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# NORTHWEST & FRIEND

FEBRUARY

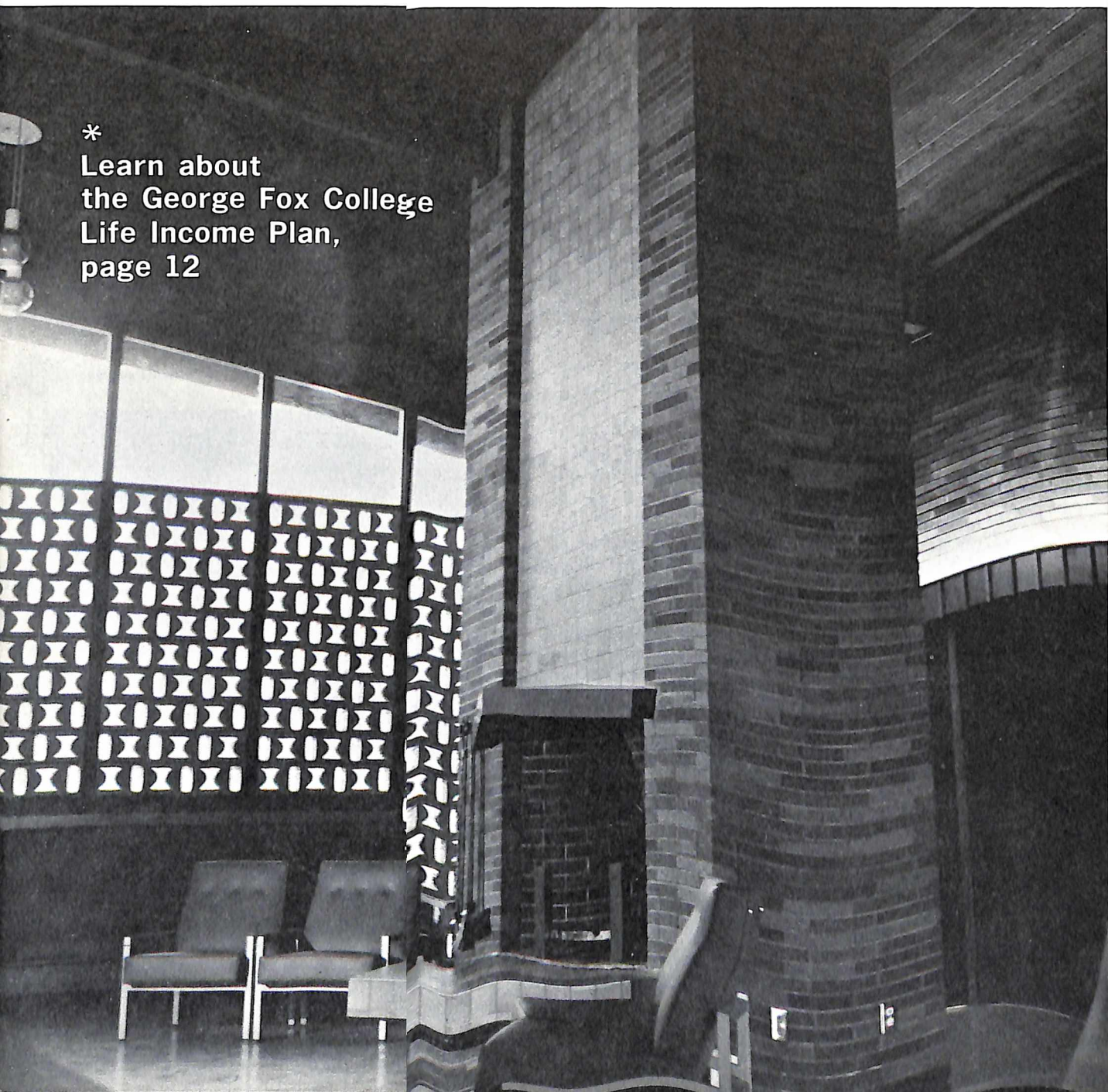
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## EVANGELICAL FRIENDS

By Harold B. Kuhn

EARLIER IN THE YEAR, this writer presented in these columns something of an overview of the Society of Friends (February 26 issue). At that time it was noted that within the older branches of the denomination, there were evangelical currents and movements. It is the purpose of this essay to survey this evangelical movement and to note the impact of it upon the Society as a whole.

Friends in America, particularly those on the extending frontier, were profoundly affected by evangelical revivals and revivalism in the nineteenth century. Spiritual awakening left its most lasting mark upon Friends within the following Yearly Meetings (the equivalent of synods or conferences): Ohio (Damascus), Kansas, Nebraska, and Oregon. (The evangelical elements of Nebraska Yearly Meeting have been "set off" into what is now known as Rocky Mountain Yearly Meeting, established in 1957.)

The same forces affected significant elements in Wilmington (Ohio), Indiana, Western, Iowa, and California Yearly Meetings. Here the evangelical thrust was conserved mainly in the rural congregations. These frequently maintained their witness in the midst of liberal influences emanating from larger centers and from institutions of learning. They frequently lacked the encouragement that Friends in the more specifically evangelical Yearly Meetings found in their common associations.

In recent years, evangelicals among the Friends have felt an increasing need for a clearer framework within which to articulate their common concerns. In response, there was established the Association of Evangelical Friends, which held its initial conference in Colorado Springs in 1947. This was, as its name indicates, an informal fellowship rather than an official organization. Membership was on an individual basis, the members representing themselves alone rather than any Yearly Meeting. The constitution emphasized common agreement upon historic Christian belief, upon aims for the spiritual renewal of Friends everywhere through personal and corporate witnessing, and upon de-

pendence on divine resources for achieving spiritual ends.

