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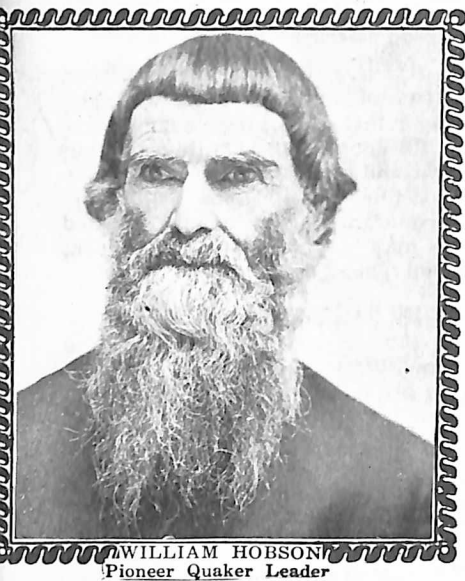
NORTHWEST & FRIEND

JULY
1959

"Quaker Journal of the Pacific Northwest"

Vol. XXXIX

No. 5



WILLIAM HOBSON
Pioneer Quaker Leader



**SPECIAL
CENTENNIAL
EDITION**

Photo by J. Emel Swanson

100 YEARS IN THE NORTHWEST

Editorial

Facts are supposed to be cold and history supposed to be dull. But the first one hundred years of Quakerdom in the Northwest is a fascinating story of pioneering and evangelism.

The Board of Publication believed this story should be told and asked the editor of the Northwest Friend to prepare it for this issue. To condense 100 years into one paper has been a rather difficult task.

One central thread of continuity has been used to tie together the many significant aspects of our church progress in the Northwest. That thread is: "Evangelism." The first missionary came "to preach the unsearchable riches of Christ" and he spoke this message to Oregon's first governor. Oregon Yearly Meeting founder, William Hobson, came with the same concern. Every general superintendent was moved by the same motive.

Many events, developments, trends and activities only touched upon in this account deserve more thorough attention, but it is felt wiser to make brief mention of many factors contributing to Northwest Friends progress than to digress too far on any one subject, however attractive and interesting. A conscientious attempt has been made to give proper credit to outstanding men and women of our church and for accuracy of dates and chronology.

Many persons have left records, theses and books making this story possible (a bibliography of materials used is found on page 36) and these are gratefully acknowledged. It is impossible to make a study of these years without being stirred with an awareness of God's leading across the decades; a sense of destiny and duty should grip us as we review the past. Unless such a call and a renewed dedication of Christian obedience does result from reading this story, we shall have failed to convey the message. We are praying that the One Who gave special enabling in preparing the manuscript, will also speak to those Friends of 1959 who read this issue of the Northwest Friend.



FRIENDSVIEW MANOR GROUNDBREAKING

A groundbreaking ceremony for Friendsview Manor will be held August 14 during Yearly Meeting. The Donald M. Drake Construction Company of Portland has been engaged and the 13 acre property adjoining George Fox College on the north has been acquired. "Enough founders and resident applications are now in hand to assure the project, we will start construction as soon as the architects are ready," reports Charles Beals. Several desirable units are still available however, but applications from five states are now accepted.

YEARLY MEETING, AUGUST 13-18

Plans for the sixty-seventh session of Oregon Yearly Meeting are being made, to be held this year at Newberg Friends Church. Keith Sarver, General Superintendent of California Yearly Meeting of Friends, is to be guest speaker. Events of special interest:

WMU and Brotherhood banquets, Wednesday, 6:30 p.m.

Groundbreaking ceremony for Friendsview Manor. Youth evangelistic meeting, Friday, 8:00 p.m. C.E. banquet and rally, Saturday, 6:30 p.m. Missionary service, Sunday, 2:30 p.m.

Special classes for young people are arranged for Friday and Saturday. Ruth Corbin will be in charge of Junior Yearly Meeting.

Josephine Church, 411 S. College (Phone JEffer-son 8-2619) is in charge of entertainment arrangements. She would appreciate receiving reservations in advance and suggests rooms on the college campus will be \$1.50 per night and guests are to bring bedding. Meal tickets for the week will be \$8.00; individual meals: breakfast, 40¢; lunch, 75¢; and dinner, 60¢. Tickets may be secured at the church; first meal to be served Thursday morning.

WMU BANQUET

Beatrice Benham, W.M.U. president, reports the annual banquet will be held at Jennings Lodge, August 12 at 6:30 p.m. with Geraldine Willcuts speaker.

"Our theme this year is 'Language.' The offering will be used to pay tuition for a couple at language school. Since the price was announced as \$2.00, there has been no objection upon learning it will cost only \$1.75. We hope this will make it possible for some of you to come who hadn't planned on being here."

NORTHWEST FRIEND

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RAY L. CARTER, editor of The Northwest Friend for twelve years, slipped away to be with the Lord June 7, after an illness of three months. Memorial services with General Superintendent of Oregon Yearly Meeting, Dean Gregory, in charge, were held at Portland First Friends Church.

"The homegoing of Ray L. Carter, beloved friend and minister to a multitude, has saddened many of our hearts. But there has been an unusual sense of victory even in his passing. 'Precious in the sight of the Lord is the death of His saints' (Ps. 116:15).

"This man of God who contributed so greatly to the cause of Christ in the world, and to the Friends Church which he loved, was also one of my closest personal friends. This intimate friendship which was my high privilege to enjoy as we worked so closely together at the Yearly Meeting headquarters and in the work at large of Oregon Yearly Meeting, was a source of constant help and encouragement to me. He was always ready to stop whatever he might be doing to share any burden and our fellowship together in prayer and in earnest discussions of the work of the Kingdom, are precious memories I shall never forget.

"Another member of our staff, Ray Carter's brother-in-law, Ralph Fletcher, stated it well for us all by saying, 'I worked side by side with Ray here for eleven years and he had the biggest heart of any man I ever knew.'"

—Dean Gregory, General Superintendent of Oregon Yearly Meeting.

"With Ray Carter's passing, I miss a very warm friend and counsellor.

"It was May 8, 1919, that Ray and Margaret Carter brought the Executive Committee of California Yearly Meeting Christian Endeavor to visit a young couple who were just beginning their ministry at Lindsay. That was the beginning of forty years of the warmest of Christian fellowship. I suppose the fact that both of us had been printers, gave us a kindred feeling. It is interesting to note that through these years Ray and I have served three of the same meetings as pastor. While Ray was president of the Training School for Christian Workers I had the privilege of being on the faculty with him.

"After forty years of association and fellowship, I feel one of his secrets of success was that he and Margaret never made a move until they were assured that it was in the will of God. Consequently God richly blessed their ministry, no matter where it was.

"For many years Ray felt impressed some step should be taken by Oregon Yearly Meeting to get the Gospel message out into wider fields. When it seemed to be the Lord's will to leave the active ministry he felt clear to give his training and ability in starting a printing plant for Oregon Yearly Meeting. This he did. His dedication to this very important phase in the growth of this Yearly Meeting was fruitful."

—Joseph G. Reece, former General Superintendent of Oregon Yearly Meeting.

"It is still difficult to realize that one who has meant so much to the Friends Church in Oregon will no longer be presiding over the publishing plant or over the quarterly meeting sessions. Surely he has gone triumphantly to his reward, leaving behind him a fragrance of selfless devotion, of stalwart fidelity to truth, of loving care for churches and pastors and the souls of men.

"The years of his pastorate at First Friends will long be a blessed memory. With a message always fresh, always powerful, ever indicative of close touch with the mind and heart of God, he would put us under conviction or lift us to the heights of blessing. With wonderful patience and understanding he led us in the ways of Christ.

"As our editor and publisher he worked devotedly for our interests, both spiritual and material. It was he who had the vision of possibilities in publication, and who risked his own temporal interests to realize his great ideal on our behalf. We shall better comprehend as time goes on how much he has meant to us and how great a loss we have sustained. May his memory ever be blessed!"

—Dr. Earl P. Barker, member of Oregon Yearly Meeting Board of Publication.

The Northwest Friend Thanks to our friends for kindnesses during Ray's recent illness and death and for the many messages since. —Margaret Carter



THE first Quaker meeting for worship in the Pacific Northwest was held in Oregon one hundred years ago.

Those who hurried down to the Portland dock in the late afternoon of November 22, 1859, to see the steamboat anchor watched the passengers coming from the ship—miners, traders, farmers. Some were experienced Westerners. Others with a mingling of hopes and fears faced the task of making for themselves new homes in a new country. These were the sort of people arriving a century ago, the people helping to settle Oregon. But among them was a quiet couple who by their dress and manner were distinguished from the rugged, jovial, noisy crowd about them. The face of the man was grave but kindly. His wife wore a dress and bonnet of plainest gray. Those close enough to hear noticed they spoke in a way different than the rest, and with a British accent. The quiet lady turned to her husband and asked, "Is thee sure thy books will not be damaged by the rain?"

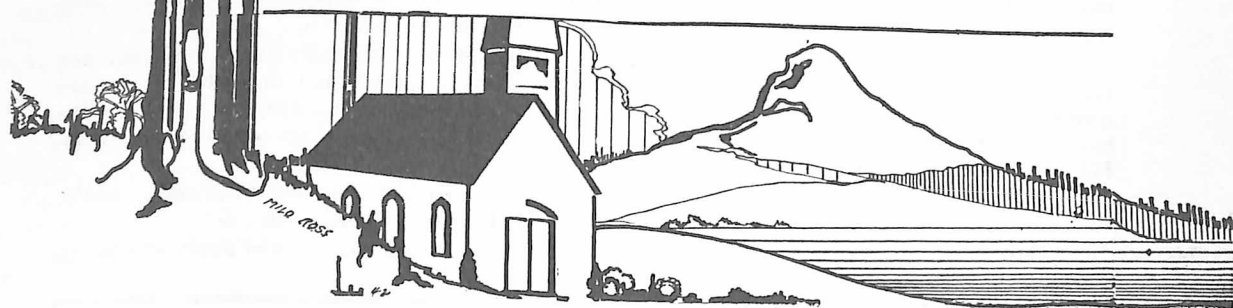
Robert and Sarah Lindsey had been given a minute from London Yearly Meeting of Friends to "do missionary work in Oregon."

In their carefully preserved diaries are found stories of public meetings for worship "after the manner of Friends" held by these Friends missionaries in the court houses of Salem, Eugene, Oregon City, Hillsboro, and Portland a century ago—services "filled to overflowing." Oregon's first state governor, John Whiteaker, and state supreme court chief justice, Arthur Wait, probably attended some of these court house Quaker meetings.

It may be significant that Oregon Friends were first brought together and counseled by a missionary such as Robert Lindsey of England with his concern, expressed in his own words: "to preach the unsearchable riches of Christ"; to win the new frontiers for Him. This specific



FRIENDS FRONTIERS



objective, this call to evangelism, missions, and church extension, echoes over and over again across the century—in the Quaker pioneer and founder, William Hobson, and in the first sessions of Oregon Yearly Meeting of 1893. This spiritual drive of Robert Lindsey, this message of redeeming love through an all-sufficient Savior to be preached, taught, and demonstrated became the thread of "concern" holding Northwest Quakerdom in a cohesive pattern of progress.

Robert Lindsey was recorded a minister in 1844 at the age of 43, and was soon led of the Lord to missionary work around the world. Nearly five years were spent in North America, followed by a term of three and a half years in South Africa, New Zealand, and Australia. Learning the drapery business while yet in his teens, Robert Lindsey went into business for himself at 24. Reaching a degree of financial independence allowing him to travel, he gave the last twenty years of his life to preaching, "giving the Word" in tracts, books, and visitation. He died three years after his Oregon visit, aged 62.

Robert Lindsey came before London Yearly Meeting in 1857 to request a minute of service to visit Nova Scotia, Canada, and the western United States. It was during this journey that Robert and Sarah Lindsey visited Oregon. The fascinating saga of this trip as told in their diaries provides a penetrating view of Northwest Quakers a century ago. Expressed in both British conservatism and typical Quaker terms of the period, their keen impression of the Oregon country and pioneer Friends a hundred years ago gives illuminating flashback descriptions of the beginning of our church in the West.

This story starts in San Francisco. The Lindseys boarded the Panama, a steamboat, with 300 or so passengers for a rugged five day excursion. Sarah Lindsey was the more miserable with "no stoves or fires to keep ourselves warm," and she adds, "sleeping on beds yielding no comfort, being nearly as hard as boards." The mouth of the Columbia River was reached late in the evening of November 22, 1859.

After many delays they reached Portland, the chief town in Oregon with a population of less than 3,000 where Robert reports "we disembarked about 3:30 in the afternoon and after locating a young man by the name of Field, we found comfortable quarters at a respectable hotel." Their impressions of the town after taking a walk along the bank of the Willamette River upon which Portland was built, "surrounded with Douglas fir" were favorable. There were "good wholesale and retail stores, well supplied with the necessities and comforts of life." Having the names of several Friends families who had preceded them to Oregon, they concluded to continue immediately southwards to Salem and Eugene while, as he reports, "the weather is fine, and traveling moderate." No meetings for worship were held until later in Portland, upon their return there

after a few weeks of visitation. That first evening was spent visiting with a young Quaker woman Mary Stroud, whom they had met in New York. She had come to Salem to teach but informed them the situation was not to her liking so had secured a position at a Methodist college in Portland at \$600 a year, "and boards herself." Another caller that evening was a Methodist minister, the Reverend T. H. Pearne, editor of the Pacific Christian Advocate. In the November 26, 1859 issue of his paper appears the news: "Robert and Sarah Lindsey—Friends—are on a missionary tour through Oregon, having arrived on the Panama. They went up the valley yesterday."

The boat schedule from Portland to Oregon City was not entirely dependable so the Lindseys used the time waiting for the boat's departure hunting out other residents of the hotel, most of whom were "miners and sappers," according to Sarah, and placed a number of tracts and books in their hands, which they seemed to appreciate. One of them remarked, "these will tend to beguile many a tedious hour."

Upon reaching Oregon City they joined the company of one Samuel Simmons, who had "a Birthright in our Society," being a native of North Carolina. He had an Oregon grant of 640 acres and had just returned from a trip to San Francisco searching for a market for his apples. Friend Simmons and "other Friends along the way want claim on our time," states Lindsey, but they again insisted on pushing southward to Salem and Eugene first with the hope of making calls on the return trip.

Lindsey Left No Pictures

There are no photographs of the Robert Lindsey's available. Friends House in London advises the Northwest Friend that their librarians have searched through twenty volumes of Lindsey diaries and letters without finding any pictures or sketches.

