

The first society of the church workers was called the Willing Workers with the following membership: Mrs. H. Skinner, Miss J. Carpenter, Mrs. G. E. Anderson, Mrs. J. Mason, Mrs. S. A. Jenkins, Mrs. S. Sledge, Mrs. E. F. Edson.

The Work of the Willing Workers

The first money raised was \$60 on May 15, 1891, which was deposited in the Pacific National Bank by Mrs. Skinner and Mrs. E. F. Edson. The number of the check drawn in favor of the trustees was 29018. On May 18, \$53.45 was deposited and the second check drawn was 29034. Total from the May Fair was \$113.45.

Our first presiding elder was P. R. Green, 1890-1891. Second, L. S. Blakeney, 1892. Third, G. C. Clark, 1893. Fourth, A. McKenna, 1894.

The general conference of the A. M. E. Church sitting in Philadelphia, Pa., May, 1892, ordered the organization of the Puget Sound annual conference, including all the work within the States of Oregon, Washington, the Territories of Idaho, Montana, and Alaska and the Province of British Columbia. The first annual conference met here on Wednesday, August 10, at 10:30 a. m. Rt. Rev. B. F. Lee called the convention to order by announcing Hymn No. 640, "Guide Me, Oh, Thou Great Jehovah." Roll call. Bishop Rt. Rev. B. F. Lee, presiding. Traveling elders P. R. Green, G. C. Clark, L. S. Blakeney. Traveling deacons, A. M. Taylor, G. W. White. Licentiators, J. M. Braxton, A. D. Harris.

NEGRO RELIGIOUS REVIEW

In spite of the growing tendency of the younger generation to reject the doctrines of the "old time religion" and in lieu thereof are either looking for a new religion or none at all, the latter preferably, yet the churches and their preachers are still the bulwarks of knowledge and information among the masses and the ark of safety for the distressed. Who visits a community to put over a business proposition, a religious movement, an educational endeavor or a social feat counts without a host unless the preacher of that particular community is taken into confidence and gives permission for the congregation to be enlightened as desired. In the main, politics should be eschewed from pulpits, but, "when the ox is in the mire," and the preacher can be interested, the trick can be turned, all of which is evidence conclusive that, in spite of the falling off, the "old time religion" still holds together the masses though the classes hesitate to respond.

Seattle has four permanently established religious congregations, each owning commodious church edifices, which congregations contain the bulk of her church-going citizens. In addition to the above there are quite a number of smaller congregations and religious missions, all of whom have a more or less following and help to swell the advocates of the "old time religion" idea, this is said advisedly, for they express themselves in no uncertain way and they sometimes even "speak in tongues." On another page hereof it has been alleged that the population of Seattle is to not exceed 3,500, and if that be true, then the city is top heavy with religious organizations, or, in other words, she has more than her citizenry can maintain. It sometimes happens that you get too much of a good thing.

Apparently the Mt. Zion Baptist Church leads all the rest, at least in numbers and, perhaps, in building and real estate value. According to a published membership list, however, the First African Methodist Episcopal Church is a close second, if not an equal in every respect. Both churches are well located and well attended all things being considered.

The Grace Presbyterian Church was the last of the three to be organized, but what it lacks in age it makes up in enthusiasm. It too has a magnificent edifice, but a small membership. Some time ago the Zion Methodist Episcopal Church was in a semi-flourishing condition, but at present it is without a place of worship, though its pastor seems to be making herculean efforts to get located. The Church of God in Christ owns its building and its pastor appears to be working with all his might and main to increase the membership. There is little or nothing to say about the various missions in the city save that they hold rousing meetings and those attending often come away filled with the "holy ghost."

By having more religious organizations than the citizenry can maintain is meant, from a financial standpoint, because even churches can not go without the money, but if the religion, which is preached by all of them, is what they say it is there is no such thing as having too much of it. The old time Christians used to pray, "if religion was a thing that money could buy, the rich would live and the poor would die," that is to say, the rich would go to heaven and the poor to "hell." A community without religious influence among its citizenry is a dangerous community in which to rear children, hence, in that particular, too much religion is absolutely out of the question.

Dr. J. Sterling Moore, after over five years pastorate of Mt. Zion Baptist Church of Seattle, is no less popular with his congregation than when he first begun to serve it. Though to all in Seattle an unknown quantity, yet he slowly but surely won first the respect and then the confidence of not only the members of his congregation, but of a large part of the community. He has always been ready and willing to lend a helping hand to any forward movement that has been presented to him, and under certain conditions to throw open the doors of his church edifice and give up his regular Sunday services, if it meant the advancement of the people, who needed it worse. There are those, who could fill the place now occupied by the Rev. Moore in this community, but to go out and at random search for such a person would mean a lot of searching before such an one would be found. He is of both the old and the new Christian religious schools; the old to the extent of, believing in the efficacy of prayer and the new to the extent, the pulpit must be kept abreast of science and common sense. During his stay here he has kept aloof from politics and yet he is a member of the King County Colored Republican Club of Seattle and, politically speaking, when he ox is in the mire, he permits politics to be talked at his services. There is hardly any doubt but that his congregation is the largest in the Northwest. He is president of the Northwest Baptist Association, which covers Washington, Oregon, Idaho and Montana.