The basis for faith was the historic Richmond Declaration of Faith of 1887, with evident reliance upon the contents of George Fox's "Epistle to the Governor of the Barbadoes." Thus the association's statement of faith was in accord with the historic creeds of Christendom and also specifically emphasized the need for personal regeneration and the deeper life.

The statement was explicit in rejecting the "doctrine of the inner light" that had grown up among Friends during the quietistic period of the eighteenth and early nineteenth centuries. The association's statement was: "We own no principle of spiritual light, life or holiness inherent by nature in the heart of man which may serve as a basis of salvation" (italics mine). Stress was also laid upon the necessity and availability of the "one essential baptism with the Holy Spirit for the believer."

After the founding conference in 1947, six others were held, with attendance reaching well over five hundred in later gatherings. There are clear indications that the association played a significant role in the deepening of spiritual life among Friends, both within those units of the denomination whose official policies had been more liberal in theology and in practice.

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## Closed Minds

MY HIGH SCHOOL sophomore daughter came home from a biology class this week trying to decide whether to be angry, embarrassed, hurt or just to withdraw into quiet anonymity for the rest of the course. It wasn't what the instructor had said to the class, but to a small cluster of students about his lab desk afterward that disturbed her: "As we go into this evolution study further, I know it's useless to try to teach the religious students. Their minds are closed."

To complicate the situation, this teacher happens to be a favorite: a fair, courteous, capable, kindly person who takes real interest in each student. He is able to articulate his opinions well and forcefully, so what sophomore would want to attempt open debate on this issue?

But she is unavoidably identified with the "religious students," and thus as an off-center, misinformed person—or at least this is the image in the minds of those who feel themselves different from the majority.

Not many Friends Churches have concentrated classes on, "What Friends Youth Should Believe About the Origin of Man." Yet, most of them have beliefs gathered along the way from Sunday school, general discussion in church and home life and from their own Bible study. And for doubts to be forced upon them that easily spread to generalizations like "is the Bible really true after all?" or "can our Christian faith or the teaching of the church on anthropology be wrong?" is like twisting off the hinges of a given pattern of thinking. Of all the wild improbabilities that have ever been offered as a so-called explanation of creation, surely the wildest and most incredible is that there simply isn't any planning power behind it all—that it all came from nowhere and for no reason whatsoever! That an uncountable number of tiny bits of senseless matter just happened to be churning around in the emptiness of space, and just happened by a billion freaks of chance to come together in such a way as to arrange themselves into planets and atoms and tigers and trees and poetry! That deep in the seas, where no eye of ours can go probing, those senseless bits of matter just happened to produce creatures with shells as balanced and beautiful in structure and design as any master artist ever could have conceived! That they just happened to put the colors in the sky at dawn or in a peacock's tail! And then, that this senseless matter just happened to produce people. . . to shrug these things off as mere optional opinions doesn't appeal to students "unfortunate" to have religious upbringing and thus "closed minds." This all bothers my confidence in the integrity as well as the competency of an educational system which allows no place for Bible based viewpoints.

Is the majority opinion that we got here by just one big senseless accident, with no more meaning in it or purpose to it than the accidental bubblings of some vast mud pie—is that the explanation of minds that have been thrusting at nature to measure its laws, that probe outer space, that break sound barriers, that launch a war on poverty, that record the symphonies of

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# NEW FRONTIERS FOR FRIENDS

By Grant L. Martin



Grant Martin, a member of Greenleaf Friends Church is completing his work for the Ph.D. degree in Psychology at the University of Idaho. Viewing the challenge of the Church today through the eyes of a young Friend, enables all to gain a better perspective of our opportunities and needs.

**YES, I BELONG to the Friends Church.** "Oh really, I have never met anyone who belonged to that church. I actually don't know much about them. Are they much different from any other church?"

How many times have you experienced this type of dialogue with another person, Christian or nonchristian? I don't know if my experiences are similar to yours, but in the past six years this has happened many times. To me, reactions like the one above on the part of even the Christian world have broad implications for the future of the Friends Church. In the following discussion I would like you to think with me about some of the challenges and responsibilities we have, first, as members of the body of Christ, and secondly, as Friends. As these ideas are presented I would urge each one to think about them carefully, look for implications in your daily living, to weigh them in the light of your personal experiences, and to be willing to acknowledge a change of attitude and daily behavior if God speaks to your heart.

I see the basic area of challenge to the future of Evangelical Christianity, as well as the Friends Church, as that of personal edification. We must be well informed and per-

sonally committed to the foundations of the Plan of Salvation as presented in Scripture. I believe this is true because of the following reasons.

The reason you hold membership in any organization is because you believe and accept the philosophy and structure of the organization. You felt this way before you ever joined. We are members of the Friends Church. This implies that we agree with, accept, and are vitally interested in the plans and future of that church, as well as the doctrinal foundations. This, in itself, is reason for being individually well grounded in scripture. But, in addition, the Friends are strongly evangelical, and this places added responsibility on the membership. Each one of us assumes an obligation to witness and communicate the Word of God at every possible occasion. When those occasions arise we should be ready with a variety of approaches and methods of witnessing.

The Friends also believe in the Congregational form of church government. Again, this places added responsibility on the membership to know the foundations of the Word of God and how it should guide personal and church activities.

In essence, what I have said is that we must . . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . . . Thus the future challenges each one of us to have a firm foundation of our belief in God, the saving power of Christ, and of why we are Friends.

This first area of challenge requires that each one of us must take an active, personal part in individual Bible study. This also means that the Pastor must take the responsibility to present Bible centered messages in the services of the church. In this respect, I feel the Friends receive Bible centered messages from the pulpit. Yet the preacher can only present so much in the regular services. The rest must come from personal desire and initiative on the part of the laity.

