the prayer. Mrs. Sylvia Morrison read a poem: "This Is My Church." The actual groundbreaking began with Rev. Mr. Wagner, and was followed by Mrs. Henrietta Tway, President of the Women's Society of Christian Service, Paul Spring, representing the Sunday School, Mary Carol Robinson, of the Youth Fellowship, and Robert Norris, representing the charter members. The ceremony closed with the Rev. John Gabrielson, former pastor, pronouncing the benediction. After twenty years the final unit of the church was on its way.

The new building was sufficiently completed so that the first service could be held on Sunday, December 18, 1949. Two services were held that morning. The Pastor, Clarence Wagner, preached at the first service. His topic was: "Background for Growth." At the second service the District Superintendent, Paul Huebner, preached on: "Good News." Music for both services was by the Choir under the leadership of Ragin Farris, with Robert Bailey, a young man who had grown up in the church, at the organ. The minister's son, Marty Wagner, also served as assistant organist. Both services began with the singing of "O Come All Ye Faithful," as a processional, and closed with "As With Gladness Men of Old." Two beloved retired ministers, Dr. L. A. Core, and Dr. J. W. Mahood, closed the service with the benediction, Dr. Core the early service, and Dr. Mahood the late.

In the afternoon a short service was held, followed by an open house. The Rev. John Gabrielson offered the prayer, Dr. James E. Dunning gave a brief message, and Rev. John Ford closed with the Benediction. This was followed by a tour through the building and refreshments served by the Women's Society. The day closed with a program of song sponsored by the choir and the youth.

The celebration of twenty-eight years of service ended with the formal Consecration of the new structure on Sunday, January 1, 1950. This was to mark the Consecration of the Church of the Prince of Peace as the

bulletin of the day announced it. Two services were held, with the pastor preaching on the topic "All Things New." The second service was led by Bishop James Chamberlin Baker, assisted by Superintendent Huebner, and the pastor, as well as the President of the Board of Trustees, Joseph Biller. The music for the services was by the choir, directed by Ragin Farris, with Mrs. F. W. Bailey and Harlan Waite as soloists. Harlan was the son of Dr. Waite who had directed the building of the first unit, and had served as the first regular pastor. The service began with the singing of a Processional hymn, "I Love Thy Kingdom, Lord." The first anthem, with Mrs. Bailey as Soloist, was "Come Let Us Sing" by Mascigni. A second anthem was "Pilgrim Song" by Tschaiakowsky, with Mr. Waite as soloist. Bishop Baker led the Consecration Service with the entire congregation uniting in the responses and Unison Prayer.

The impressive service closed with the reception into the church of a group of new members. Among these were Doctor and Mrs. Lloyd Thee, Mr. and Mrs. Harold Wadleigh and their daughter, Dawn Alene, as well as Mr. and Mrs. Harvey Newton, and son and daughter, Harvey and Ethel. Of these Dr. and Mrs. Thee are still in the membership, as are Mr. and Mrs. Wadleigh. To these were added: Mr. and Mrs. Norman Thompson, Mrs. Audrey Keele and son Ronald, Mrs. Edna Williams, Mrs. Betty Cantrell, Mr. and Mrs. Robert Shaver, Dr. and Mrs. Walter Petty, and Mrs. George. Thus ended a period of twenty-seven years from the time the church had been organized in the Youth Dining Room in Temescal Canyon. The minister and members looked forward to many years of victorious work for the Kingdom of God.

POST WAR ACTIVITIES

We have already told of the dream of Pacific Palisades Association to erect a Temple of Peace on the hill above Via de la Paz, and the monument erected with an illuminated cross to greet the Easter Morning Worshipper at sunrise. Some time after the new owners had taken over, the hillside was prepared for home building. The cross was thrown down and left to decay. However, one of the early settlers decided it should not be left cast away. Mr. Herbert D. Crane offered to have it restored if the church would accept it and place it on the new building where it could send its welcome day and night, at night illuminated, over the entire community. Dr. Wagner gladly accepted the gift, and the cross still stands with its silent message of the Light of the World.