The ride to Salem was very unpleasant. The boat left Oregon City at 5:00 p.m. and the 60 mile journey was made without benefit of beds or other conveniences in the wintertime. But they were cheerful in the capital of the State." Sarah at "this place called the capital of the State," having remarked that it was a pretty little town, having one business street and houses scattered around on a grassy plain. There were no well-furnished hotels, which worried her more than other problems. She confides, "our hearts are many times humbled before the Lord under a sense of His protecting care and guidance."

"We had a view of Mt. Jefferson from the river this morning," exclaims Robert from Salem. "It was clad in a garment of snow." They had already seen Mt. Hood while in Portland, he tells, which "was said to be 15,000 feet in height." (Hood must have looked larger to pioneers; its actual height proved to be 11,245 feet.)

First Quaker Meeting

The first meeting for worship among Friends recorded in Oregon occurred their first evening in Salem, while visiting in the home of George Stroud, who, with his "valuable wife," were born and educated among Friends. This meeting, says Robert Lindsey, was held when "some other persons gave us their company, so we had reading and a favored opportunity with them." But the first large public meeting was to follow.

While waiting passage on boat to continue toward "Eugene City," they received a call from Hannah Stanton, an Indiana Quaker who had left her home seven years before with her husband and six children intending to cross the plains to Oregon. The cholera broke out in the company on the Oregon trail and her husband fell victim to it and died, and was buried along the road. After a distressing journey of another six months, the bereaved widow and family reached Salem. The Lindseys seemed glad to "comfort her and encourage the children."

Their fellow passengers on the boat from Salem to Corvallis were five men and one young woman. "In the evening some of our company of opposite political views commenced a discussion on the subject of slavery," comments Sarah Lindsey. "One man undertook to prove that the black man was altogether inferior to the white man and was so designed by Providence." The Quaker concern was expressed however, Sarah says, for "we sat by in suffering silence for some time until a burst of indignation from Robert closed the mouth of the Southerner, and the subject was dropped."

At Corvallis, the captain decided against going further so they were obliged to find seats on the state wagon carrying mail once a week to Eugene from Salem. After a jolting journey of 40 miles, they reached their destination after dark, to find another small town of about 600 inhabitants. Both were "thankful for the Lord's preserving care" and went directly to a hotel where they found comfortable beds "whereon to rest our weary limbs."

At Eugene was held one of the most interesting, and possibly the most influential meeting of Friends of that era. The diary reads, "there are several families connected with Friends in the city, and others living some miles distant to whom messages have been sent, with whom it is proposed to hold a meeting on seventh day morning, and a public meeting is advertised to be held in the Court House on first day evening."

At the morning meeting, eleven people came. The spiritual tone of the occasion is expressed; "the Lord was mercifully pleased to draw near to us, and to soften some of our hearts under a sense of his love, the drawing cords of which were extended to bring us near to his holy footstool."

All Eugene Turned Out

Perhaps this pre-prayer time was a factor in making the next evening meeting so successful. All Eugene, it seemed, turned out to hear these Quakers. Robert Lindsey himself was surprised to find "on entering the Court House in the evening, after walking down the muddy lane, the room crowded with people." "Others came in who stood all the time, and some not being able to find seats, went away." It did not upset these Quakers to observe the governor, the state supreme court justice and other dignitaries present, rather, they managed to develop a personal acquaintance with these gentlemen. The spirit of this meeting is best caught by Sarah, "I thought it a very interesting meeting wherein there seemed much openness to preach the unsearchable riches of Christ." At the close, she says, "tracts were distributed, which were eagerly received, and some persons came round for more, whilst the children pressed for little books."

After a few days visiting Friends, they made a return trip to Corvallis in a carriage. "We numbered seven passengers," recalls Robert, "amongst whom was the Governor of Oregon, a colonel, a captain and a lawyer, but as we were much crowded, some of our party walked occasionally." Having proceeded 15 miles or so, they stopped to change horses, and on resuming the journey they made the disturbing discovery the driver was "the worse for liquor." But they reached Corvallis thankful that "no serious harm" befell them even with a drunken driver.

From Corvallis they drove into the forests about four miles to visit a family spoken of as being Friends. In a rude timber house, seated in a room which had no windows or light except when the door was open, they found Friend Hiram Bond and wife with nine children. "They are putting up a large new barn," observed Lindsey, "but Sarah thinks a new house is wanting more for their comfort and so expressed her concern."

Cleaning the Court House

Upon returning to Salem they found the supreme court in session. The governor, chief justice, and other officers were staying at the same hotel as the Lindseys, giving them an "opening for much profitable conversation," and they again secured the use of the court house for a public meeting. Robert, Sarah noted, "employed a man to sweep out the upper room and stairs; an operation seldom performed."

Again the meeting was "much crowded," many having to stand. Robert, according to his wife's account, "informed the people that it was our practice to sit down in silence on such occasions to wait upon the Lord, in order for the minister to witness a preparation to speak, and for the congregation to

have their hearts prepared to receive instructions." At length the crowd became "settled," and a solemn and "interesting season" resulted. Lindsey gave an address that evening on the subject of "vital Christianity, Jesus Christ being held forth as the chief cornerstone, elect and precious." He believed the truth "found a place in many hearts" that evening.

The circumstance of their being in Salem at that date gave rise to an opportunity to visit the Supreme Court in session so "books illustrative of our peaceable principles were placed in the hands of those who are in authority," remembered Lindsey, "and some copies of the address issued by London some years ago on the subject of Slavery. . ."

Oregon decided that same year to become a free state, opposed to slavery, which was a national issue of that period.

Meetings for worship were held outside of Salem also at a place than called Howel's Prairie. "It was attended by a considerable number of people," Sarah recalls, "and a season wherein many gospel truths were opened and dwelt upon." From there they crossed the river in a covered wagon (which river is uncertain), to visit a place known as Bethel at the house of Amos Harvey and his large family. Again, "there was full attendance." Many of the young people, however, "amused themselves with reading during the silent part."

They Stayed At The Temperance Hotel

Reaching Oregon City again three weeks after passing through before enroute to Salem and Eugene, they found lodging at the Temperance Hotel and secured the use of the court house for two evening meetings for preaching. The services were "filled to overflowing." Here is caught a Quaker attitude of those days with a diary statement, "they seemed much pleased with the tracts, it being so unusual to receive something at the close of a meeting, it being a common practice to send a box or plate round before the close of a meeting to receive contributions."

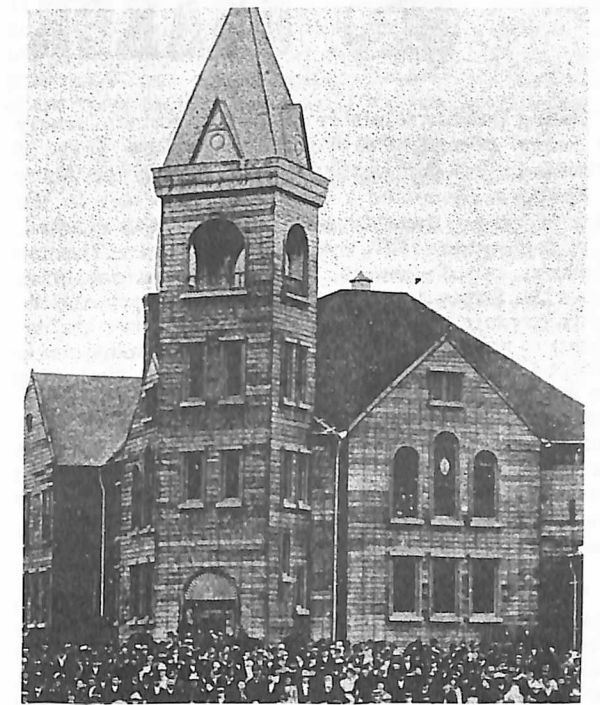
James Whinstone, a Friend formerly of Virginia, brought a wagon and drove them to his home three miles out of Oregon City and entertained them a day, seeking advice on how best to encourage Oregon Quakers. They were taken then to Milwaukie for a public meeting held in the school house.

December 21, 1859, found them back again in Portland. Mary Stroud, being on Christmas vacation, decided to accompany them on the next trip out "to visit some scattered remnants of our society." A carriage and driver were hired to take them this time to Hillsboro, but a night enroute was spent at the home of Edwin Comfort. He had invited friends to gather for an evening meeting "which was responded to. . ."

Hillsboro Had Twelve Houses

Hillsboro contained about twelve houses, three or four stores, a court house and a blacksmith shop. Arrangements were soon made to convene a meeting in the court house two days later; meanwhile they visited one William Mills, ten miles out. A public meeting was held in a school house near his home attended by "a number of persons." "Robert had a close and heartsearching service," Sarah felt, but they had misgivings about Friend William whom they feared had "unhappily embraced skeptical views and we felt grieved to hear him trying to fathom divine mysteries by his reasoning powers."

The Hillsboro court house meeting was "pretty well attended," but sitting awhile in silence seemed irksome to various present, "particularly one old man who made a remark which caused a smile upon many faces."



It took them five hours to make the return trip to Portland, a distance of "twelve miles," because of the winter roads. December 27 to 29 allowed evening meetings in the Portland court house with morning services among the homes of "some members." Friday, December 29, they went to the state prison where Lindsey reported that treatment of the forty convicts appeared to be "humane." Although he rejoiced to learn that Bibles were furnished the prisoners, he lamented the "want of cleanliness in the cells."

New Year's day, 1860, found them in their room at the Metropolis Hotel in Portland, to which place they had again invited Mary Stroud who "sat down with them to wait upon the Lord." On entering a new year in the isolated country of the West many interesting reflections came to their minds. The desire arose in their hearts to "renewedly devote" themselves to Him whose "service is perfect freedom." In the afternoon they had an appointed meeting with the prisoners in the penitentiary.

The morning of July 3, "having accomplished the service that seems to have been required of us in Oregon," they went aboard a small steamboat, the Pacific, proceeding down the Columbia River to the ocean.

If was a heavy schedule of meetings, visiting, exhorting, and preaching. Apparently hundreds of tracts and books and Bibles were distributed. They



QUAKER PIONEERS

Then a Quaker minister of Ohio, a woman nearly 70 years of age, felt burdened for the work of Friends in the far west, especially Oregon. Mary B. Pinkham requested a minute for "service in the West" from her monthly meeting, and it was granted. So in September, 1870, she, with her husband Thomas Pinkham, two daughters, and orphan grandchildren began the arduous trip overland using every opportunity enroute to preach, testify, or distribute tracts. They reached San Francisco in October and quickly secured passage on a boat to Portland. Following the same route of visitation in Oregon as the Lindseys, they stayed about three months then returned east. But she came back to Oregon again in 1873 for a two year stay and after this visit she confided her vision of the future to a friend in Portland: "I see a monthly meeting of Friends of this valley, a quarterly meeting, and I think a yearly meeting."

The only other witness of this period comes from one Abel Bond, a Friend from Cottonwood Monthly Meeting in Kansas, who visited Oregon in 1866. He traveled mostly by foot, distributing Friends tracts. He heard in many places of the work of the Robert Lindseys.

In 1874 came Nathan and Elizabeth White, also from Kansas, accompanied by Mrs. White's mother, Rebecca Clawson, a minister. They settled first in Salem, and during their residence there Rebecca Clawson had opportunity to hold services in various places, including the state penitentiary, a contact which was later to prove valuable.

The Salem Weekly Statesman of Saturday, November 28, 1874, the Oregon Historical Quarterly, Vol. 45-46, written by H. S. Nedry has this notice:

had witnessed on the roads, in the boats, on the streets, in the stores. They addressed the new state supreme court, admonished the governor, spoke out on social problems and declared the "unsearchable riches of Christ."

During the three months of their sojourn in Oregon and Washington Territory, they came in contact with at least eighteen adult members of the Society of Friends and thirtyseven who were former Friends but affiliated with other churches. The impact of this visit was not extensive but significant. More important perhaps, the "concern" which moved the Lindseys across the ocean and a continent to "do missionary work in Oregon" fell on other hearts through the decades and remains strong yet today, a century later.

The next ten years, 1860-70, whatever Quaker activity occurred among the scattered members is unrecorded.

"The Quakeress—Mrs. Rebecca Clawson occupied the pulpit of the M.E. Church on Sunday evening last. Her address was plain, logical and comprehensive, and she evinces unusual warmth in the subject. Attired in her simple costume she appeared the very embodiment of goodness and virtue, and in her straight forward exhortation made very many friends who we feel sure would be pleased to hear her again. The Friends whom she represents are very numerous in the eastern States, but we seldom see them on the coast."

Her daughter tells of her work in the prison, that "many of those hardened men were moved to tears, and there were definite conversions among them."

These and other Friends who visited and labored in Oregon helped to prepare the way for a later work. But it is to William Hobson that the name of founder of Friends work in Oregon seems rightly to belong.

WILLIAM HOBSON

The Salem Daily Statesman carried the following notice, Tuesday, May 23, 1871:

"Friends Meeting—Friend William Hobson, a preacher of the denomination of Friends, or Quakers, desires us to give notice that on next First day (Sunday) he will hold meeting, at 3 o'clock p.m., in the Court House, in this city. No doubt many of our citizens will be pleased to hear a discourse from a preacher of this honest and peace loving denomination."

This initial attempt toward a permanent meeting was inspired many months before when the "concern" was laid on the heart of William Hobson.

He was born in Guilford County, North Carolina, in 1820. His early life was spent on his father's plantation and his education was that which he could obtain at home. He married at 24 and moved then to Indiana. After one winter there, he pushed on with several other families to Iowa, still a new and sparsely settled country. Three years later he set out again to the north and west to start a new Friends settlement in Marshall County along Honey Creek. This place now known as Bangor, Iowa, became a substantial Friends work and there is now a Bangor Quarterly Meeting.

While living in this place, William Hobson came to the conviction that Friends should spread out rather than remaining bunched together in the Middle West. He realized that many of them were poor and desired a more suitable place to build homes and spread the Gospel. He thought of the Northwest as a possible place where the poorer people would have a chance to gain a living and at the same time establish a settlement.

As a result of this "concern," he boarded a train in November of 1870 bound for California. Spending a few days with his brother, who had been instrumental in starting Friends work in San Jose, California, he then continued to Oregon. Hobson elected to come overland although there was still no connecting railroad from California to Oregon. He covered the distance by stage, boat, train and walking. The trip was none too pleasant, especially the lap from Sacramento north, which was made by stage. He writes of this part of his trip:

"Went in open wagon 4 miles, on a sled 10 miles, again in open wagon 4 miles. It rained. It snowed and it blowed. We were passing over Scott's Mt. The snow up there was as much as from 3 to 10 ft. deep."