## The Problems of Growth

I have spent time talking about the responsibility of the membership in the Friends Church because it relates very closely to the second major challenge confronting Friends people in particular. This is the problem of growth. Our primary concern is that individuals be won for Christ, but there must be a better way to expand the church roles than to just increase the number of births in the church. We cannot bask in the glory of historical accomplishments as important as they were. We cannot delude ourselves with thoughts about how everyone else in Christendom is a little bit wrong and we are the only ones who are one hundred percent right. We must not be content to minister to a membership which is equal to .00015 percent of the population of the United States. We will not be the only people in heaven, but that is no reason why we have to be so greatly outnumbered.

You may ask what suggestions do I offer to facilitate this expansion. First, I feel that there is a place for the wise use of our historical heritage in interesting persons outside the church in what we have to offer. Let me emphasize that Christ and his atoning work should be preeminent in any contact. Yet there is the possibility that in our concern to do this we have missed opportunities to use the events and places in which God has allowed Friends to be influential. As everyone so well knows, advertising dominates our entire lives. It has been estimated that in one 24 hour period about 1500 advertisements make an attempt to influence our behavior and buying habits. Even though Jesus Christ is the greatest product the world has known, and his

message the most important, today's society seems to demand changing avenues of approach.

Combined with this we must experiment with new methods of evangelism while emphasizing the ageless content. Just because a steak is served on a stainless steel platter doesn't mean that it won't satisfy your hunger.

## Person to Person Outreach

We are finding more and more that a lasting impact often will be made on an unsaved person only after personal, face-to-face contact. This means we can't leave things up to the mass evangelists, as important as they are, or to our local pastor. Each one of us is placed in this world to witness and regardless of our position, we have the responsibility to tell others the Good News. Again, this implies that we must know what we are talking about. Also, we may need to scan the horizon for new, positive, yet fundamental ways to present the Gospel. A specific example might be that there are times when better results, in terms of personal acceptance and attention, might be obtained by using a positive approach to witnessing to the unsaved. Telling an individual in the first minute of conversation that he and the rest of the world are born sinful and sentenced to eternal death often causes him to set up defences which take added time to work through. The sinful condition of man is very important and should definitely be presented with force, yet it may be wise to first encourage the person in the fact that God loves him and that personal help and direction is available every minute of their lives if they will only accept His plan of salvation. Throughout these encounters we should be sensitive to individual differences and situations and, in turn, be flexible and vary the method to fit the needs of the specific occasion.

Other personal approaches to soul winning such as cell meetings, home Bible studies, luncheon fellowships, and personal calling should be used. Some have even questioned the value, in terms of outreach, of Wednesday evening prayer meetings. Perhaps this time could be devoted to calling throughout the neighborhood, and thus make us more efficiently use Sunday services and home study for Bible study and prayer. This must be weighed differently for separate situations, but I honestly feel that part of the reason we don't grow is because we spend too much time talking to each other and not enough time talking to our unsaved neighbor. We can look at the many unscriptural religious groups and



their fantastic growth and ask, "why?" The answer is that they get out and work in the community. Think of the growth we could experience if we were to combine the true Word of God with proven techniques of witnessing. God has promised rewards, it is up to us to do something about it.

A method of obtaining new ideas would be to introduce new faces and personalities to our church services. Friends have long been guilty of using the same rotation of special speakers year after year. Our church is blessed with many men and women of God who have important things to say. So let's share them with the rest of the world and, in turn, bring in new people who can stimulate new ideas and approaches to the plan of God. I think we could even profit from careful cooperation with other evangelical denominations. Any doctrinal differences should not interfere with mutual spreading of the central plan of salvation.

#### Preparing Our Youth

A third major challenge to the Friends Church is the continued attention to education of our young people. I think we can be proud of the Friends Youth program in the church. Programs such as the Mid-Winter Convention and Youth Ambassadors provide great opportunities for training. The growth of George Fox College is another bright spot in the church program. Let us continue to support these and other programs which are directed to the training of tomorrow's leaders. In addition, there is the need for a seminary for the advanced training of our pastors. Even though, in the past, we have not had many men who have exerted a national influence against the liberal element in American churches, there should be nothing to keep our leaders from speaking out now. To do this our preachers need adequate training. They need to be able to devote full time to the ministry and not have the responsibility of supplementing the family income. And they must have the desire, combined with the leading of the Lord, to let their voices be heard.

A deep concern of mine which has its beginnings in high school days is for a balance of what you might call the Arminian teaching of the security of the believer and the scriptural promises concerning the keeping power of God. This is not to suggest any doctrinal change but merely a plea for a balanced emphasis. We must not become slack or apathetic in our desire to grow in grace, but we must also be aware of the fact that God can carry us

through temptations and trials. We must always be open to the conviction of the Holy Spirit, but we must remember that just because Satan has confronted us does not mean we have lost communion with God. As a teenager, and in the years since then, I saw many young people battle with this problem, and without proper guidance, they just gave up in their Christian lives.

In light of recent national developments, I expect the position of the Friends church in regard to war will come under close examination by the secular world. I would urge no one to take a stand as a Conscientious Objector unless he is sincere and earnest and feels that scripture leads him to this position. I would further suggest that continued work be done to establish definite and well developed programs for alternate service for the young men of the church. Those who choose to serve in an alternate service are just as loyal and proud Americans as anyone, and they should be able to serve in a capacity which is useful and rewarding both to our country and to the individual.

#### Community Involvement

Related to this is the fact that our continued existence as a free society depends on our involvement and concern. Each one should become as active as their opportunities and talents will allow in the local, state and national government of our country. This implies, again, that we be alert and well informed on the issues before us so that we can make intelligent decisions. We can broaden this to suggest involvement in local activities such as the PTA, Chamber of Commerce, or Farm Bureau. All of these give an opportunity to broaden our interests and Christian influence.

Of course the future demands that we give emphasis to missions. In this respect I think the Friends church has done a good job, but let us all be willing to work for the expansion of our outreach to all that have not yet heard.