Sunday, December 17, 1950, was observed as the First Anniversary in the new structure, and as a day for the dedication of Memorial gifts, and also as a memorial service for those who had not come home. There were several young men from the church who had entered officers' training school and had been assigned to service. One was Lieutenant Obert C. Richardson of the Marine Corps who had been killed in action at Iwo Jima, another Lt. Jack Sauer, killed in an air raid over France. His body had been returned to England for burial, but was later returned home, and reinterred at Woodlawn Cemetery with Rev. John Gabrielson

conducting a brief service for family and friends. Another Marine Corps officer who was killed in a plane crash, Major Albert Rome, was the young husband of one of the girls in the church. The fourth of the boys of the church was a post-war victim, David Huycke, who was thrown out of an airplane which was in flight near Ketchikan, Alaska. These young men had all been memorialized by gifts to the church. There were many memorial gifts, too many to be listed, dedicated that day.

After serving the Pacific Palisades Church for eight years, Dr. Wagner, who in 1952 had received an honorary degree of Doctor of Divinity from his Alma Mater, the College of the Pacific, was assigned by Bishop Baker as District Superintendent of the Arizona District. Later, until his retirement, he served as Superintendent of Pacific Home at Claremont.

The Rev. Leonidas L. Brock followed Dr. Wagner in Pacific Palisades after serving five years in Montebello. That year the church reported total membership of five hundred and a Sunday School enrollment of 448, with a promise of continued growth. The Women's Society of Christian Service reported a membership of 194, and had contributed to the local church the sum of \$1,373.00 and given to the Conference \$2,278.00. The total giving of the church to World Service and Benevolences for the year had been \$4,137. This all indicated a church fully cooperating with the total church program.

The General Conference meeting in San Francisco in May 1952 had made a complete reorganization of the operating organization of the local church. Previously the organization had been the official board functioning through a group of Committees. Now there had been substituted a group of five Commissions, namely: Membership and Evangelism, Missions, Christian Education, Stewardship and Finance. Later a fifth Commission on Social Concerns was added. These Commissions gave a greater responsibility to the Lay leadership of the church, and have worked most satisfactorily.

During Rev. Mr. Brock's pastorate, a systematic study had been made of the church and its organization. Part of the work had been seriously critized, several weaknesses had been recognized, and suggestion for the strengthening of the educational work had been made. It was largely, we believe, that out of this study had grown the suggestion that the time had come for the engagement of a Director of Religious Education. Fortunately the church had in its membership one well trained and with a good deal of experience in the field, Mrs. Martha Bullock, whose husband was a member of the faculty of U.C.L.A. Even after giving up officially as a director, she continued to give time and experience to various phases of work in the church, until removing to San Diego.

The Conference Session of 1954 transferred Mr. Brock to Lancaster and assigned the Rev. Hal Dallke from Prescott, Arizona, to Pacific Palisades. When he came from the wide places of Arizona to the more settled Palisades, with its cooling seabreezes in Summer, he looked forward to a happy and successful pastorate, and so expressed himself at the first

Official Board Meeting. Unfortunately, the new minister, his wife and three children were to face a long period of difficulty and readjustment. Shortly after the family had become settled in the parsonage, Mrs. Dallke suffered an attack of Polio, and soon had to be confined to the hospital at Rancho Los Amigos. That left the pastor with double responsibility of caring for the children while doing the work of the church. Added to these duties was the necessity of making frequent trips to the hospital. The latter meant a fifty mile drive at every call. However, with a loyal congregation back of him and a good working force of officials, and his own capacity for hard work, things moved along very smoothly.

The church, however, had to face a situation that from time to time had demanded attention, the parsonage. The house had been built in 1923, was attractive and well located, but now the question arose: Should the parsonage be remodeled and repaired, or would it be more logical to sell and build a new home? One serious element entered into consideration. The house had four bedrooms, but they were all on the second floor. What would that mean to a polio victim confined to a wheel chair?

The decision was to secure a lot and build. Soon a suitable lot was found on Via de la Paz, a short distance from the church. The old parsonage was soon sold and a temporary home for the minister and family was rented on Asilomar, while a carefully planned parsonage, large enough to meet modern demands, was erected. The home was so planned that a person in a wheel chair could move unhindered all about the house. The new parsonage, at 568 Via de la Paz, was ready when Mrs. Dallke was able to return home.