After a cold and wet trip of 12 days, he arrived in Eugene on March 14, 1871. He held meetings in Salem and at other points, going as far as Walla Walla, Washington, where this first visit took him. This remarkable Quaker, neither wholly a missionary nor wholly a farmer, nonetheless took constant notice of both the spiritual and agricultural possibilities of the Northwest. After a preliminary stay of three or four months he left Portland by steamer for San Francisco to begin his journey home to Iowa. He noted upon leaving, "this country is fair for a great and good future." There is almost a prophetic note in his words, "I feel satisfied now and have peace of mind as having thus far performed a duty for the sake of many."

The next four years William Hobson spent at his Iowa home. But his thoughts were in Oregon and he spent much time telling of his trip and his "concern" for a Friends settlement in the Northwest. An entry in his diary for January 11, 1872, reads, "Today I am fully and was almost yesterday given up to move to the far west, yet not decided where to locate. But believe it will be Washington Territory." Again, "Lectured at Honey Creek on Christian Missions and the New Northwest." And finally, "Surrendered

myself to become a missionary in the far west if all needful things work favorably thereto."

BACK TO OREGON

In spite of opposition from many near relatives and friends, some of whom viewed Hobson as a dreamer of wild schemes, he persuaded three Friends to go back with him in May, 1875; J. S. Bond, Perry C. Hadley, and David J. Wood. Though this trip was rugged, they finally landed in Salem, Oregon, again in fine spirits. "I could not sleep for joy—I am thankful that I am so near my anticipated field of labor," writes the redoubtable William Hobson on June 14, 1875.

The men began serious exploration for a desirable place to locate, visiting Clark County, Washington, to winter near Dayton, Oregon. Nathan White, of Kansas, at that time living in Dayton, opened his home for regular worship. On October 10, 1875, Hobson writes in his diary, "Attended Friends meeting at N. White's at 10 o'clock. Then Scripture school at 11 1/2." From this time until March, 1876, each Sunday morning, William Hobson walked eight miles to attend the services held in this home. There were perhaps 20 persons attending services, the beginning of the first regular meeting of Friends in Oregon.

A QUAKER BONNET

At this point of Friends development, a significant incident involving a Quaker bonnet shifted the center of Friends from Dayton to the final center for the settlement at what is now known as Newberg. This fine story is told by Rayner W. Kelsey in an article in the September, 1910, issue of the American Friend called "Quakerism Beyond the Mississippi":

"Turning back a year in our history to the winter of 1874-75, Rebecca Clawson was holding appointed meetings in various places in Salem. Sometimes she spoke to the convicts at the State Penitentiary, and at the close of one such service a prisoner came forward desiring to speak with her. He had known something of Friends, and was attracted by the Quaker bonnet. He told Rebecca Clawson the sad story of his imprisonment, and pleaded with her to visit his sorrowing wife and children, still living upon the farm in the Chehalem Valley.

"The winter of 1874-75 was severe, and as Rebecca Clawson was not rugged in strength, Nathan and Elizabeth White went upon the errand of mercy. They took the boat from Salem to Roger's Landing (the present Newberg). They climbed the steep embankment at the landing, slippery with rain and melting snow. After sheltering themselves from the storm for a time in an old shack, they made their way slowly under the dripping branches that overhung the untraveled road. They found at last the lonely family, and comforted the wife and children as best they were able.

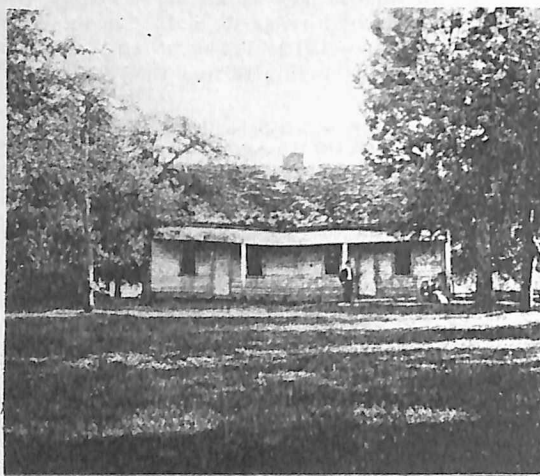
"In the spring following Nathan and Elizabeth White moved to Dayton, and in the summer arrived William Hobson and his friends. It developed that the lonely wife on the farm at West Chehalem was related to William Hobson. As the Friends at Dayton had drawn him to that place, so the story of the woman's affliction, with subsequent illness, led him to visit her in her home. This visit was made in the eleventh month, 1875, and before that month was

out, William Hobson had decided to buy the tract of 320 acres upon which the woman was living. The sale was arranged within a few days, and thus began the permanent settlement of Friends in the vicinity of Newberg. The Quaker bonnet and the errand of mercy had led the way."

During the winter of 1875-76 William Hobson stayed part of the time at Nathan White's in Dayton, but he began working on his newly-purchased place in the Chehalem Valley. He also began urging other Friends to join him and he seemed as successful as a realtor as an evangelist. The David Wood family very soon purchased land near his place.

The hub of Quakerism had now been established in the Chehalem Valley, although in 1864 the Rebecca Mendenhall Lewis family came to Portland. This home became a mecca of all pioneer Friends who visited the Pacific Northwest and was a sort of headquarters of the visiting ministers who became the founders of Quakerism in Oregon. They often entertained William Hobson, Rebecca Clawson, Mary Pinkham, Abel Bond and others when they found it desirable to pass through or to come to Portland.

March 9, 1876, the Friends of the new Chehalem Valley settlement began to hold meetings in the home of William Clemmens, near Hobson's place. This was the beginning of what is today Newberg meeting. For some months services were held regularly in either the Clemmens or the Hobson place. In warm weather they often gathered in the grove near William Hobson's house.



But William Hobson was still without his wife and family so returned to Iowa in October of 1876 and sold his "loose property," left a power of attorney for his other possessions and started westward again before the month was out, this time with his family. His vision of a permanent settlement of Friends was at last becoming a reality and he was helping to make it become so. On the day they began their journey he wrote, with apparent satisfaction: "There are four families of us going now to Oregon."

As William Hobson and those with him took the old river boat "Occident" from Portland up the Willamette River in December, 1876, to Winoosica, one of the former Newberg landings, Quakerism in Oregon was well on its way. It was already a far cry back to the days of 1859, when Robert and Sarah Lindsey traveled over the sparsely settled country distributing tracts and seeking out the scattered sheep of the Quaker fold.



RESIDENCE OF NATHAN AND ELIZABETH WHITE, DAYTON, OI

After the arrival of William Hobson with his family and other recruits late in 1876, it may be said that the planting time of the new colony was over. The period of young growth was at hand. Friends began to migrate from many places to this center and among them one finds the name of J. Minthorne, uncle of Herbert C. Hoover. Sunday school and worship continued regularly in the home of Clemens or Hobson, or in the grove on the farm. Friends were busy clearing and breaking new ground, building fences, and attending to the multitudinous details of the new settlement. Then there was the interesting duty of showing the country to newly-arrived persons and helping them to select and purchase a satisfactory piece of land. But with all these duties, Friends seemed to have time to go to meeting. By March 8, 1877, not quite one year after the first meeting was held in Chehalem Valley, the attendance at William Hobson's home was 44. On August 5th there were about 70 present, and by October the meeting was so largely attended that the house was too small to hold the people.

OREGON'S FIRST MEETINGHOUSE

At the close of the meeting on October 14th, Friends took into consideration the problem of a meeting-house and a committee was named to consider the matter. David Wood had in the meantime been building a home, and he now offered to the meeting the use of a large upper room. Here the meetings were held for about a year and the first monthly meeting in Oregon was set up.

The minute allowing the first meeting is interest-

ing. One man has called it the "charter of liberties in the polity of Friends":

"At Honey Creek Quarterly Meeting of Friends, held in Hardin County, Iowa, Fourth month 6, 1878:

"A request is received from Friends of Chehalem Valley, Yamhill County, Oregon, asking for the establishment of a monthly meeting at that place, to be held on the first Seventh-day in each month, and to be known by the name of Chehalem Monthly Meeting. This request was considered, and the meeting united in granting it, and established the monthly meeting accordingly, and hereby authorize the said Friends to open and hold a monthly meeting on the first Seventh-day in each month thereafter, consecutively.

"Copied from the minutes of Honey Creek Quarterly Meeting of Friends, held in Hardin County, Iowa, on the 6th of Fourth month, 1878, and signed by direction thereof.

Edward Taylor, Jane H. Blair, clerks."

THE FIRST MONTHLY MEETING

Chehalem Monthly Meeting was set up June 1, 1879, with 29 charter members, the first monthly meeting to be organized on the Pacific coast. San Jose Preparative Meeting, California, had been started in 1873, but wasn't as yet a monthly meeting. Less than five years after Hobson had set foot in Chehalem Valley the monthly meeting numbered near the 100 mark. By faith the vision of William Hobson had been transmuted into reality.

REVIVAL FIRE

The momentum of growth was not restricted to Chehalem Valley but was in evidence in other communities of the Northwest. One factor stands out at this juncture of Quaker growth which may have proved directional for the years following. In the winter of 1878-79, while Friends of Newberg were now meeting in an old, moss-covered "shack about 15 ft. by 20 ft. east of town, so low that a tall man could not stand upright," there broke out a revival movement among Oregon Friends. Many of the Friends had seen religious revivals in the Society in the middle states, and no doubt the spirit of the movement was carried west by those who built up Chehalem Monthly Meeting. There was no visiting minister present, and no professional evangelist. In that respect it was quite a "Friendly" revival meeting. A "reading meeting" had been established in addition to the regular meeting for worship, and this developed spontaneously into a religious revival. Many indifferent people and not a few hardened sinners declared their allegiance to Jesus Christ and made application for membership in the local meeting. Twenty-four new members were received at one monthly meeting as one result of this first revival among Oregon Friends.

By this time the committee named to plan a meetinghouse apparently began to function, and although (neither Quaker architects Edmundson nor Lindgren was yet available, and) the pioneers had no funds to draw upon and no SHARE appeals were made over the Northwest, the meetinghouse was built. In the

early fall of 1880 it was near enough completion to accommodate the people, and on the rough, improvised benches Friends met in their first meeting-house built in Oregon.

Although the thread of continuity followed in this centennial account is the "concern" to preach the unsearchable riches of Christ carried by Robert Lindsey, and that of his successors to see a strong Friends church in Oregon, there are important sidelights which influenced this central strength of Quakerdom which must not be overlooked entirely. At this period Friends began to take an active part in the life of their communities. In 1883 Jesse Edwards laid out the town of Newberg. Included in the deed to each lot was a clause prohibiting the manufacture, sale, or use of intoxicating liquor on the land on penalty of forfeiting this lot. This law, with minor modifications, is still intact today. Scotts Mills, Oregon, was established by Friends on a similar basis.

The planting and growth of the settlement of Friends at Newberg really tells the story of Quaker beginnings in Oregon and the Northwest. Before moving our attention in a panoramic sweep of other areas and other activities across the years, the steps to a quarterly meeting and a yearly meeting may be quickly outlined.

CHEHALEM CHANGED TO NEWBERG

The name Chehalem Monthly Meeting was changed to Newberg in 1886, and the next year Alder Monthly Meeting was established in Wallowa County, later discontinued. The second monthly meeting in eastern Oregon, near Ontario, grew from a settlement of Friends begun in 1880 by William P. Samms, who with his family came from Geneva, Kansas.

The request for a monthly meeting at Alder was followed by a joint request from Newberg to Iowa Yearly Meeting asking that a quarterly meeting be established. This was granted and Newberg Quarterly Meeting was set up November 12, 1887, at Newberg.

Friends were coming to various parts of the Northwest by this time, and monthly meetings were established as follows: Middleton, 1888; Rock Lake (Wash.), 1889, discontinued the next year; Marion, 1890; Dundee, 1891 (discontinued); Salem, 1891, established by a church extension committee of Iowa Yearly Meeting; Springbrook, 1892; Portland, 1893; Upper Dry Creek (near Dixie, Wash.), 1893; East Chehalem, 1893 (both later discontinued).

William Hobson died June 25, 1891. Before his death he had seen the fulfillment of a large part of his vision. He had seen the Friends church in Oregon grow from a few scattered families to a thriving group of meetings. In just two more years he would have seen the complete fulfillment of his dream and "concern," for in June, 1893, the first sessions of Oregon Yearly Meeting of Friends were held in the new Yearly Meeting house in Newberg.



A NEW YEARLY MEETING

CHURCH extension and evangelism characterized the driving force of the Northwest Quaker pioneers. It again was the dominant concern of the first quarterly meeting held at Newberg November 12, 1887, as may be noted from the first minute of this quarterly meeting:

"Under the authority, and by the direction of Iowa Yearly Meeting of Friends, as granted in the foregoing minute, and under a deep sense of our obligation to our blessed Master, in the farther extension of his work among us, and for the purpose of the more effectually husbanding the fruits of labors, we meet at the opening of Newberg Quarterly Meeting of Friends on the 12th of 11th month 1887.

"Jesse Edwards and Evangeline Martin were appointed clerks for the day."

"A request was presented from the Friends residing in Oregon, comprising the two quarterly meetings of Newberg and Salem, asking that a yearly meeting be established at Newberg, Ore., in Sixth month, 1892, and to be known as Oregon Yearly Meeting.

"This meeting, without a dissenting voice, unites in granting the request, and with the approbation of other yearly meetings, the meeting will be opened at the time suggested in the request.

"Minute No. 23 of Iowa Yearly Meeting of Friends, held from the 8th to the 15th of Ninth month, 1891.

Stephen M. Hadley, Clerk."

THE HIRED MEN WENT TO PRAYERMEETING

The early leaders in this meeting had a vision of what it took to make a church really grow and win new members. William Hobson felt that his hired men should go to midweek meeting, held not on Wednesday evenings, but at 11 o'clock Wednesday mornings. He told his men that he would pay them their regular wages but that they were to put up their teams and go to meeting.

The "concern" was colorfully expressed again in Marion, Oregon, when several Friends families migrating from Kansas found this community with only a "livery stable to care for the horses, a hotel to accommodate the people, and a saloon with plenty of liquor, no law and no restrictions." Viewing these conditions the Quaker families saw an opportunity and became concerned to bear witness to a better way of life to those who, for instance, would lie drunken along the trails, arising to curse the passers-by.