I feel that the following quotation by John Jebb accurately describes the thought of this entire article and I leave it with you in hopes that a renewed spirit will follow.

"Christianity did not come from Heaven to be the amusement of an idle hour, or the food of mere imagination; to be 'as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument.' It is intended to be the guide and companion of all our hours—the serious occupation of our whole existence."



Breakfast-time devotions and grace at other meals at Friendsview Manor are given by various residents. Especially appreciated have been the morning devotional talks by George Paul, who has kindly given consent to let us publish a few of them for our reader's inspiration. George Paul and his wife, Mable Paul, lived in New York City where he was a General Insurance Broker and she a teacher of mathematics and a homemaker. While there they were members and active participants in the Reformed Church in America. After retirement in 1956, they moved to McMinnville, Oregon, where they joined the Presbyterian Church. After a five-year sojourn they moved to Friendsview Manor in June, 1961. Mr. Paul writes: "We feel that God has moved in a mysterious way to bring us to this retirement home, to live with fellow Christians. Outdoors and indoors there have been opportunities for activity and enjoyment. The privilege of living with this fine big family in peace, comfort, and fellowship is much appreciated."

Here in Oregon I don't have to tell anyone the meaning of the word pioneer. Have you heard the yarn about the small boy, when asked who discovered America?, responded - Lewis and Clark. Well, if they did not, they came out here and discovered the best part of America - and we are all agreed on that.

The verb "pioneer" means - To open up a way for others to follow. So, Friendsview and the few other Manors now in operation have opened up a new way of life for retired persons. We are pioneers in Manor living and as each year goes by, more of these homes will become Manor conscious and our kind of retirement will become the goal of multitudes.

"To open up a way for others to follow", brings us right back to the Disciples, after Pentecost. They had received the Holy Spirit and begun the great Christian pioneer movement that has never ceased. Millions since then have walked that WAY and found eternal life. Even before they were called Christians they were called followers of the WAY.

One verse this morning, John 14:6, Jesus said - I am the way and the truth and the life; no one comes to the Father but by me.

## EDITORIAL *continued*

Beethoven, that eventry to explain and apply the Parable of the good Samaritan? I am as the man of whom I read that reacted to the humanist view of evolutionary creation because it "takes more gullibility than most of us can muster." Even though some faith is required to add to an understanding of the Scripture on these matters, this faith is easier to come by than anything else offered. We "religionists" didn't invent the Bible or Christianity, we didn't make it up and its age-old claim that it is concerned with facts, all facts, troublesome or not—that it's based on what is really real and always has been real and always will be real. What right, after all, do we have to expect that the God who brought all the paraphernalia of this life is obligated to make Himself fully explainable or understandable to us? Research is required, but not with minds also closed to Christian premises.

A sophomore may not know yet that certain men, when pushed into an acknowledgment of some planning Power, some great Architect, have reacted with either a sigh or a snarl that not all that this Being had made are good character references for a Creator. We've seen what stares out at us from the beady eyes of a rattlesnake, or rustles from a tarantula or even in the death bite of a virus so tiny we can't see it. Earthquakes and hurricanes, cancer and sclerosis, birth defects and short-circuited emotions, lust, destruction and a jungle war—are these His doing, too?

To throw this reasoning back at a youth is only to expose an utter lack of knowledge, again, the knowledge of the Bible. All pagans have this opinion of a monstrous God until they learn of Jesus. God is Spirit as well as Creator. Christ is the unique and supreme religious fact, and He identifies all the rest of the evidence. All God has made, including the intricacies of the human body makes us marvel at His creative power, but only through Jesus can we know what God is really like. Through Christ we see the cancer and the storms, and all the hurricanes of life will one day be made to conform to the beauty and love of the Creator.

Isn't it too bad that so many around the lab desks have "closed minds" to these revealed truths?

—J. L. W.

THE HUMAN SPIRIT everywhere seems to be looking for freedom from conflict. From the savage fighting in Viet Nam to the intricate maneuvers of the Cold War we all agree upon that goal, although we may differ concerning the means to achieve it.

We want to see the end of conflict wherever it exists: between black and white, between Hindu and Moslem, between Jew and Arab. Not only so, but every family torn by disloyalty, jealousy, bickering and criticism longs for peace. Even the man with unseen conflict inside himself is looking for release from his tension. As evidence one need only look at the booming market for tranquilizers, the increasing demand for psychotherapists, and the nearly universal seeking for some kind of god.

Often we have looked for freedom from conflict in our Christian faith. This conclusion has seemed reasonable since two opposing elements in our conflicts are often the flesh and the spirit, or right against wrong. But such is not always the case, and even when the source of conflict is the war between the flesh and the spirit, becoming a Christian does not always provide the simple, immediate cure we might choose. Sometimes confusion in our thinking results, and this confusion may lead us to despair.

Through the centuries Christians have tried to resolve their confusion in many ways. The Antinomians would resolve the conflict within the Christian by declaring that none really exists. To them, the life of the Spirit is not related to the acts of the flesh. The Calvinists, in contrast, have looked upon the Christian life as a constant conflict with little hope for victory short of the hour of death. We Arminians have sometimes over-reacted to this view and interpreted the Wesleyan doctrine to mean that in entire sanctification, subsequent to conversion, all conflict is removed and perfect peace results. One of the

By Dr. Roger Wood

The following is an adaptation of the message given by Roger Wood at the South Salem Friends Church on December 12, 1965. A recorded minister in Ohio Yearly Meeting, Dr. Wood is professor of education and psychology at Malone College in Canton, Ohio. He, with Mrs. Wood, recently spent three months in Eugene where he was studying psychology as a part of a sabbatical leave project of one semester.

gospel songs we sometimes sing seems to convey this idea: "Troubles all fled away and my night turned to day." Frankly, my troubles did not all flee away, and I doubt if the song writer describes your experience any more than he does mine. It might be wonderful if complete commitment would result in Christian character fully developed in an instant of time, but this is not what takes place.