Now to take a brief backward look. In the middle thirties a slow revival in house building had begun in Pacific Palisades. Among the new houses was an attractive two-story house on the corner of Antioch and Via de la Paz. When it was completed, three sisters from Whittier moved in. They were retired teachers and members of the Congregational Church of Whittier, but they at once began to attend the local church, and early became active members. It was then learned that soon another sister and her husband, from Minneapolis, would join them. When they arrived they also at once began attending church, and the pastor soon learned that they were not only church goers, but vitally interested. While nothing had been said about uniting with our church, when after a very few weeks one Sunday an invitation was extended to any who desired to unite with the local church, Mr. and Mrs. Fuller presented themselves with a letter of transfer from the Pilgrim Congregational Church of Minneapolis, Minn. At once they became active members, and generous supporters. They gave total loyalty to the whole program of the church, and before long Mr. Fuller became a member of the Official Board, and eventually chairman of the Finance Committee, a position for which he was eminently well qualified. His work in the office soon showed noted results in the improved financial situation.

Mr. Fuller had long been a well known and successful Real Estate operator in Minneapolis, but along with that he had generously given of

both time and money to the Y.M.C.A. When following his death on August 29, 1955, his Will was read, a certain amount was left to the church, but it was provided that when all bequests had been met, any residue was to be paid to the Pacific Palisades church. When the estate was settled it was found that a large amount of money was made available. After some money was used to meet the cost of needed repairs on the church, the balance was set aside in definite amounts to be spent for various benevolent purposes.

CONFERENCE CHURCHES ASSISTED

Since the Fuller Fund became available this church has been able to assist some Conference Churches, either in a program of expansion, or in developing new projects. However, since the latter involves an important cooperative policy adopted by the denominations working in and through the Council of Churches, it might be well here to make a brief statement regarding the work of the Comity Program adopted by the Council. Most of the larger denominations operating in Southern California are now giving whole-hearted support to a plan that prevents overlapping of churches in a new community. The task, in the larger city, is entrusted to the local Federation of Protestant Churches; in smaller communities and in the county areas the work is done by the Council of Churches. Here is the general plan followed: a new community has come into being, and is desirous of a church. A survey is made as to denominational preference, and the designated church organization is then invited to enter the community and establish religious service. If the invited group is unable to respond, either financially or for lack of available personnel, the second choice is then asked to take over. Whatever organization takes over must then promise to provide pastoral leadership, to work with members of all denominations represented in the community, to secure a proper place in which to meet, and at the earliest opportunity secure property and assist in the erection of the first unit of a church.

The latest example of this program, insofar as Pacific Palisades is concerned, is Malibu West. A growing community asked that a Methodist Church be organized. However, Malibu already had a well organized and fully functioning Presbyterian Church. Thus, when the allocation was granted it was with the agreement that the Methodist Church be located in West Malibu, about ten miles distant from the Presbyterian Church. The Pacific Palisades Methodist Church, through its laymen, gave splendid service in surveying the entire section of the new location. The result is that a very active Methodist Church is serving in the Malibu community.

Several years ago the Methodist Church was given an allocation to organize a church in Ojai, Ventura County, and the Palisades Church was called upon to assist the new congregational to erect a building. Through use of money from the Fuller Fund the local Church responded, and an adequate building was erected. The local Church further assisted by supplying the new Church with needed hymnals. That Church, today, reports a membership of between two and three hundred and growing.

For several years the North Redondo Church, now St. Paul's, had struggled with inadequate facilities. With a growing community, largely made up of a laboring population, the church had found itself unable to meet the situation. An appeal for help was made to the Pacific Palisades Church, and a careful study was made of the situation, and the local Church decided on making an outright gift to the struggling sister Church. That Church today is making steady growth, and now reports a membership of over six hundred.