Land was cheap, so they settled at Marion and started meetings in the old school house with B. F. Hinshaw as minister. A meetinghouse was built in 1890-91, followed by a successful revival meeting with a Mrs. Winslow as evangelist. Many of the drunkards were converted and became leaders in the church. Amos Kenworthy was another who held a very successful revival at Marion in 1906.

"LITTLE QUAKERS" LOCKED OUTSIDE

Persecution was not unknown. The Quaker children at Marion obliged to attend the country school were jeeringly called "little Quakers" and at noon when the teacher went home to lunch, these children were usually pushed outside and the door locked behind them.



GOING TO MEETING

SALEM STARTS IN 1891

At this time there was no meeting in Salem so one was organized in April, 1891, known as Salem Monthly Meeting. Although authorized by the Pastoral and Church Extension Board of Iowa Yearly Meeting, it was directed to report to and "become a branch and subordinate to Newberg Quarterly Meeting." A list of 67 names is found among the charter members, including the name of ex-president Herbert Hoover. (Mr. Hoover's membership is now held in the Newberg Friends Church.)

Salem and Marion soon petitioned to have a quarterly meeting, a request which was granted them by Iowa in 1891; Newberg Quarterly Meeting was instructed to have charge of its organization. Scotts Mills Friends Church opened June 7, 1893, almost simultaneously with the establishing of Oregon Yearly Meeting.

PORTLAND FRIENDS ORGANIZE

Less than three weeks before the first Yearly Meeting, Portland Monthly Meeting was also set up (changed in name to First Friends Church in 1916). Lydia Gardner signed the request to become a monthly meeting on April 30, 1893; it was granted by Newberg Quarterly Meeting. There were 31 charter members. It is interesting to observe that this church, almost the same age as Oregon Yearly Meeting, has also paralleled the growth of the Quakers of the Northwest in reaching this year its highest Sunday school attendance with 554 present.

OREGON YEARLY MEETING JUNE, 1893

The story of the setting up of the first yearly meeting of Friends on the Pacific coast is told succinctly in the opening minute of Oregon Yearly Meeting:

A request was presented from the Friends residing in Oregon comprising the two quarterly meetings of Newberg and Salem, asking that a yearly meeting be established at Newberg, Oregon, in Sixth month, 1893, and to be known as Oregon Yearly Meeting.

This meeting, without a dissenting voice, unites in granting the request, and with the approbation of other yearly meetings, the meeting will be opened at the time suggested in the request.

Minute No. 23 of Iowa Yearly Meeting of Friends, held from the 8th to the 15th of Ninth month, 1891.

Stephen M. Hadley, Clerk.

At the time of request the membership was 955, one more than California had at that date. This was a considerable increase over the 18 families found by the Lindseys 34 years before. The first presiding clerk was Thomas Newlin; reading clerk, Jane E. Blair; recording clerk, Laura E. Minthorn; announcing clerk, Jesse Edwards. John Henry Douglas, whose influence in both Oregon and Idaho was great, became head of the evangelistic and church extension board. The discipline of Iowa Yearly Meeting was adopted pro tempore.



MARION COOK WAS A CARETAKER AT THE FIRST YEARLY MEETING; (now lives at Scotts Mills, Oregon).

large numbers of people converted, renewed, or sanctified. General plans were made for securing evangelists and pastors for the future, and over \$600 was subscribed to aid in the work. John Henry Douglas spoke "with no uncertain sound, and committed himself most unqualifiedly to the pastoral system," which has been the pattern for Oregon Friends from its beginning. This was considered a "new method" and one to be followed and supported.

The first year the membership was 1,363, and of the accessions 201 had been by request. There were nine monthly meetings and seven other meetings re-

ported, and the total number of ministers was 30.

The pioneer spirit prevailed. Less than two decades had passed since William Hobson, standing upon the summit of Chehalem Mountain, saw as a vision in the sparsely-settled valley, a prosperous settlement of Friends, with a monthly, quarterly, and yearly meeting.

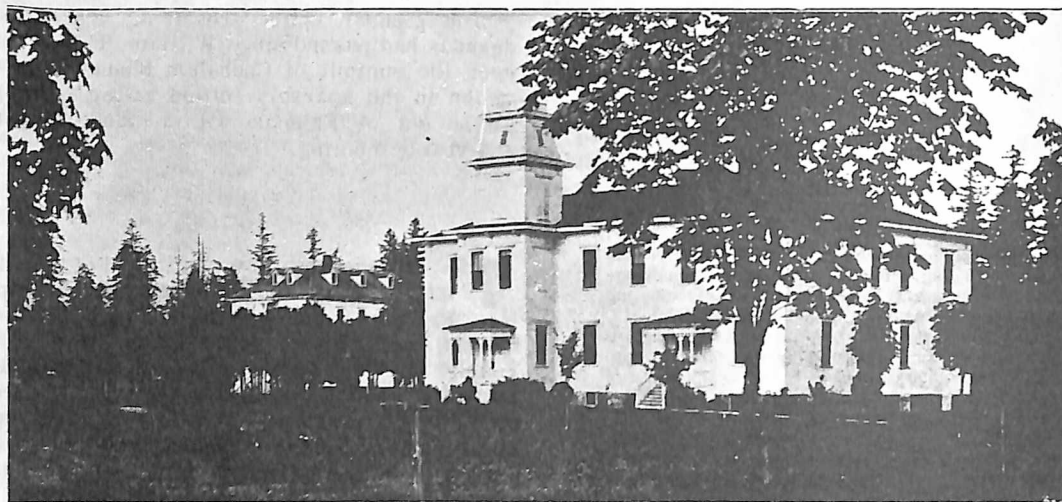
THE strands of the central thread of the evangelistic "concern" now began to multiply as Friends expressed the leadings of the Spirit through a corporate organization. The heart of Yearly Meeting evangelistic interest has utilized many avenues to reach and to establish believers in the faith and to strengthen the spiritual fellowship. To understand Northwest Quakers one must view a history of varied activities—all channeled into this central "concern": to make Christ known. Only brief glimpses of these beginnings can be crowded into these pages but particularly significant are Friends' endeavors in education, missions, evangelism, and publication. The chronologies of these developments will not exactly parallel each other, but these activities to be most clearly seen in perspective are here viewed under the subject headings just suggested.



NORTHWEST FRIENDS IN EDUCATION

SINCE its beginning the Friends Church has been interested in the education of its children and young people. In Oregon and Idaho this important ministry was pursued. Friends opened the first district school in the vicinity of Newberg in May, 1877.

It was the practice in those days to hold temperance meetings once a month on Sunday afternoon, and those coming to church would bring their lunch and visit until the afternoon service. During this intermission between services one Sunday afternoon in the spring of 1883 the question of starting a Friends high school was raised. The matter was introduced at the next monthly meeting and a committee appointed to investigate. Money was the big problem, so it was decided to solicit pledges and that when \$1,000 or over had been pledged action would be taken. Friends were not wealthy but by September 1, 1883, \$1,865 had been pledged. A building committee was named for the school to be called Friends Pacific Academy. It was built on the property where the Friends Church in Newberg now stands and opened for classes September 28, 1885. There were 19 students the first term.



Five years later, when graduates began to appear, Friends were faced with the fact that the nearest Friends college was in Iowa and that if these young people went on to college they would have either to go that far or to enter the school of another denomination. With characteristic determination it was decided the curriculum would be enlarged at the academy to take in college work and the new school would be called Pacific College. At this time the academy had an enrollment of 130.

Pacific College was first managed by the same board that directed the academy. It was incorporated March 3, 1892, before Oregon Yearly Meeting was established, and Thomas Newlin was named the first president. On the opening day the enrollment

was two juniors, four sophomores, two freshmen, and seven listed as deficient in preparatory work for full freshman standing. It is a matter of more than passing significance that the first class was graduated from Pacific College in the same year and in the same building in which the first session of Oregon Yearly Meeting was held—June 6, 1893.

The aim of the college was announced (in the minutes of Chehalem Monthly Meeting), as that of "offering to young men and women the benefits of a liberal Christian education." The importance of religious training was emphasized. All students were required to have one recitation a week in Bible and to attend church at least once each Sunday.



PRES. LEVI T. PENNINGTON
when he arrived in 1911.

In 1911 Levi T. Pennington became the fourth president of the college, serving for 30 years with the exception of a two-year leave of absence to visit Friends in the East and abroad. Under his administration the college acquired a fine endowment fund exceeding \$200,000. Now president-emeritus, Levi with his wife, Rebecca Pennington, who are held in high esteem by many friends of both Oregon and other yearly meetings, are retired in the city of Newberg.

Through the years the college has had a wide influence among Northwest Friends and part of its success is due to the many consecrated faculty members willing to serve in a small school for a minimum of salary.

Milo C. Ross is currently president of the college, which changed its name from Pacific College to George Fox College in 1948. The present enrollment is around 150 students, with a lovely 35 acre campus, science hall, gymnasium, library, music hall and dining facilities. A strikingly modern and attractive student union building was recently dedicated, housing a student prayer room and student body offices as well as a student lounge.

Pacific Academy was discontinued in 1929.

Friends in Salem, feeling the need of their own school, opened the Friends Polytechnic Institute, September 13, 1892. It reached an enrollment of 85, but was discontinued after four years because of lack of financial support.



EDWARD MOTT, IN 1928

Although the North Pacific Evangelistic Institute in Portland began as an interdenominational school, it was largely the efforts and desire of Friends that first brought it into being. Lewis Hadley, a Friends minister, was the first president, and Edward Mott, who served as clerk of Oregon Yearly Meeting for several years, served as president when the school was later known as the Portland Bible Institute (now called Cascade College).

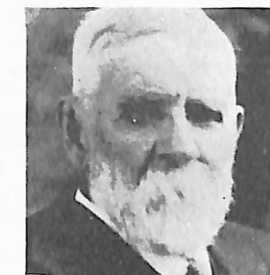
Soon after the turn of the century another Friends Academy was established in Boise Valley, Idaho, which has had a wide and significant influence in the development of Friends in the Northwest. Greenleaf Friends Academy, started in 1908, was really

the outgrowth of the same "concern" which had sent Friends farther west. Quaker pioneering in Idaho is a thrilling story which started about twelve years after Oregon Yearly Meeting was organized.

Very early in the 20th century there was nothing but sagebrush in the Boise Valley of southwestern Idaho, but word came to Friends in the East and Midwest that government land was available for homesteading. So another step in western migration was taken.

In 1904 William Brown took up a homestead seven miles west of the little town of Caldwell where no Friends meeting existed. The year before a few Friends families living closer to Idaho's capital, Boise, had started meeting in a school house three and a half miles from Star, Idaho. This group moved to Star in 1912 after an outstanding revival meeting held by Rosa E. Virtue and has maintained a strong church there since.

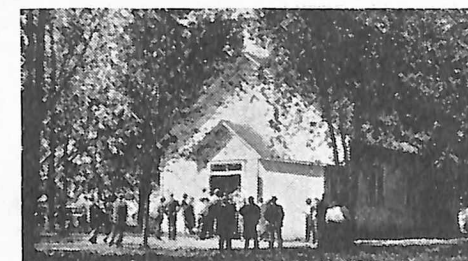
Another meeting of Friends had attempted a start in Boise itself as early as 1898 but due to some internal difficulties, an unauthorized transfer of the property was made to another denomination and the Boise meeting did not get under way again until 1905. But such men as Aaron Bray, Ezra Pearson, George Harvey, Will Jones (now living at Star), William Murphy, Marion Cook, along with William Brown began to bring the uninviting sagebrush desert into both agricultural and spiritual production.



Anson Cox with his wife Melissa and their three children came over from Scotts Mills, Oregon, in 1905 and settled on a homestead adjoining the Browns west of Caldwell. There was no irrigation water then and the annual rainfall seldom measured more than 10 inches. But

with the promise of water to come, they located and corresponded with Friends in the East about joining them.

The Lewis Nordyke and Russel Stroud families responded. They all met on Thanksgiving Day, 1905, at the Browns for a short service and to partake of a bountiful dinner.





WILLIAM BROWN'S HOME WHERE FRIENDS SERVICES WERE HELD



FRIENDS GROUP AT STAR, IDAHO



SAGEBRUSH CHRISTMAS TREE

A big event that year was the Sunday school Christmas program when a giant sagebrush, seven feet tall, served as the Christmas tree. Well decorated and lighted, it was a beautiful sight. Lewis Nordyke, appropriately dressed in whiskers, overcoat, and boots dispensed the treats.

The work began to grow rapidly, so a committee was named in the fall of 1906 to study the possibility of building a church. A few excerpts from the recording clerk's book show that it was no easy task:

"July, 1907—Subscriptions for the new church have been taken amounting to \$1,000.

"September, 1907. A site has been secured for a cemetery and church near the proposed town of Greenleaf (named after the Quaker poet, John Greenleaf, Whittier). The treasurer reported the pastor has been paid \$85.25 for the past year.

"October, 1907. An evening was chosen and grounds partly cleared of sagebrush for the church. Treasurer reports, 'Now \$107 collected on pastor's salary, and \$15 in sight.'

"November, 1907. Some lumber is on the grounds, and men are urged to help. The committee set the price of labor for a man, single handed, at 20¢ per hour; for a man with a team, \$3 a day."

The first public service was held at the Brown home January 3, 1906. The Marion Cook, Conway Rinard and Willard Davenport families with other Idaho Quaker pioneers increased the total number in this community to 32, so on March 18, 1906, "Mountain View Sunday School" was organized.

It was a wonderful day on February 9, 1908, to hold the first public meeting in the new church, a modest frame building as yet not finished. Eighty-three attended Sunday school and 120 were present for church. That year Ezra Pearson was called as pastor so the Idaho group, like that of Oregon, began with the pastoral system.

No sooner was the church established in Idaho than the question of schooling was faced. To go over the dusty, chuckholed road to Caldwell every day, where a buggy wheel might suddenly drop to the hub, was impossible. Nor could they afford it. But more important, in the minds of these Friends was the hope that their children might receive their education in a Christian environment.

Other meetings were springing up in the valley. Riverside meeting, then known as "Valley Mound" was started in 1909 although not organized as a monthly meeting until 1916.

So these Quaker leaders with a mutual concern again met to talk about the possibility of a school in Boise Valley. It is related that William Brown, while riding his horse along the road one day, dismounted and knelt in the sagebrush not far from the present academy location and prayed earnestly that a church and school might some day be established there. Such was the vision of early Friends in the Northwest.