Not satisfied with the results of their commitment, some have sought to compensate for their remaining conflicts by repeated hyper-emotional spiritual experiences, such as those characteristic of Pentecostalism.

The fact remains that all of us still have inner conflicts in some degree; most of us are confused and troubled about these conflicts; and most of us are still longing for a greater degree of inner peace. And because the New Testament often speaks of peace as a result of salvation, one of our greatest sources of temptation is to consider any inner conflict as a violation of the promise of God. Our logic proceeds in the following fashion: "God promises peace" is the major premise. "I do not have all the peace I expected" is the minor premise. The conclusion: "I am not in full relationship with God." The result is that we add doubt upon doubt, we do not have confidence to witness, and our conflicts are actually multiplied.

The truth is that while God has promised us peace as a result of our commitment to Him, at the same time conflict is characteristic of Christian experience. "Peace with God" and the "peace of God" are realities, but they do not exclude all conflict, without or within. They only arm us for the conflict. We must understand this!

In Matthew 10:34 Jesus tried to make this concept clear: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The context clearly implies

that he is not referring to wars between nations. I recommend that you read again Romans 6, 7, and 8. If you read it carefully you will see a great struggle at every point, even in chapter 8. Again, in Second Corinthians 12 Paul tells of his own prayer for deliverance from his own source of conflict which he called a "thorn in the flesh." And yet again, in John 17 Jesus prays for all his disciples of all ages that we be kept while in the world but not of the world. If this does not speak of conflict, I do not know what does! There is still another reference, James 1:2 and 3, which I suppose most of us wish were not there, but it is: "count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience."

It seems clear from the evidence of both our own experiences and from the scriptures that conflict does belong in the Christian life. But perhaps some clarification is needed here concerning the kinds of conflict which belong in Christian experience.

Neurotic conflict is a common one which comes to mind. A neurotic may be described as a person who is basically unhappy and makes everyone else unhappy. Neurotic conflict is usually destructive to productive Christian living. However, neuroticism is not necessarily caused by sin and is not necessarily cured by Christian experience. However, many Christians would find greater deliverance from their neurotic tendencies if they could realize that Christian experience still leaves great room for further personal development year after year. In fact, many Christians would be more effective in their living and service if they were less neurotic, and sometimes some sound psychotherapy can help such to be more happy and effective as Christians. Nevertheless, what I am saying is that neurotic conflict is neither a necessary element in the Christian life nor is it always removed by the work of the Holy Spirit.

There are also conflicts which result from different opinions among people, both inside and outside the church. Such conflicts are inevitable although they are never pleasant. It is not unchristian to differ with someone, but attitudes and actions resulting from differences can easily become unchristian if we are not careful. We must seek diligently to avoid this harm which can result.

It is the war between flesh and spirit which will always be with us. As long as we live we shall be torn between the appeals of right against wrong. If temptations to wrong appeals strongly to us, as it does, this appeal

reaches into us wherever we are vulnerable or potentially so. It seems to me to be a useless mental exercise to try to distinguish whether the conflict which occurs in every moment of temptation comes from without or within. There is conflict if there is temptation; otherwise, there is no temptation.

#### Benefits of Conflict

Not only are conflicts a normal experience of the Christian, but conflict actually is beneficial in the development of character. Conflict seems to be a part of the divine plan for our growth in grace.

Conflict is important as a source of interest and motivation. It is not freedom from stress and problems which brings peace and happiness. Quite the opposite is true. Nothing is more boring than to have no problems to solve, no stress to meet. And apparently the real sources of satisfaction in life stem from solution of problems and growth in the face of opposition and not from freedom from these problems. If we had no conflicts we would soon become more miserable persons.

Conflict is vital to growth and development. We see this truth in nature. Can you help a chick out of its shell? Can you help a butterfly out of its cocoon? If you try the emerging organism never gains its proper strength. Likewise, can you help a child by solving his problems for him or by shielding him from contact with problems? Certainly not. Nor can one develop Christian character where there is no conflict.

There is a law in the universe: strength comes only from the struggle; character comes only from the test. To this fact the writer to the Hebrews provides support in chapter 12, verses 11 and 14: "Now no chastening for the moment seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." The second of these verses has recently been translated: "Strive for peace with all men and for the holiness without which no one will see the Lord." Apparently, where there is no cross there is no crown; if there is no conflict there is no development.

#### Resources for Conflict

All of us find ourselves in need of resources beyond ourselves many times. "The spirit indeed is willing, but the flesh is weak," applies to the position we all find ourselves in from time to time. We soon discover that



there is no such thing as automation in Christian living whereby a certain experience results in automatic obedience, growth, and development. Experience puts us into a new relationship; it gives us a new plan for life; it gives us a new Companion. But the struggle still remains.

The resources we need are available to all of us. They are so simple that they elude us by their simplicity and also by their familiarity. I need only remind you of them:

1) We must surround ourselves as much as possible with the positive and helpful influences. Phil. 4:8 is very much to the point: ". . . whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue; and if there be any praise, think on these things."

2) We must arm ourselves daily for the conflict. Daily prayer and consecration are most essential. The Word of God must not be neglected. The assembling of ourselves regularly for worship is vital. We can only live one day at a time, and if failures come we must make each failure a step to success, not a permanent defeat.

3) We must accept the challenge to build a life around God, not self. The constant recognition of His Spirit's presence and power are necessary.