The third Church assisted by Pacific Palisades was a newly organized church in a new section of Ventura, near the local college. When Unification became effective, in 1939, Ventura found itself with two active Methodist Churches: The First Methodist Episcopal Church, and St. John's Church of the Methodist Church, South. The First Methodist, with a well established organization and new and adequate facilities, was a growing church, while St. John's soon found itself in a declining situation. Loyalty to its long and worthy past kept the church going for several years, until it became a burden to its dwindling membership. As the new community near the local college grew, the First Methodist Church was found to be too distant to serve it satisfactorily, and a new location was granted to Methodism to establish a church. The St. John property was sold, a site secured in the new location, and a new and adequate building was planned. No appeal was made to the local church to finance the new venture by gifts, but a proposal was made to grant the College Church a loan that would be repaid within a brief period of time. To do this the local church took out a loan on its own property to facilitate the new church, and in due time the money was repaid and today it is a growing church with well over six hundred members, and is served by the Rev. W. E. Ramsey, who spent his early years as a member of our Sunday School.

After some digression let us now return to Hal Dallke's pastorate. It became his task to lead in deciding how the Fuller Fund was to be used. A program was adopted that made it possible for the church to give assistance in various directions. Some young people were helped to take part in youth work in varied fields. One of the girls was assisted in joining a Work Team that spent the summer with one of our missions in Japan, others were helped to become Exchange Students.

As Visitation Evangelism was much in use in many churches, largely on a cooperative basis, the Pacific Palisades Church was asked to "loan" its minister for work in Alaska. The church was ready to cooperate, and the minister left for the far north in February, 1958. His destination was Douglas, Alaska. From there he was assigned to the Capitol City, Juneau, where he was to work in the First Methodist Church. Early in March he returned with important information about our work in Alaska, and deeply impressed with our work in that home-mission field.

Another important responsibility was accepted by the church in 1959, when it assumed the sponsorship of a refugee family from Indonesia. The obligation that fell on the church was to secure housing, find a job

for the father, and to provide the family with needed funds until the father was able to provide for a family of eight; father, mother and six children. The Godion Pieters family arrived in good time, and was welcomed to their new home by the whole church. They soon found themselves at home, and before very long the father found employment. Eventually the entire family moved to West Los Angeles, where the father was employed as an auto mechanic.

Another adventure in missionary activities came when it was decided to send Pastor Hal to Africa to study our work on that continent and search for a project for which the Palisades Church might assume responsibility. His attention was called to the Ganta mission, doing a special work with lepers, and that became our field of responsibility. Mr. Dallke also had the good fortune to spend a few days with Dr. Schweitzer, who was then nearing the end of his great work in Africa.

During Mr. Dallke's ministry the work of the church had become so demanding that it was decided to add to the ministerial staff by securing ministers responsible for cultivation of new members and a Director of Religious Education. For the former task a former pastor, John Gabrielson, now retired, and finishing up the work he had been engaged in for a year with the Robertson Blvd. Church, was invited and duly appointed by the 1957 Conference. For the work of Director, Mrs. Lucille Laws, a Minister of the Christian Church, was chosen. Thus the church was well staffed and ready for more aggressive work. A little later a student, previously connected with the church, Willard R. Stevens, was engaged as Director of Youth Work. After almost three years work with the church, Mr. Gabrielson, who was also the Historical Librarian of the Conference, found it necessary to resign at the end of May 1960, in order to promote the sale of a new History of Methodism in Southern California and Arizona. Some time later Rev. Rex Broyles was engaged as an Associate.

After eight years of faithful service Hal Dallke was appointed to the First Methodist Church of El Cajon, in the San Diego District, and Rev. Albert M. Smith came to Pacific Palisades. The Rev. Mr. Broyles continued with him. He was succeeded by the Rev. Russell Hafner as Associate Pastor. In January of 1962, John Gabrielson had been requested to open up Methodist Work in West Malibu. He continued there until the end of the Conference year, 1963, when the Palisades Church invited him to return to work with Al Smith. He served until 1965. Before very long Rev. Mr. Smith revived the idea that had been launched some years before, of a twenty-year program of advance. It was now decided to alter the front of the building, erect a two-story addition that would house all church offices, except Sunday School, provide better facilities for youth, build a new kitchen, remodel the Fellowship Hall, and add a new lounge. The plan also included some changes in the main entry into the church, and provisions to be made for a Bridal Room, and a small chapel. As Chairman of the Building Committee, Mr. Telford Work, long time member of the church, was selected. When he found it necessary to resign, Charles Anderson, Manager of the Glendale Savings and Loan Associ-

ation's local branch, was chosen. In due time a local architect, Hal C. Whittemore, who had designed several churches in the Conference, was engaged to prepare the plans.