In 1908 Cora Beals, mother of Charles A. Beals, the present pastor of Newberg Friends Church, felt so keenly the need for advanced schooling for the youngsters that she announced her intention of teaching her own children, and offered to take other students of the community. This started the action



GREENLEAF PARSONAGE, CHURCH and ACADEMY in 1920

GREENLEAF ACADEMY - 1920



which began in prayer meeting that week when a committee was named to begin plans to help her carry through and start a Friends Academy.

Momentum of interest and planning increased until by November, 1908, some tables had been built for study, textbooks secured, classes moved to the church building and Perry Macy called as teacher. (He now lives near Springbrook, Oregon). Greenleaf Friends Academy officially opened November 10, 1908, with 16 students.

FRANK D. ROBERTS, GREENLEAF ACADEMY PRINCIPAL FOR 18 YEARS



Frank Roberts, whose name is revered by many, came to the school in 1913 and gave 18 years of his life in service to the young people who secured their education there.

GREENLEAF FRIENDS SEMINARY

In 1917 the academy building, which had been constructed first in 1909, was enlarged and Greenleaf Seminary was organized in addition to the academy. This seminary continued for a decade but closed in 1927. That year also the academy gained regional accreditation, built the first gymnasium and began development on a broadened curriculum.

The fiftieth anniversary of the Greenleaf Academy was celebrated in 1958 and the largest class of the school's history, with 23 members, was graduated this year in 1959. Now the ten acre church and school campus houses a modern high school building, shop and gymnasium-auditorium, which can easily seat 1,000 persons. These accommodations serve Oregon Yearly Meeting, which holds its sessions there every third year. These facilities with the beautiful red stone church, surrounded by spacious lawns and towering trees, form a setting of which those early pioneers could be justly proud. These buildings, of brick, stone, and mortar, provide an institution formed of the faith, sacrifice, and toil of men and women of vision, who, willing to make a vision a reality, followed the Lord's "concern" in the Pacific Northwest.



67 YEARS IN MISSIONS

ONE might suppose the early Friends pioneers of the Northwest would have been too heavily burdened and absorbed with local developments to give attention to foreign missionary interests. Thus it is almost startling to learn that Newberg Quarterly Meeting was already supporting a missionary to Alaska even before Oregon Yearly Meeting was organized. Frances Lister of Timbered Hills Monthly Meeting in Cherokee County, Kansas, was being supported by "Women Friends of Oregon" in 1892.

ALASKA THE FIRST FIELD

At the first yearly meeting in Oregon the following recommendation indicates that previous study had already gone into launching a mission effort when Oregon Yearly Meeting became official:

"The Missionary Caucus of the Friends Church in Oregon, met April 12, 1893. The Recommendations to the Yearly Meeting were as follows:

1. That Alaska be chosen as our field for the coming year.
2. That all organizations in the Yearly Meeting unite in the Missionary work in Alaska.
Jane H. Blair, president
Anna B. Miles, secretary"

Silas and Anne Moon were chosen as the first missionaries to represent Oregon Yearly Meeting in their new field of labor. Silas Moon sailed for Alaska, February 10 and Anna Moon and Frances Lister followed on August 7, 1894. The site of the mission was on Kuprinaoff Island and a boat was purchased the first year to facilitate the work. Anna Moon started a day school with 52 natives in attendance. The growth was not rapid but by 1900 thirty-two island natives were received into membership by the Newberg Monthly Meeting. A church built then was dedicated with 100 natives taken as probationary members. The work increased until another couple, Harlan and Melinda Smith, was sent to the field. At this point new fields of labor opened and in 1909 it was decided to unite our missionary work with the American Friends Missionary Board.

THEN AFRICA, INDIA

In 1911 a door for missionary work in Africa had opened and the property in Alaska was sold to the Presbyterians. Oregon Friends were asked to support two families going out to Africa: the Arthur Chilson family and Dr. and Mrs. Andrew B. Estok. The Yearly Meeting paid the Chilson support while Portland Monthly Meeting sent \$200 a year toward the support of the Estok family. Portland Monthly Meeting had also assumed in 1907 the support of

CARRIE WOOD and BERTHA COX, MISSIONARIES, 1908



Carrie Wood in India and for at least one year supported Bertha Cox there. For the next 25 years or more Africa was the official mission field of Oregon Yearly Meeting but individual meetings and many Friends gave money to other fields, too. In 1920 the Missionary report showed that money from Oregon Yearly Meeting was sent to Mexico, Cuba, Jamaica, Africa, and Palestine through the American Friends Missionary Board and to Central America, Alaska, Japan, China, and India by different Monthly Meetings.

INVITATION TO BOLIVIA

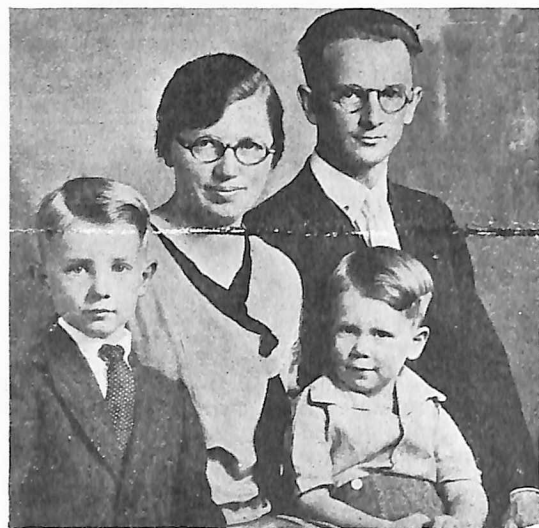
This practice continued until 1930, when a radical change occurred which caught the imagination and vision of Northwest missionary-minded people. A communication arrived from the Central American Friends Mission asking that Oregon Yearly Meeting assume a mission field in Bolivia which had been started by Bolivian Indian graduates of the Central American Friends School in Guatemala. The Bolivian work had grown beyond their ability to manage and they felt it showed promise of becoming a sizeable field worthy of our Yearly Meeting sponsorship.

This invitation was accepted after prayerful study and once again the "concern" to carry the Gospel message entrusted to Friends was projected to another pioneer area.

The Bolivian field proved to be a challenging one, located in the dizzy Andean heights 13,000 ft. above the sea. Oregon Friends were given the task of ministering to the Aymara Indian tribes numbering more than two million persons. Scattered over the treeless plateaus of the Andean slopes they worked the mines for the Spanish and foreign tin barons or farmed the worn out lands of their ancestors. Illiteracy among the Indians was estimated at 96 per cent; infant mortality rates were fantastically high. The Aymara nation traced its ancestry back to Bible times and had a pre-Inca culture in the high Andes. Steeped in superstition and dominated by Roman Catholicism for nearly four centuries, these poverty-ridden people presented Northwest Quakers a mis-

sionary enterprise which was at once inspiring and frightening—the stewardship of carrying the “unsearchable riches of Christ” brought west by Robert Lindsey and now thrust into our hands again was a staggering task. Chester Hadley, superintendent of Oregon Yearly Meeting at this period, whose forthright and firm leadership was a deciding factor in accepting this field arose to charge the Yearly Meeting in June, 1930 with this serious challenge:

“For years we have prayed that some definite program of missionary activity would be presented to us to unite upon and push forward as a Yearly Meeting. God was good to us in answering our prayers. God was good to us in another way. He sent us missionaries, called and ready for the task. Carroll and Doris Tamplin have spent four years in Central America, and are now ready and eager to go to South America, the land of their calling.”



CARROLL and DORIS TAMPLIN with sons JONATHAN and DAVID

On February 27, 1931, Carroll and Doris Tamplin, members of Portland Second Friends Church, and two sons, Jonathan and David, arrived at La Paz, Bolivia. These consecrated and trained missionaries arose to the challenge as pioneers in a new land. Only two missions to the Aymaras, had preceded Friends, the Methodists and Canadian Baptists, and the Tamplins found a wide open field, but a field filled with many adversaries. A glimpse into these initial problems is given by Carroll Tamplin in a letter written home in those early days:

“We have believers in at least 12 villages and cities. Some of these are suffering much for the sake of the Gospel. An armed mob of Indians descended upon our little congregation of believers intending to beat them and burn their homes, but Juan Allyon (the Bolivian who had attended the Guatemala Friends School and returned to start the work), unexpectedly met them and turned the tide. However Juan was kicked and thrown into prison with five other believers. They were accused of praying that it would not rain, of threatening to destroy the Catholic church and overthrow the government, and of threatening to burn a cross.”

Carroll Tamplin continues,

“We now have in this region about 200 believers, and have located our first Indian pastor. In the community where he is located we were recently invited to go and preach in the Roman Catholic church which was opened to us by the Indian in charge. We entered and preached the gospel, with the idols at our backs, a heap of human skulls under the altar and 100 hungry souls seated on the floor before us. When the altar call was given, the 100 with one accord moved forward, and the walls of the old idolatrous church re-echoed with prayers of repentance and cries of victory.”



HELEN CAMMACK

A year later, 1932, Helen Cammack of Rosedale Monthly Meeting, near Salem, joined the Tamplins, followed by Miss Esthel Gulley in 1935 and Howard and Julia Pearson and son Donald in 1936.

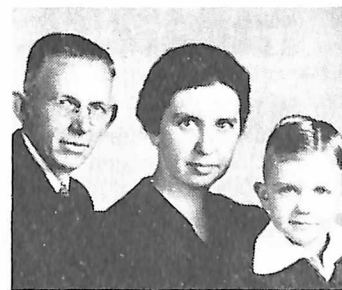
Dark days came to this little group of missionaries in the pioneering years, for Bolivia entered a war which took most of the newly converted Indian leaders. And the people “weakened by centuries of vice and the twisted conception that Rome gives” were easy victims of temptation. But in August of 1938 the first Friends Meeting House of La Paz was constructed with more than 300 crowding into the building to worship.

Helen Cammack gave her life on Oregon Yearly Meeting’s mission field on April 28, 1944, a victim of typhoid fever. In recognition of her valuable service and the impact of her life on the Aymara Indian people, a Bible School was begun in 1946 which continues to the present known as the Helen Cammack Memorial Friends Bible College. Two of her brothers, Paul and Forrest Cammack, and their families have assisted in this school; Paul and his wife Phyllis are serving their third term and he is director of the Bible school which has trained more than 200 Aymara Indian men for the Friends Church in Bolivia.

Carroll Tamplin transferred from our mission to become superintendent of the Bolivian World Gospel Mission in 1945, but is still a member of Oregon Yearly Meeting.



ESTHEL GULLEY (WHITE)



HOWARD and JULIA PEARSON, son DONALD when they went to Bolivia in 1936

New recruits were sent to Bolivia at this period following a visit to the field of general superintendent Joseph Reece and mission board president Walter Lee in 1945. The Ralph and Marie Chapman family went out in 1945, Roscoe and Tina Knight in 1946, Jack and Geraldine Willcuts and Paul and Phyllis Cammack in 1947. The only veteran missionaries these years were Howard and Julia Pearson, who gave valuable direction to the field during the training period of the new staff.

The Marshall and Catherine Cavit family joined the Friends mission in 1950, transferring from the World Gospel Mission, and their experience proved to be a tremendous help in the evangelistic program of the growing mission.

MISSION FARM-BIBLE SCHOOL STARTED



It was in 1950 also that the Bolivian Friends National Church was organized. From the first, the missionaries had worked toward the goal of developing national pastors, teachers and leaders with the goal of establishing some day a Bolivian Yearly Meeting of Friends. This was the desire of Oregon Friends and their support and interest were directed with this in mind. To do this demanded a trained national staff, so Oregon Friends contributed \$35,000 in one year (1946) to purchase a 3,000 acre farm upon which to establish the Bible School already mentioned. Roscoe and Tina Knight and Howard and Julia Pearson opened this school with Paul and Phyllis Cammack operating the farm. The immensity of this project and venture indicates the ability and consecration not only of the missionaries responsible but of all of Oregon Yearly Meeting’s prayers and financial support. At the same time medical and educational ministries were being pursued until at present there are more than 20 Indian church schools with current enrollments of nearly 1,000 and many hundreds of graduates across the years.



A TYPICAL AYMARAN INDIAN WITH HIS LLAMA

But the program demanded an even larger staff. Leland and Iverna Hibbs, Mark and Wilma Roberts, David and Florence Thomas, Forrest and Orpha Cammack, Everett and Alda Clarkson, Charles and Charlotte Scott have been sent out to Bolivia by Northwest Friends.

The growth of the work has been consistent and national leadership has emerged, fulfilling the dream of Chester Hadley, Helen Cammack, the Tamplins, Pearsons, and others of the pioneer years. There are now nearly 3,000 believers, more than eighty congregations including an entirely new territory opened in the “Yungas” district adjoining the original field at a lower altitude and developed by Roscoe and Tina Knight since 1954.

The Oregon Friends Bolivian Mission is recognized by mission authorities of Latin America as one of the outstanding successes of modern missions and is respected and studied by many denominational groups.

Oregon Friends Mission Board president, Walter P. Lee, who has served in this capacity the past 14 years, expresses the history and the future of our foreign mission objectives in an article in the Northwest Friend written in April, 1955, which should still grip our hearts:

“A new day dawned for Oregon Yearly Meeting and the Aymara Indian of the high plains of Bolivia when the Yearly Meeting in session in June, 1930, accepted the challenge of a missionary responsibility on the ‘tin roof of the world.’”

“These past twenty-five years have witnessed the fulfillment of God’s promise that His Word shall not return unto Him void. But the work has just begun. Perhaps seven-eighths of the Aymaras in our area have yet to hear the gospel of Jesus Christ.”

“Bolivia needs more Friends missionaries. Bolivian missions need greater financial aid for a greater outreach. This may call for self denial on the part of God’s people.”

“The restless millions wait the Light
That dawning maketh all things new.
Christ also waits, but men are slow and late.
Have we done what we could, have I, have you?”



Loftiest capital city in the world, La Paz hangs in the sky at 12,000 feet.

A FIELD WITH A FUTURE

Certainly God has given to Oregon Yearly Meeting an open and needy field of endeavor in Bolivia. Our responsibilities to these people are great as there is no other avenue of approach with the gospel to many of these Aymaras except as channeled through the prayers, sacrifice, and efforts of our Yearly Meeting. May the salvation of souls and the glory of God take pre-eminence always in the plans and work of our Bolivian field and in the daily life of those bearing the missionary burden at home!

OUR CONCERN FOR THE AMERICAN INDIAN

ANOTHER interest of Friends of the Northwest has been the American Indian's spiritual progress. From the time of William Penn, who contributed one of the few encouraging chapters of American history in Indian relations, Friends have concerned themselves with these first Americans. Robert Lindsey attempted to hold services among the Indians near Fort Vancouver, Washington, on his visit to Oregon.