In conclusion: there will always be conflict in Christian living. This conflict is not only normal, but it is necessary for growth. Let us not view it as an evidence of spiritual lack but rather as the opportunity for developing the Christian character we all want to have. The resources are available to us all; we only need to use them faithfully to achieve Christian growth through conflict. ●

## GFC Enrollment Sets New Record

The enrollment at our college came up to 347 for the winter term, which is higher than the fall term, and by far the highest for the season in history. It is also the first time in the known past that the winter registration has exceeded the fall.

The gross enrollment for the year comes to a total of 366, also a record.

Friends will recall the recent prayer bulletin which has requested prayer for these accomplishments, and the college leaders wish to give all praise to our God.

## Letters and Comments

Dear Jack:

Your editorial in the December (No Lump Judgments) *Northwest Friend* was very timely and appropriate. I feel that you expressed the problem quite adequately and the challenge has been felt in many areas.

I am sure the results have been hard to measure, however, I trust the direct benefits will have its effect in our churches in a tangible way.

Thank you for placing the problem where it belongs—to us who have not been as concerned as we should have been.

Norman D. Winters, Principal  
Greenleaf Academy

Dear Editor:

Jesus said, "If ye abide in me and my words abide in you". This is the crux of spiritual unity and spiritual power. It has been said no church or denomination has held their spiritual power for more than one generation. Where is the fault? We have failed to abide: we have sinned.

The church of yesteryears was the focal fellowship of every community. For young people it was church picnics and church socials. Sunday School was a must for every moral family. The family altar was an established rule—no respectable home was without a Bible on the center table. Children had to be in bed by 9 p.m. Parents were hard working God fearing people. An inspirational note is from "The Village Blacksmith" by Longfellow—"He went on Sunday to church, he sat among his boys, his daughter sang in the choir." Many of us still live to remember those days of a Spiritual church and of personal integrity and Christian faith. Since the first World War I have seen a drift from the church into materialism. Christ is weeping again today over Jerusalem and over the nations of the world especially over the United States, a nation established by prayer and desire for freedom of worship. How can we regain the heritage of our fathers? Here is the answer, abiding in Christ.

The spiritual church is a church in unity, harmony and faith with a hard working ministry and a consecrated, sacrificial membership—a membership realizing the power of prayer. We must go back and take up where

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## Christian Collegians and National Issues

By Ron Gregory

CONTEMPORARY college-age peoples' cognizance of matters relating to public interest and concern is historically unprecedented. This awareness is one of the effects of globe-shrinking by modern mass news media, transportation, and other technological phenomena. Our world is rapidly changing and it is of necessity that we keep current on national and world events to merely "stay in the game."

But we have more of a responsibility than being knowledgeable by just sopping up information—which may be fact or fallacy. This knowledge has to be productive after it is digested. Keep in mind that there are forces which are diametrically opposed to the Christian and American heritage of ideals and principles. They squeeze as much mileage as possible out of any issue which will benefit their cause.

we have laid down, get on our faces before God, acknowledge our sins of omission and commission then God will again visit His people with an outpouring of His Spirit. "Your sons and your daughters shall prophesy, your old men shall dream dreams your young men shall see visions." A nation and a world of nations will shake and tremble before God. Let this mind be in you which was also in Christ Jesus—God has not forsaken His people, but His people have forsaken Him. We have forsaken the way of prayer and fasting and God has withdrawn Himself from the altars of our church.

Our prayer is "Oh God visit again thy people with a vision of what we are and what we can be and pour out thy spirit upon us." The spiritual life of the church will again be the power of God's leading souls into His kingdom.

Harry Braithwaite

February, 1966



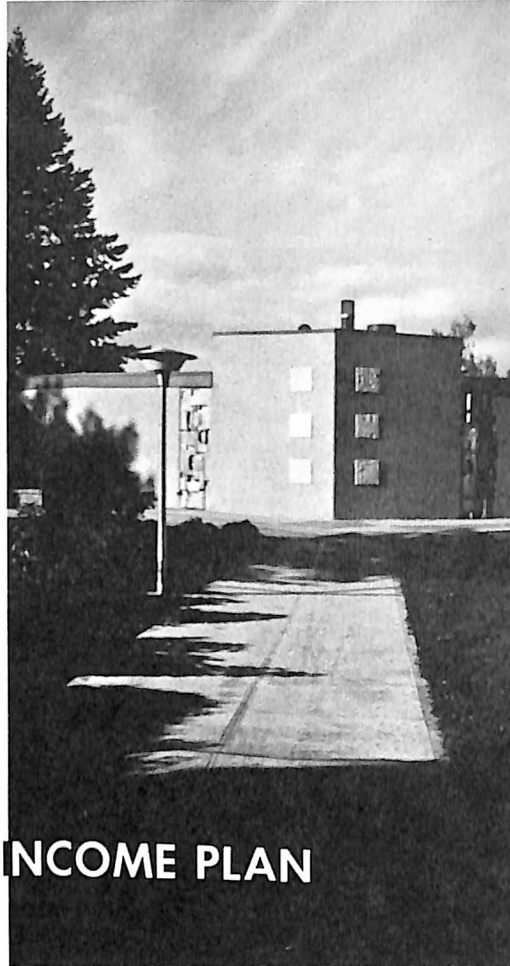
This article first appeared in *INSIGHT*, published by Oregon Yearly Meeting Friends Youth. Used by permission.

I wonder how many peace picketers have rationally and objectively evaluated their motives and the effects of abandoning American military commitments in various parts of our neighboring world. How many civil rights demonstrators who engage in unlawful tactics, such as civil disobedience, or who engage in lawful but belligerent castigations and actions, realize they are heaping propaganda fuel on the fire of racial strife. Sometimes it is impossible to see the forest because there is a tree in our line of vision.

I am not hereby stating that it is right or wrong to be on one side of the fence or the other regarding these specific examples I have cited. As the theme of the Northwest Friend December editorial explains, it is so easy to make lump judgments on matters of national concern. I am saying that we had better determine for ourselves with the aid of the guidelines of God's Word, conscience, the counsel of trusted authorities, reason and Divine guidance where we stand on issues and then be able to give valid reasons for the position we take. One cannot long remain in the nothingness of neutrality.