To lead the church in its campaign for Building Funds, Rev. B. J. Usher, Conference Director of Finance, was called in, and under his leadership something over \$100,000 in cash and pledges were secured, convincing the Board of Trustees and the Building Committee, that they were fully justified in going on with the program. Bids were then called for, and the contract for erecting the building was granted to Wilson Bros., local contractors. Today there stands, facing Via de la Paz, a very imposing building, the front faced with art stone, and erected at the cost of \$224,000. It is fully capable of taking care of a large Sunday School, a growing Youth Group, and with adequate facilities for all sorts of meetings.

Before the new project was completed Rev. Al Smith was transferred to the First Methodist Church in Scottsdale, Arizona, and Dr. George Boss, Vice President of the Claremont School of Theology, who had requested a pastoral appointment, followed him. He was at once facing a handicap, in that the work of remodeling the front part of the church made it necessary to have the congregation enter from the side entry, into a narrow hallway, and through a rear door into the sanctuary. This caused a drop in attendance at our worship services that is still felt. Many of our own members started attending other churches. Another burden Dr. Boss faced was that of meeting the increased financial demands, but his experience in financial matters proved of great value and the church was able to meet the new demands due to the very loyal response of the majority of its membership.

After serving the Pacific Palisades Church until 1969, Dr. Boss accepted an invitation to serve as Associate Minister of the large and growing California Heights Church in Long Beach, where before very long he had to assume the sole responsibility, due to the serious illness of the senior ministers.

In 1969 the Rev. James R. Hadley, who for seven years had served the Rolando Church in San Diego, was assigned to the pastorate of Pacific Palisades, where at this writing he is still trying to meet some of the pressing problems that face every minister today.

This is but a brief history of a church that began with noble aspirations and high dreams of becoming an important factor in Southern California Methodism, if not in all of Methodism, and is still serving faithfully, sometimes under adverse conditions, but always with a great dedication and faith in its important task.

Congratulations on fifty years of devoted service, and best wishes for greater service yet to be rendered.

**MINISTERS WHO HAVE SERVED
THE PACIFIC PALISADES CHURCH**

1922	Dr. Oren B. Waite
1925	W. Alphonzo Reynolds
1926	Alfred Inwood
1929	James E. Dunning
1933	John Gabrielson
1939	L. J. B. Taber
1944	Clarence R. Wagner
1952	Leonidas I. Brock
1954	Hal B. Dallke
1962	Albert N. Smith, Jr.
1966	George Boss
1969	James R. Hadley

ASSOCIATE MINISTERS

1957	John Gabrielson
1961	Rex Broyles
1963	John Gabrielson
1965	Fred Brossmer
1966	Russell Hafner

DIRECTOR OF REL. EDUCATION AND YOUTH DIRECTOR

Mrs. Martha Bullock
Mrs. Lucille Laws
Mrs. Charmaine Northman
Willard Stevens

OUR OUTSTANDING LEADERS

But ye shall be named the Priests of the Lord:
 men shall call you the Ministers of our God.
 ISAIAH 61-62



DR. Oren B. Walte
 1923-25



REV. W. Alonzo Reynolds
 1925-26



DR. Alfred J. Inwood
 1926-29



DR. James F. Dunning
 1929-33



REV. John Gabrielson
 1933-39



REV. Lloyd B. Taber
 1939-44



DR. Clarence R. Wagner
 1944-52



REV. Leonidas V. Brock
 1953-54



REV. Hal B. Dalke
 1954-62



REV. Albert Smith
 1962-66



DR. George Bass
 1966-69



REV. James R. Hadley
 1969-

Community Methodist Church