Parallel to the mission and evangelistic activities or Oregon Yearly Meeting has been its contact and work with the Klamath Indian tribe of Oregon.

At the close of the Modoc war in 1872, when William Hobson was first starting for Oregon country, there was an Indian band under the famous Captain Jack which was being sent on an infamous journey to Oklahoma at gun-point of the United States Government troops. Arriving on an Oklahoma reservation, they came into contact with Friends missionaries living in that territory. Near the close of the nineteenth century, the United States Government gave the members of the band the privilege of returning to Oregon if they would settle on the Klamath Indian Reservation. Many of them elected to do so and returned to the vicinity of what is now Sprague River, Oregon.

Ivey and Isabelle Clark, Friends missionaries in Oklahoma, had known some of these Modocs before coming to the Klamath Reservation in the early 1920's because of Mrs. Clark's health. These previous contacts provided a reason for the Clark's interest in seeing a Mission started in Sprague River.

Oregon Yearly Meeting was approached in 1926 by the Clarks with a report the Indians had built a small chapel 30 ft. by 48 ft. which although not completed had been used for meetings since Easter of that year. The Yearly Meeting assumed the sponsorship of the Indian Mission and named Ivey and Isabelle Clark as

A further outlet for missionary interest and concern developed when Oregon Yearly Meeting joined the fellowship of evangelical Friends across America who hold their triennial conferences, the fifth of which met at Newberg in July, 1959. The Oregon Bolivian field is reported regularly in the Missionary Voice of Evangelical Friends, published and edited from its beginning by the recently deceased Ray L. Carter, of Portland. Through this fellowship, Oregon Quakers both share their field and learn of the work of other Friends active in India, Formosa, Africa, and elsewhere.

pastors with 28 Indians being accepted into membership of the South Salem Friends Church.

MISSION OPENED WITH TENT EVANGELISM



In 1927 David Delano and wife were placed in charge of the Sprague River work and the average attendance at the services was around 30. But in 1928 the Mission was given to the Methodists and the property sold eventually to a community organization composed of both Indians and non-Indians. This Organization controlled the work until 1942 when Oregon Yearly Meeting was once again asked to take over the field.



JOSEPH G. REECE

Joseph Reece, general superintendent at this time of Oregon Yearly Meeting, learned of Evert and Virena Tuning's interest in this Mission and requested them to pray about service on the reservation. They consented to go and arrived on the field September 10, 1942.

The Tunings have won the hearts of the Indian people and community at large during their 17 years of sacrificial and dedicated ministry at Sprague River. They have served continuously with the excep-



SPRAGUE RIVER CHAPEL

EVERT and VIRENA TUNING



SUMMER CONFERENCES

THE evangelistic "concern" of Northwest Friends has expressed itself in a wide variety of activities. To properly maintain and develop the church of the future Friends felt that special attention and help must be given to guarding the spiritual quality of Northwest youth. As already noted, careful attention was given from the first to the Christian education of the young people in grammar schools, academies, and George Fox College.

The summer camp idea is one of the outstanding success stories of our Yearly Meeting. Thousands of youngsters attend the five summer camps maintained in the Pacific Northwest every summer and the impact of these conferences across the years is immeasurable.

PIONEERING WITH YOUTH

Again God used men of vision and the pioneering determination to launch this vast spiritual program. The spirit and genius of Chester A. Hadley, general superintendent for 10 years (1931-41), flash across the history of our church, for he was one of the first to catch this vision and act upon the "concern" for youth.

CHESTER HADLEY,

A MAN WITH A VISION



In the summer of 1916 when Chester Hadley was pastor of Rosedale Friends Church, he attended a Conference for Friends young people at Cedar Lake, Indiana. Coming home alone on the train he had ample time to review the happy occasion in quiet retrospection. He had been

tion of three brief absences totalling five years in all when Ross and Evelyn McIntyre and Gerald and Elaine Cronk filled in as directors and pastors.

The "concern" to preach Christ and His love has been expressed through these Friends to the American Indians of Oregon and the impact for good in this ministry through the years cannot be measured in numbers or statistics, only the annals of heaven will show the complete picture. But even though the problems have been many and progress slow, this opportunity has been accepted and the door is open wider than ever today for even greater service in the future as Oregon Yearly Meeting shares the burden of these Friends of Sprague River.

greatly impressed by the entire program. The advantages afforded by such a gathering were many, but those outstanding were the informal contacts of various age groups, the social privileges of recreation and the refreshing spiritual teaching. This combination produced results which were wholesome and highly beneficial.

"What a wonderful blessing it was," mused Chester Hadley wistfully. "Oh, how our young people would enjoy such a meeting."

Suddenly wistfulness was struck aside by inspiration.

"Why can't we have a Conference like that!"

And right there the Christian Endeavor Conference idea of Oregon Yearly Meeting was born. The prophecy in Acts 1:17 was fulfilled, "Your young men shall see visions." Surely, Chester Hadley, who has gone to be with the Lord now almost 20 years ago, must yet rejoice to see how wonderfully this vision has been fulfilled in the Pacific Northwest.

Upon reaching home he confided his concern to Homer L. Cox, then pastor of Portland First Friends Church, and he found a most sympathetic sponsor and helper in planning.

No worthy enterprise ever was launched with universal approval and these two men immediately encountered difficulties which appeared insurmountable; economic conditions made it impractical; where could such a conference be held; how could those attending be properly housed and fed; who would teach the classes; would the government in war time allow the purchase of the large amount of food necessary? But their inspiration was fired by confidence in the Quaker youth of this great Northwest country, and fed by the loving encouragement of an increasing number of interested friends.

ON TO TWIN ROCKS!

Plans continued. Various beach resorts were considered, only to be disqualified, either because of inaccessibility or high rentals. Finally Mrs. Lydia Gardner of Portland Meeting, offered her property at Twin Rocks for free use. The property at that time contained only two tent frames—not much equipment for a church summer conference according to current standards. But these were equipped for dining room and store room for supplies. Permission was obtained for the use of the adjoining lots, upon which was placed a large tent for an auditorium and a smaller one for a kitchen. Small tents and an occasional rented cottage served as sleeping quarters.

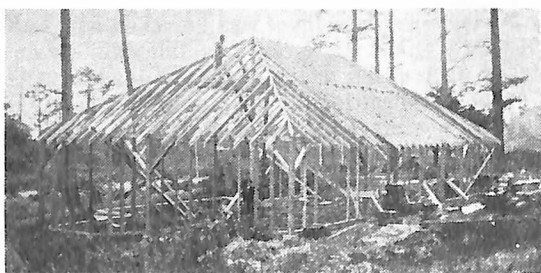
It required a special concession from the Food Commissioner under the War Department to purchase the necessary food.



FIRST CONFERENCE 1918 TWIN ROCKS.
CAN YOU FIND YOURSELF?

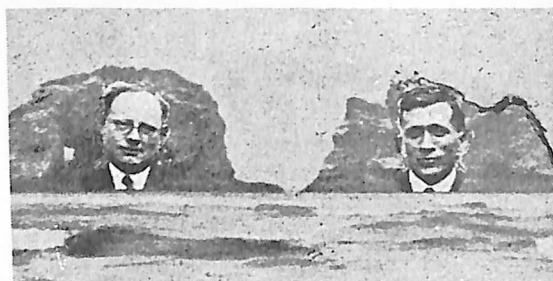
Had it not been for the loyal support and mutual "concern" of those intrepid Quakers who took part in the program, this first Conference might have failed pitifully. Nearly 150 were in attendance part of the time that summer of 1917, with a steady attendance of about 50. Most of these seem to share Chester Hadley's vision and the Conference idea had come to stay in Oregon Yearly Meeting.

It was not until 1924 that property was purchased at Twin Rocks, but the intervening conferences continued in various sites available. From this small beginning began one of the most important departments of the Friends Church.



TWIN ROCKS TABERNACLE UNDER CONSTRUCTION, 1928

Representatives from Idaho and Tacoma quarterly meetings attended Twin Rocks conference for a number of years. But the majority of the young people from these districts, because of the expense and distance, could not go to Twin Rocks.



CHESTER HADLEY and WORTH COULSEN
Twin Rocks' Pioneers

Finally, a few Friends began dreaming of starting a conference nearer Boise Valley, Idaho. Calvin Choate, then pastor of the Greenleaf Friends Meeting, was one of the most active in advancing this plan. William Brown offered the use of his property at Perry, Oregon and in the fall of 1928 the first conference was held with Inez Batchelor and Nettie Springer as evangelists. It was a wonderful success.



GERVAS CAREY



CALVIN CHOATE

YOUTH LEADERS AND EVANGELISTS



EDWARD HARMON



FRED BAKER

Other camp sites were used or rented the following years, but many felt the ideal place would be Idaho's famous vacation spot near Payette Lakes at McCall, though property costs seemed prohibitive. But God works in wonderful ways and a plot of seven acres near the lake was found which could be purchased far below the price at which the lake property commonly sold. The necessary amount was raised at one Boise Valley quarterly meeting by subscription in August, 1930.

QUAKER HILL

From that time on the work of the Conference progressed rapidly with volunteer labor. Clayton Brown, Edward Harmon, and many others were active in this program through the earlier years of Quaker Hill Conference on Idaho's beautiful Payette Lakes. Today a rustic, commodious log tabernacle graces the grounds where dormitories, dining hall



and other facilities make this a popular camp among Friends for numerous Boys', Girls', Young Peoples' and "Family Camps", and for other church groups who rent it for their own gatherings.

THEN WAUNA MER

The success of the Twin Rocks Conference also inspired Friends of Tacoma, Washington quarterly meeting. The McKinley Avenue Friends Church, which had been started as early as 1907 under the name of the Friends East Side Meeting, was in 1932 a strong church. Twelve years before they had dedicated a lovely new edifice completely free of debt (in 1920), and this meeting with N. E. Tacoma Friends Church had united in a Christian Endeavor social on the evening of July first, 1932. While roasting weiners over a bon fire, some expressed a wish to have a Conference "like Twin Rocks" in Tacoma. There followed one of the fastest planning programs on record, for just three days later, July 4, the first Young Friends Christian Endeavor Conference of Tacoma Quarterly Meeting was held at American Lake. The leaders were James Simpson, Gurney Lee, Denver Headrick, Howard Harmon and Marjory Votaw. Since some of these had had experience at Twin Rocks and followed this as a model, the American Lake Conference was a huge success.

To keep down the expense, everyone brought his own food to be placed in the hands of the cook to serve as needed and each cheerfully took part in the detail duty. Some unplanned recreation of this conference was a midnight scramble to the church when a cloudburst flooded the campers who were sleeping in the open air. On the closing Sunday evening the altar was filled with seekers as all felt the surging power of the Holy Spirit.

In 1939 the quarterly meeting purchased property at Wauna, Washington, overlooking the Puget Sound and on these grounds has been built another lovely tabernacle, dormitories, and the necessary facilities making the Wauna Mer Camp a "must" for summer activities among Friends of that area.



CAMP THEME SONGS

MY QUAKER HILL Idaho Conference Song

(Tune—"Maryland, My Maryland")

I love thy gently swaying trees,
Quaker Hill, my Quaker Hill.
Thy sunshine and thy scented breeze,
Quaker Hill, my Quaker Hill.
I love thy circling mountains high,
Their lofty peaks, thy cloud-flecked sky,
To thee we'd never say goodbye,
Quaker Hill, my Quaker Hill.

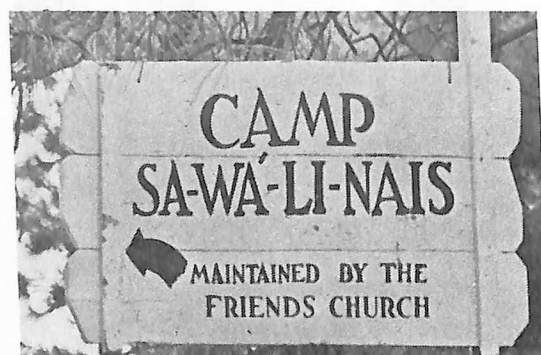
I love thy lake of azure blue,
Quaker Hill, my Quaker Hill.
Thy sparkling, foaming river, too,
Quaker Hill, my Quaker Hill.
Thy glorious sunshine cheers each day,
Sends us rejoicing on our way,
You're lovely when light fades away,
Quaker Hill, my Quaker Hill.

Thy fellowship is sweet to me,
Quaker Hill, my Quaker Hill.
It binds our hearts, dear Lord, to thee,
Quaker Hill, my Quaker Hill.
Thy blessings are for everyone,
The Conference and all thy fun;
Already you our hearts have won,
Quaker Hill, my Quaker Hill.

CLAYTON S. BROWN.

SA-WA-LI-NAIS and QUAKER COVE

Camp Sa-wa-li-nais of Southern Oregon, Quaker Cove Camp also on Puget Sound where family and informal outings are held, another at Hayden Lake, Idaho, and yet another serving the new Inland Quarterly Meeting in Central Washington has made the summer camp program a vital part of the Oregon Yearly Meeting Friends Church where many pastors and missionaries have received their calls and scores of others have been established in the faith.



OFFICIAL CONFERENCE SONG "LAUNCH OUT"

Fishermen toiled through a wearisome night,
Homeward were turned in the dawn's early light,
They hoped for a full net—'twas empty instead;
Jesus saw their disappointment and said:

Chorus:
Launch out, launch out, launch out into the deep
And let down your nets, oh let them down again,
Then leave all thou hast, fear not, follow me,
And I'll make you "Fishers of men."

If as we look for the blessing today,
Seeking a pure heart—the price that we pay
Is full consecration, there is nothing more,
But we hear again the call as before.

Chorus:
If you are seeking His whole will for you,
For larger service and more work to do;
The same loving message to you will be told
As it was to His disciples of old.

Chorus:
—Words and music by
MRS. BELL G. BADLEY,



THE OLD QUAKER HILL LAUNCH, NOW ABANDONED



ANTHONY LAKES CAMP NEAR BAKER, OREGON



PIONEERING IN PUBLICATIONS

THE centennial story of Oregon Yearly Meeting could not be told without reference to the publication channels used in expressing the "concern" for evangelism of Northwest Friends.