We also have the responsibility of becoming involved in public issues. If we fail to become active in today's issues, we can blame no one but ourselves for their ultimate disposition. The sea of mediocrity and relativism is already too crowded. As the Honorable Governor Mark O. Hatfield so aptly stated, God has called us to be separated, but not isolated. Express yourself through activity in political organizations, labor unions, community service clubs, professional societies, and communicate with your legislative representatives. We need to be actively participating in the molding of secular issues, and thereby lend Christian influence to the disposition of these matters. ●

## GEORGE FOX COLLEGE LIFE INCOME PLAN



THE GEORGE FOX COLLEGE leadership has announced two major programs for the extended financing of the general fund. These are to begin immediately, with the hope expressed that \$100,000 may come in between now and June 30, with a second \$100,000 in the fiscal year of July 1, 1966; and a third like amount for the year following. The first, called Plan I, is designed for persons over 65. The second, or Plan II, has a greater appeal for younger persons. Tersely put, these plans are "irrevocable trusts," in which a donor gives the college an amount of money, but reserves the right to periodic income as long as he lives.

These are time-tested programs, in vogue with many missions, church boards, Christian colleges, and works of faith. For over seventy years, the college has received funds on which it has paid income, sometimes to simple demands notes, but also for income-for-life arrangements. Never once has it defaulted; never once has there been a dissatisfied investor. And over the years, these have brought happiness and contentment to our Christian stewards who embraced the rich opportunity for lifetime security while sharing in the ongoing program of Christian education.

Such an investment provides a generous rate of return that is safe, regular and sure. It relieves from the burden and hazards of investing funds privately in changing markets. It frees from worry because it protects your financial security for life.

But a life income from the college pays much more than mere dividends in money. It yields abundantly in personal satisfaction. It honors God. It is a type of Christian stewardship. It provides for the education of our ministers, missionaries, and church leaders of tomorrow. It suggests a strong future for the Friends church. For, after a person goes on to his reward, the fund he has established will continue to live on and work for the church. As has been written, such giving helps a person to live twice!

There are many benefits, as seen by the college board and administration. You realize tax savings. You are freed from the burden of management. You have the satisfaction of giving NOW, and can enjoy the sense of participation in the progress of the college you love. You may increase your current income, thus having more for the church, missions,

church extension, and your loved ones. You may escape punitive inheritance taxes, and thereby have as large an estate, if not larger, for your loved ones. These two plans enable a person to put cash, real property, or securities to immediate use while retaining a guaranteed income for life. The gift, subject to reserved life income, is absolute and irrevocable.

### PLAN I IDEAL FOR 65, OR OVER

An excellent rate of interest up to 7% is paid the donor, the rate being commensurate with his age. In many instances, the rate may be greater than is now being received through other investments.

### PLAN II FOR YOUNGER STEWARDS

Known as Plan II, or the Adjusted Income Plan, it is designed to appeal more strongly to those who are in their forties, fifties, or early sixties. The plan pays for life an annual income at a rate which depends entirely and directly on the earnings of the college endowment. The rate for the calendar year 1966 has been pegged at 5%. It may remain the same for 1967, or go up or down. The income has no relation to one's age. It is the same whether one is twenty or sixty. Moreover, the rate is not diminished downwards when two lives, such as husband and wife, or father and daughter, are named in the contract. The same income, calculated on an annual basis, passes on to the survivor named in the adjusted life income contract.

Both of these plans, Plan I and Plan II, are secured by the college endowment, real estate and the total assets of the institution. The endowment alone now has a market value of over \$1,000,000.

### APPEAL TO CHRISTIAN STEWARDS

When we consider the great needs of our world without Christ, the challenge of our own church to minister to these needs, and the appalling lack of great leadership within a world growing more pagan by the hour, we issue a call for all of us to give in greater dimension than ever before. All the same, the college leaders recognize the several calls to our loyalty and concern, and have developed these plans in order not to be competitive. The future of the college and Oregon Yearly Meeting is in the hands of you who read these lines and join the ranks who wish to use these methods of investment for time and eternity.

## FRIENDS continued

While Friends have traditionally been known for "service," for works of charity performed especially during times of emergency and without regard for race or attitude of the recipient, evangelical Friends felt strongly that in the more liberal circles of the Society, the devotion to "service" had displaced the major thrust of Friends as a religious society. While not abandoning the historic emphasis upon "works of mercy," they felt that this could become a sterile thing if the need for a personal relation between Jesus Christ and the individual were neglected.

Out of the Association of Evangelical Friends has come an almost spontaneous movement toward an official organization, the Evangelical Friends Alliance, that would represent the four Yearly Meetings overtly committed to evangelicalism. These four bodies are not a part of what was known until very recently as the Five Years' Meeting of Friends and is now known as Friends United Meeting. The statement of faith of the EFA, which accords with the doctrinal principles of Ohio, Kansas, Oregon, and Rocky Mountain Yearly Meetings, affirms belief in the full inspiration of the Christian Scriptures, the sovereignty of God, the essential deity and vicarious atonement of Jesus Christ, his bodily resurrection, and the present availability of personal salvation, comprising both forgiveness and sanctification.

In regard to the ordinances of baptism and communion, the Evangelical Friends Alliance does not propose to standardize practice among its component Yearly Meetings but rather to encourage love and mutual respect as a context within which unessential differences may be accepted.

During 1965 the Yearly Meetings have given final approval to the organization of the Evangelical Friends Alliance. This organization is not intended to be a superdenomination; its purpose is to articulate the witness of evangelical Friends at home and abroad.