THE FRIENDLY ENDEAVOR

The magazine, THE NORTHWEST FRIEND, official organ of Oregon Yearly Meeting currently reaches around 2,500 families each month, including most attenders of the 62 meetings of the Northwest. It was begun in August of 1918 under the name of THE FRIENDLY ENDEAVOR. The first issue was a small four-page paper edited by J. Sanger Fox, of Portland, and printed by T. G. Robison, 226 Alder St. The first article was headed:

OUR FIRST ANNUAL CONFERENCE
To Be Held at Ocean Lake Park (Twin Rocks)
Tillamook Beach
August 21 to 30, 1918
Young and Old are Both Welcome and Invited

An editorial under the caption, "Our Aims," reads, "We are going to make a friendly endeavor to give the young Friends of Oregon Yearly Meeting a high class publication of their own, for their own purposes."

Sanger Fox edited the August and September issues, after which Bell G. Badley, also of Portland, continued as editor the next three years: then the paper was temporarily dropped for financial reasons.

The paper seems to have revived in 1924 or '25 with Walter Lee serving as editor "pro tem." But in the May issue of 1925, when Clarkson Hinshaw was general superintendent, Chester A. Hadley, Christian Endeavor president, introduces the new editor of the new paper in the following style:

"I have been asked to introduce to the 'Friendly Endeavor Family' the staff of officers that are to pilot this paper the coming year. Just one look at

the picture (of Walter Lee), should inspire confidence and increase the subscription list materially. . . . he is no longer hiding 'somewhere in Oregon' and there is no doubt as to the success of the paper under his able leadership. It was only after much persuasion that he was convinced that he should take the Editorship. I feel assured that I speak for every member of Oregon Yearly Meeting when I assure Walter Lee that he has our prayers as he undertakes this task."

The following year, Walter Lee became president of the Christian Endeavor and Helen Cammack was made editor-in-chief, a task which she filled very ably until 1932 when she left for the Bolivian mission field. Other editors serving the FRIENDLY ENDEAVOR were Carol H. Lee, Milo Ross and Mildred D. Hadley (Brown) who continued as editor for nearly seven years until the paper, in July, 1942, was changed to THE NORTHWEST FRIEND.

THE FRIENDLY ENDEAVOR served for more than 20 years as a valuable means of disseminating church news, doctrinal teaching and Quaker concerns. It more than fulfilled the vision of a "high class publication," for it was used of God to cement together the widely scattered meetings and Friends of a growing Quaker constituency, far outweighing the purely "youth" emphasis with which it began.

Earl P. Barker introduced the advent of THE NORTHWEST FRIEND in 1942 with these words:

"The Christian Endeavorers have recommended changing the Friendly Endeavor to the status of a full Yearly Meeting paper. The proposal met with some question, but with no particular opposition. The committee (at Yearly Meeting) appointed to consider it brought in a report which provided for changing the name and for setting up a publication board named by the working under the supervision of the Yearly Meeting Executive Committee."

Frederick Baker was chosen the first president of this new board and general superintendent Joseph G. Reece was named first editor of THE NORTHWEST FRIEND. The pressure of his work made it impossible for him to continue as long as he would

The Friendly Endeavor Staff 1933



Carol Lee Editor in Chief J. Emel Swanson Assistant Editor Frank L. Cole Business Manager Florence Ritter Soc. News Editor Elizabeth Hadley Circulating Editor Randall Dicus Mailing Editor

have liked. Fortunately, Paul and Phyllis Cammack were able to assume this responsibility until they left for the mission field when Phyllis' father, Herman Macy, became editor.

PAUL CAMMACK'S COLUMN IN THE FRIENDLY ENDEAVOR, A REGULAR FEATURE FOR SEVERAL YEARS. (Taken from the May, 1939 issue.)

APRON STRINGS

By Paul Cammack

We frown at the young person who is old enough to speak and act for himself but who always runs to his parents to get them to solve all his problems and to make his decisions for him.



Spiritually we have many young people who are tied to apron strings. These questions come to the Christian young person: Why am I Christian? Why don't I believe in shows, playing cards, drinking, smoking, dancing, "going with" a non-Christian? Why do I keep the first day of the week holy? Why do I believe that a sobriety of dress is required? Why

do I not feel the need of water baptism and the observance of the Lord's Supper? Why do I fight? Why would I not fight in case of war?

The scripture teaches that each individual ought to be able to give a reason for the hope that lieth within him. There comes a day when young people must cut spiritual apron strings and actually make Mother's and Father's religion their own. It is not enough to say that Mother and Father believe this and that. Parents pass on and apron string religion will go with them. What are your own personal convictions? What does the Bible say? Allegiance to a parent's religion has kept too many souls out of heaven. When are we going to stop saying, "Mother and Father said..." or "My church believes..."? It isn't your parents nor your church; it is God and His Word. Make them your reason. When it comes to a showdown—death, persecution, testings, or the ridicule that faces one who will not go out to hellish war, professed to believe. Say rather "I believe this way and follow this practice because God's Word says..." That will hold you sure.

That is cutting spiritual apron strings!



A QUAKER PRESS

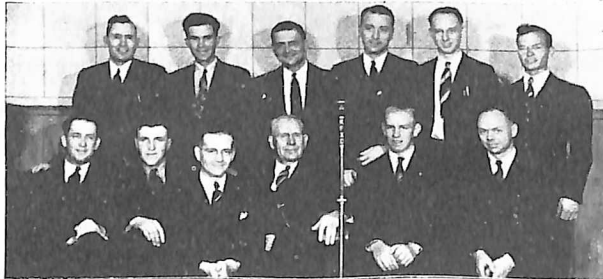


In 1949 another great stride was made in the publication field of Oregon Yearly Meeting. Ray L. Carter resigned his pastorate of First Friends Church with a "concern" to set up a press to serve Friends publication possibilities and especially the NORTHWEST FRIEND.

Having wide experience as a journalist and a printer, his ministry for the following years as both editor and publisher of the paper was a great blessing to the denomination. Under his leadership and the direction of the Board of Publication, many promotional and departmental booklets, pamphlets, brochures and even books began to appear. During the last year before his death (June 7, 1959), more than a million pages of literature issued from the Oregon Yearly Meeting Press, a modern off-set, lithographic plant which he personally purchased and established. The plant served Friends of many Yearly Meetings and mission fields around the world. Before his death he had the joy of seeing the Executive Council of Oregon Yearly Meeting authorize the purchase by the Yearly Meeting of his publication "concern" which has become known as THE BARCLAY PRESS. Again the vision of the gospel message of the saving grace of Jesus Christ was expressed in another avenue of service: through education, missions, youth work, and publications. But the heart throb of Northwest Quakers, the central calling of William Hobson, re-echoed again in the dominant goal of every general superintendent, has been the love of evangelism and church extension. In a way, all these other activities were but means to this end, "Go ye . . . and preach the Gospel."

FRIENDS ON THE AIR

Boise Valley Pastors Conduct Weekly Radio Broadcast



The above picture shows the pastors of Boise Valley Quarterly Meeting, in Idaho and Eastern Oregon, as they took part in the 284th consecutive broadcast of 'Quaker Hour' over radio KFXD, the afternoon of October 20. They are, standing, from left to right: Everett Craven, of Boise; Evert Tuning of Ridge View; Merle Roe of Melba; Karl McKain of Whitney; Paul Mills of Nampa; and Leland Hills of Central Park. Sitting: Roy Dunagan of Riverside; Edward Baker of Ontario Heights; Milo Ross of Greenleaf; Leonard Craven of Star; Arthur Roberts of Lake Lowell, and George Moore of Homedale. Zenas Perisho of the Unity-Hereford-Bridgeport circuit in the Blue mountains, Merle Green of Woodland and Lealdus Mardock of Center Point were unable to be present. According to the management of the radio station, this weekly devotional broadcast sponsored by our churches has a listening audience of about 2500.



Friends of the Northwest have utilized radio as a means of exercising the "concern" in different areas and in varied ways. The most successful sustained programming began in Idaho over the Nampa, Idaho, station KFXD, in 1935. For several years an exchange arrangement of all Boise Valley pastors sharing the Sunday hour by turns became a well-known religious program of the valley. The different churches also took their turns supplying special music for the releases. But this plan did not meet with universal satisfaction and also seemed to fail to build loyalty to any particular radio personality as an attraction to the Quaker church and message. Other Friends were using the radio in Tacoma, Portland, Medford, and Salem. Roy P. Clark began one of the most successful ventures while pastoring at Vancouver, Wash., First Friends church. His "Preacher at the Piano" evening meditations and music program was widely heard and made considerable impact on the community. But all of these attempts were of local use only and there was a need felt for a denominational



FRIENDS CHURCH EXTENSION AND OUTREACH

THERE is a pattern of Friends development in the Northwest over the last century. Four separate stages seem to characterize the progress: First, the initial trip of Robert Lindsey "to do missionary work in Oregon," which was the briefest but which called Friends together in the new frontiers and made an impact on hundreds of non-Quaker pioneers. It is entirely possible that had a Spirit-filled evangelistic leadership emerged at this period to follow up the openings made possible in those court house services, Friends might have been one of the larger denominations of the Northwest today.

The second stage began with the courageous ministries of William Hobson, John Henry Douglas and Idahoans such as William Brown and Anson Cox who held firm their vision to see "a monthly meeting, a quarterly meeting, even a yearly meeting" established.

The third includes a period of nearly forty years of gradual growth when the Yearly Meeting was established and the church built up in the faith, culminating in 1928 with 22 monthly meetings and 3,194 members. Obviously the rate of growth had leveled off and a decline had begun, shown not so much in loss of membership and numbers of meetings as in the discouraging loss of young people with calls to the ministry and mission fields who were of necessity obliged to find places of service outside the Yearly

broadcast which could be used in any area, built around an attractive format of a permanent nature.

Roy Clark, with his experience on radio, expressed a concern to see such a program launched and other Friends of Oregon Yearly Meeting shared this desire. A Yearly Meeting committee was named in 1952 to study the possibilities of beginning such a radio evangelism venture. By 1952, in August, a staff had been selected and a general format worked out with Roy Clark as director, Milo Ross, radio minister, the Four Flats male quartet providing a major part of the music. The program was known as "The Quaker Hour" and was placed under the sponsorship of the Yearly Meeting Board of Evangelism.

Milo Ross has continued as the radio minister throughout and his work in this field has been appreciated by many, both Friends and non-Friends. Roy Clark left the Northwest and other directors have been named. As many as twelve stations of not only the Northwest but in California and the Middle West have used the Quaker Hour broadcast at one time. It was heard for several years from an outlet at Sitka, Alaska. The budget for the program has been from five to ten thousand dollars annually.

Meeting or the Friends Church itself.

GENERAL SUPERINTENDENTS OF THE NORTHWEST

NAME	Date of Service	Membership	Churches
John Henry Douglas	1893	1,363	11
James P. Price	1894-97	1,566	
John Henry Douglas	1897-98	1,527	
Charles Baldwin	1898-1905	1,744	
F. Marion George	1906-07	1,890	
H. P. Crumley (acting)	1908-09	2,081	
H. Elmer Pemberton	1910-14	2,560	18
Lindley Wells	1915-16	2,779	
Homer L. Cox	1917-19	3,073	
L. Clarkson Hinshaw	1920-26	3,346	24
Edgar P. Sims (acting)	1927-30	3,088	
Chester A. Hadley	1930-40	3,396	38
Clark Smith, Joseph Reece, Richard Kneeland (acting)	1941	3,504	
Joseph Reece	1942-50	4,492	
Dean Gregory	1951-	5,278	64

In the fourth period, constituting the last 30 years, the number of churches has tripled and the membership nearly doubled. This sharp incline of growth when the "concern" of vision and outreach was again realized, happens to coincide with several significant decisions and incidents which loom large in the history of Oregon Yearly Meeting. It was at this juncture in our Northwest Friends history that Oregon Quakers accepted its own mission field in Bolivia. It was about this period that the summer conference idea was permanently operative. It was in 1930 that Chester A. Hadley was named evangelistic superintendent filling a position which had been vacant for some time. It was at this time also that the Yearly Meeting seemed to face the issue of the downward trend and losses and with real courage and consecration began to seek new approaches to these problems.

ESSENTIAL DOCTRINES RESTATED

Another action taken in these years cannot be overlooked in its relevance to increased unity and evangelistic growth. Oregon Friends felt there was a new need to clearly express our statement of beliefs regarding the Friends historical doctrines pertaining to the inspiration of the Scripture, the deity of Christ as Savior, the efficacy of salvation through the blood atonement of Jesus Christ and other central truths. As an outgrowth of these discussions there came about a separation of organic fellowship with the Five Year's Meeting of Friends. Although Northwest Friends have continuously enjoyed spiritual fellowship with the great majority of Quakers in America, they have not encouraged the teachings of "liberalism" or the "social gospel" which they felt were taught by only a few but influential Friends. The official action taken in 1928, although perhaps misunderstood by some with whom Oregon Yearly Meeting has rich and rewarding fellowship, was intended as a testimony in favor of a positive faith in the One who said, "Ye are my friends if ye do whatsoever I command you." If statistics and outward evidence of unity and growth are considered accurate standards of evaluation, this crucial action seems to have proved the proper course.

It was in November of 1944, after the Yearly Meeting had more than doubled in size, that it became an auxiliary of the National Association of Evangelicals, thus allowing an outlet for service and fellowship with which evangelically minded Friends could, on the whole, feel in unity.

THE CHRISTIAN WORKERS LEAGUE

An upward trend of growth which caught the imagination of Northwest Quakerdom was sparked by a spontaneous, Holy Spirit-born "concern" which became known as the Christian Worker's League, composed of young Friends, both men and young ladies,

with calls to Christian service. There were as many as 34 members of this group at one time, exceeding the number of pastors in the Yearly Meeting—young people with the expressed purpose of "making new openings in our church in unreached communities and cities of the great Northwest."



DENVER B. HEADRICK

Denver B. Headrick was the man selected of the Spirit to direct the beginning of this strategic fellowship. He was one of several other young men of that day who saw no future within Oregon Yearly Meeting as "all the churches were pastored by men who seemed to give no early prospect of retiring."

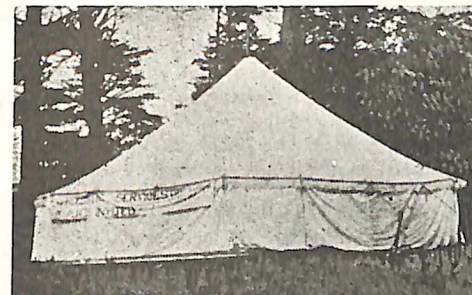
After searching for the leading of the Lord for the future, Denver Headrick caught a vision while yet in Bible School of the possibilities of tent evangelism in communities where there were no churches. He poured out this heartcry to preach to a revered Quaker minister and teacher, Mrs. Elizabeth Ward. She immediately sensed that "the Lord was in this," encouraging Headrick. They began praying together about the possibilities for these young people called to the ministry in Oregon.

One hot afternoon of 1927 in Idaho's Boise Valley when Denver was managing a grain threshing machine, a bundle wagon inched toward the feeder belt waiting its turn to unload. On this haywagon was another young man, Charles Beals, who also wrestled with the same problem as Denver and the many others; a call to preach but no future among Friends. In the shade of the wagon the two earnestly discussed the matter and Denver confided the vision he had shared already with Elizabeth Ward, Chester Hadley and others in Portland. "Why not form an evangelistic team of young Friends, song leaders, preachers, children's workers, personal workers . . . a crew, well, a crew of dedicated Christians in the harvest field of the Lord!"

Beals immediately responded to this suggestion. "We could go to places where there are no Friends churches, no gospel witness. We will make our own churches!"

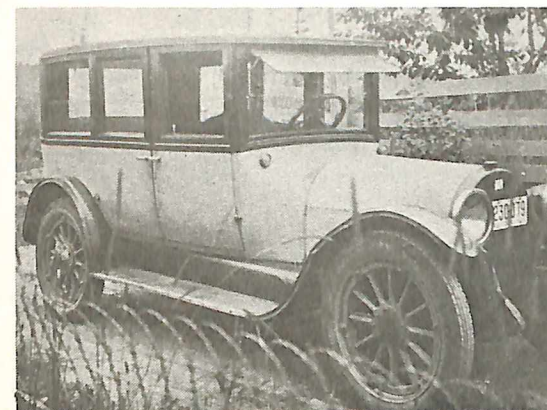
The scene shifts now to a Sunday afternoon service on the closing day of Yearly Meeting, 1928. Chester Hadley as Christian Endeavor advisor had introduced Denver Headrick who had been given a message directly from heaven that afternoon for the Friends Church of the Northwest. On the platform with him were a few of the young men and young women who had banded themselves to serve God even if they had to create their own places of service. With tears and with Holy Ghost power the plea went out for prayer support, for financial help and for others willing to join them in this herculean venture of faith and vision. The spirit of William

Hobson was there . . . the vision of Mary Pinkham, of William Brown, yes, the spirit of George Fox, of Barclay and of Mary Dyer came over that Yearly Meeting session. Young people from that large auditorium began to arise to join the tiny group on the platform. There was hardly a dry eye in the building as the chairs in the choir loft quietly filled with future and present leaders of our Yearly Meeting: Paul Mills, Walter and Gladys Cook, Robert Morrill, Charles Beals, Helen Cammack and her sister Laura Cammack (Trachsel), Edward Harmon, Miller and Hazel Porter, James and Mildred Raymond and many, many others. A new generation was born, a generation of young leaders of the Christian Worker's League which was to become a magnet attracting in the next few years such as Fred Baker, Milo Ross, Oscar Brown. This new generation helped to make the words "outpost," "outreach," "evangelism," "revival," and "church extension" thrilling words in the great Northwest during the next 20 years. With tears streaming down



THE CHRISTIAN WORKER'S LEAGUE TENT

his face, Chester A. Hadley arose that first afternoon to challenge the Yearly Meeting to the depths to get behind and support these young leaders of the church. That very day, on the eve of the great depression of the '30's, \$500 was pledged with which the Christian Worker's League purchased a tent. The "crew was sent out to the harvest."



THE CHRISTIAN WORKER'S LEAGUE "OLD BUICK"

The upward trend was started. Here were men and women with an awakened faith in a Quaker con-

cept of a call, men willing to go out without salary, with no guarantees of support or seniority ratings in any ecclesiastical system, just ready to go where God sent them. This idea became the ideal of progress and service in the Northwest, drawing into its scope of vision and action many others who are yet venturing out into new frontiers of service. The pattern of gospel team ministries used so effectively in the Bible School era and the Christian Worker's League work was brought into George Fox College and continues as a key method of church extension and ministerial training today. The harvest of this new "concern" began to appear as new names in the FRIENDLY ENDEAVOR: Prune Hill, Rosemere Whitney, Woodland, Kelso, Nampa, Ontario.



THE WORKER'S LEAGUE OPENING THE WORK AT WOODLAND

A MORE FULLY ORBED MESSAGE OF TRUTH

Then came another decade of development beginning in 1939. This business of starting new churches had caught fire. The adult leadership of the church of both the ministers and laymen was aroused in vision; prayer and stewardship as the norm of missionary activity in this part of Quakerdom reached a new height and a glorious impetus. Yet there was a sobering and maturing factor influencing the church at this period with the inevitable implications of a global war then in progress. The conscientious objection to war was being embraced by many of the Quaker youth of the Northwest and they were entering the "C.O." camps, and otherwise attempting to express a positive testimony for peace. This new seriousness sobered the church into rethinking its approach to these problems of social and national adjustment. Some inconsistencies between Friends beliefs and the "Holiness Associations," which had influenced the church, began to appear which eventuated in a more fully orbbed Quaker message, bringing Friends back again to the Biblical truths of both a deeply spiritual belief in Christian perfection and pacifism. "Follow peace with all men, and holiness, without which no man shall see the Lord," was restudied with a new sense of dedication.

From 1929 to 1939 the number of preaching points increased from 22 to 35. The incline of growth accelerated and the work which had languished revived.

To start a new Friends meeting without the help of former Quakers and a nucleus of present workers was virtually unknown until this generation. When older Friends meetings saw pictures of the new

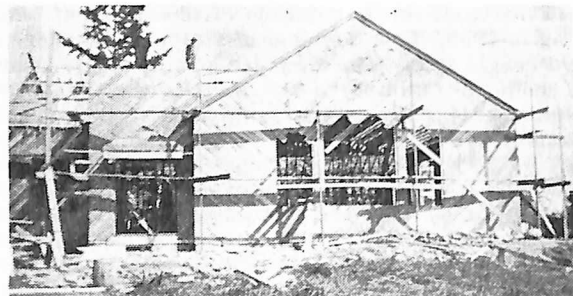
churches in the west, portrayed in color by the general superintendent, Joseph G. Reece, or heard of the blessing of God upon the new outposts, they could hardly believe their eyes and ears. And this, which should have been the normal activity and work of the church through all its history, had somehow been considered abnormal or unprecedented.

OUTPOST DAYS

The past 20 years the momentum of growth has again accelerated. Homedale, West Chehalem and Hayden Lake joined the Friends. The starting of the Medford Friends Church, although no more thrilling than many of the others, caught the imagination of the Yearly Meeting as had Prune Hill near Camas,



PRUNE HILL SCHOOL WHERE CAMAS WORK BEGAN



OAK PARK FRIENDS CHURCH IN CAMAS



THE PRESENT MEDFORD FRIENDS CHURCH

Washington, before. And Medford became symbolic of the new trend with its attractive, modern architecture and its phenomenal growth (present Sunday school exceeding 250 regularly). From this work came a new book entitled, "Outreach, A Handbook of Church Methods," written by the Medford founder, Milo Ross, which has served as a valuable guide to the host of new outpost men and women developed in Oregon Yearly Meeting and used also in other areas of Quakerdom.



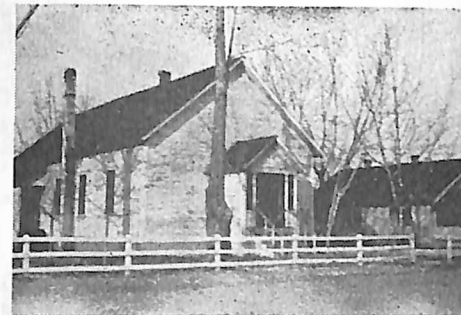
MEDFORD OUTPOST FIRST SERVICE, FEB. 28, 1943



FIRST MEDFORD CHURCH DEDICATION DAY

Thirty new churches have been started since 1939 which are yet functioning today plus several others which have either united with other meetings or been laid down. This is about a third more than the total

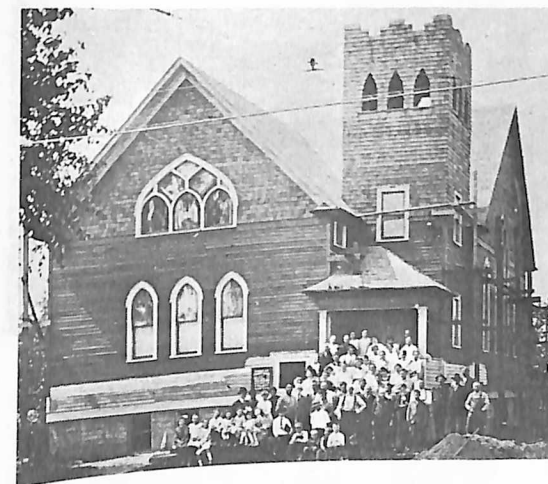
THEN AND NOW



STAR, IDAHO



McKINLEY AVENUE
(Tacoma, Wash.)



ROSEDALE
(Salem, Ore.)

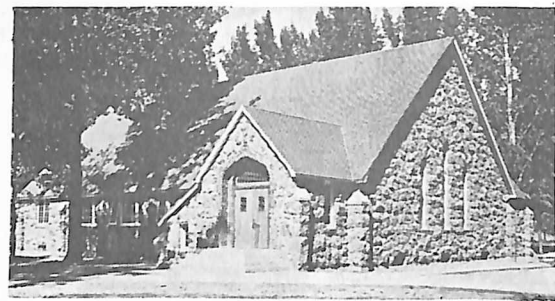


number established and continued the first 80 years of this century of Quaker history in the Northwest. Answering to roll call are: Talent, Cherry Grove, Netarts, Parkrose, Pringle, Caldwell, Agnew, Meadows Valley, Maplewood, Timber, Wenatchee, Metolius, Quincy, Tigard, Newport, Nehalem, Silverton, Lynwood, Svenson. Fourteen new congregations have come into being the last seven years.

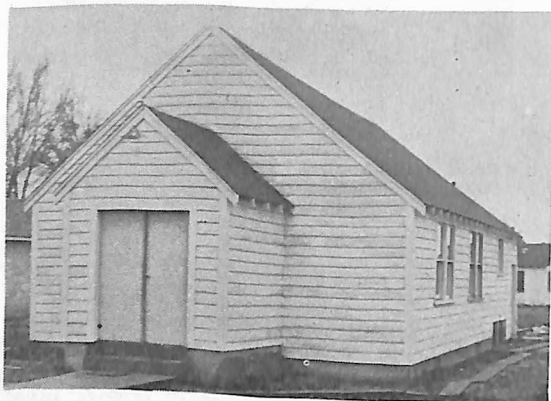
A new agency to aid evangelism appeared: the Friends Church Extension Foundation was established in 1955 to provide a revolving fund from which churches could borrow for building purposes. With an ambitious goal to reach at least half a million dollars for this ministry, they now have more than \$25,000 in operation as working capital.



GREENLEAF, IDAHO



CALDWELL,
IDAHO



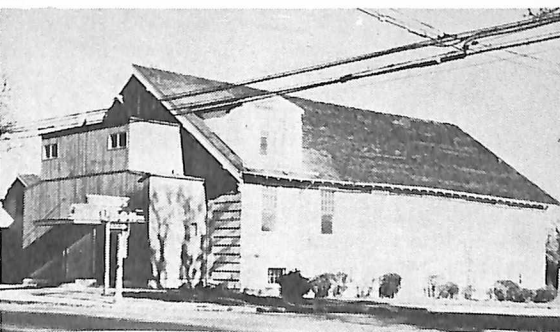
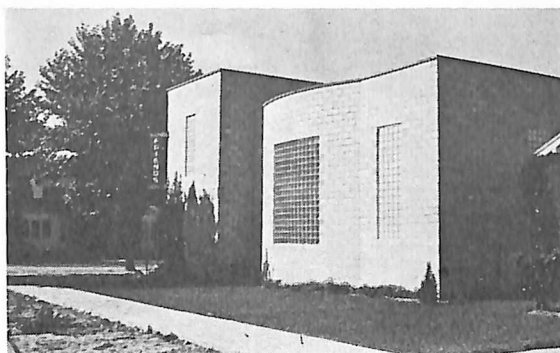
NAMPA, IDAHO



SOUTH SALEM
(Salem, Ore.)



FRIENDS CHURCH PARSONAGE
BOISE, IDAHO



MARION, ORE.



"TODAY...THE SAME PURPOSE"



DEAN GREGORY
General Superintendent

In the '40's a petition was received from the Memorial Friends Church of Seattle, and Everett, Washington, to join Oregon Yearly Meeting. The history of these Friends is as thrilling as that of other areas. Charles Replogle came out to the Puget Sound district at the turn of the century and his labors in Quaker pioneering were fruitful, extending even to Alaska where he opened a mission field now well developed by Friends of California. Entiat Friends Church of central Washington also came under his influence and that of other early pioneers of the period. When a trio of wealthy Seattle tycoons of the period, Stuart and Lindlay all of whom had Quaker Hill, assisted in erecting the first Memorial Friends Meeting house, headlines were made. It was in 1948 that Indiana Yearly Meeting released these Friends and their fellowship has enriched Oregon Yearly Meeting.

Robert Lindsey found an empty country. Today we live in an exploding population. Enough new people are migrating to Oregon to start a city the size of Newberg every six weeks and it is estimated this rate will continue or perhaps increase. Implications of this growth are inescapable. God has raised up Oregon Yearly Meeting with a task to perform. The

"concern" to preach the Gospel, to establish the church, to Spirit-directed social action, to challenge and hold the youth—these calls demand men and women of another generation to match the pioneers of our rich Northwest Quaker heritage.

At the 1958 Yearly Meeting sessions, our general superintendent since 1951, Dean Gregory, voiced the keynote theme with which we must make the transition from the first hundred years to the next:

"This past year has ushered mankind into another new era, the space age. The world faces one breath-taking crisis after another. All the man-made organizations designed to bring order out of chaos have failed, and the church of Jesus Christ alone has the answer. It is this Gospel of Redeeming love through an all-sufficient Savior that the church must preach, teach, and demonstrate."

"Friends, Oregon Yearly Meeting was brought into being 66 years ago for the purpose of providing a means by which Friends meetings could join hearts and hands in a task bigger than anyone of their local churches. Today, the Yearly Meeting stands for exactly that same purpose."

"Let us band ourselves together as never before, to be united in Christ, and with one another, that we may fulfill His prayer that we be a holy people, and that we be witnesses unto all men everywhere."



SCOTTS MILLS FRIENDS CHURCH



GREENLEAF'S FIRST SCHOOL BUS



EVERETT, WASH., FRIENDS CHURCH

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