The objectives are basically these: to encourage cooperation among the four Yearly Meetings thus allied, especially in foreign missionary service, and to afford an agency through which each group may contribute to a strengthened spiritual thrust by Friends of evangelical faith. It thus provides a means by which some 30,000 Friends, in the United States and among the younger churches, can be evangelically articulate.





## MISSIONARY BIOGRAPHIES

### Virena Tuning

By Carolann Palmer

SOME MISSIONARIES feel a real call of God to go to a certain place, to do a specific job. Virena Tuning states that although she did not feel a definite call to the Indian mission work at Sprague River, Oregon, before arriving there, after they came, the great spiritual need about them really gripped her heart. A love for the Indian people came, and this love and concern has been constant through the years of work there.

Virena, daughter of Conway and Erma Rinard, spent her childhood in the Quaker community of Greenleaf, Idaho. At the age of nine, she was saved in a revival meeting, and five years later experienced sanctification. She graduated from Greenleaf Friends Academy and attended Northwest Nazarene College for 2 1/2 years where she received a Normal School Certificate. It was while she was in grade school, that she met and later married, Evert Tuning. They have four children, JoAnne Magee, whose husband Dr. Kenneth Magee, is a physician in Albuquerque, New Mexico, Charles, Donald, and Doris Pearson.

Before going to Sprague River in 1942, the Tunings were pastors at Ridgeview, near Homedale, Idaho, so Virena has been a pastor's wife. They carry a real missionary concern and burden for the American Indians, and have been able to understand the race barriers existing between the Whites and non-Whites. The Modoc Community connects the White people with the Gospel since it is through them that it came. Yet, they have suffered ill treatment from the hands of many Whites. These original Americans see that a majority of White people do not live up to

the teachings of the Gospel and it causes them to wonder about its authenticity.

Virena's work as a pastor's wife now consists of being a Sunday School teacher, visiting in homes, in nursing homes, and calling on the sick. Her promise through the years has been Psalm 126:5, 6— "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Also, Isaiah 26:3 is a special verse, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." She particularly enjoys watching the many birds, deer, other animals and the forests and flowers of the beautiful Oregon deserts. She dislikes dark days for they are depressing.

She requests prayer that what she does for God and souls may never become just a duty, but may be done out of love and with an understanding heart. Be sure to pray for Evert and Virena Tuning as they minister to the people in and around Sprague River. ●

## CORRECTION

Recent issues of the Northwest Friend have carried an announcement that the pictures of our missionaries could be ordered from the Yearly Meeting office. For a number of years, these orders have gone directly to our Quaker photographer, J. Emel Swanson, P. O. Box 639, Springfield, Oregon 97477. Please place your order with Mr. Swanson. Price: set of snap-shot size photos of all missionaries, \$1.00. Large photos (8 x 10 inches) \$1.00 each.

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## CHOIR CONFERENCE

SATURDAY, March 5 promises to be an interesting and exciting day for many of our church musicians in the Friends Churches of Puget Sound, S. W. Washington, Portland, Newberg and Salem Quarterly Meetings as we gather at Cascade College, 705 N. Killingsworth St., Portland, Oregon for our second annual choir conference. The day will begin with registration from 9 to 9:30 a.m. (\$1.00 each), then follows a choir clinic adjudicated by Lauren B. Sykes, one of the most respected musicians in Portland. This will lead into a mass choir rehearsal directed by Roy Clark, head of the Department of Fine Arts at Cascade College, where we will prepare the following three numbers for the afternoon festival program at 3 o'clock to which the public is invited:

He Watching Over Israel by Mendelssohn  
G. Schirmer—2498

Thanks be to God—Stanley Dickson  
Boosey Hawkes—1756

He Can Open Doors—Harry Robert Wilson  
Flammer—81289

Don't miss the thrill of singing these fine numbers with more than 100 voices, and the added thrill of singing together again at yearly meeting time these same numbers for the many who will not be able to attend the conference.

In addition to the features mentioned there will also be workshop sessions for adult choir directors, organists and pianists, children and youth choir directors, and one on choir organization.

If you are not a member of a choir that will be participating, but would like to sing in the mass choir, plan to get your music and learn your part before the conference. Come and enjoy it with us. ●

February, 1966

WOMEN'S MISSIONARY UNION

## Anyone new in WMU?

DO YOU LADIES remember the many ideas presented at retreat for membership drives? There were lots of them. . .

Sending out postcard invitations using lim-ericks like:

There was a nice lady named Lou,  
Who was invited to W. M. U.  
That she'd always been expected,  
She had never suspected,  
Then Lou's love for missions just  
Grew and grew!

So  
Now all of you ladies get busy!  
Hurry! Right now! . . . in a tizzy,  
Mission interest is lagging  
Mission budgets are sagging,  
Our Friends women's groups have  
Never been lazy!

The use of church bulletins as well as post-cards should of course give careful instructions as to address and time of meetings, the program leaders, and subject matter.

Those in smaller churches whose group has no membership chairman and where all the ladies now attending are involved in W. M. U. should make a neighborhood survey. Many times such a friendly gesture opens the way for outsiders to not only become interested in the missionary program but in the worship as well.

Another most important element in new member recruitment is to be genuinely enthusiastic yourself about your church and all of its activities, including your own W. M. U. ●

—Lela Hull, Membership Secretary

## American Quakers Today

What Friend does not find it difficult to keep clearly in mind the complex pattern of the varieties of Quakers in America? An up-to-date aid to understanding is a 111-page volume AMERICAN QUAKERS TODAY, published by the Friends World Committee, American Section. Five Friends describe distinct groups: Friends United Meeting-Friends General Conference-Evangelical Friends Alliance-Conservative Friends-Unaffiliated Friends Meetings. The Editor, Edwin B. Bronner, provides an introductory chapter on the history behind the varieties.

Orders may be placed with your Friends Book Store, or sent to Friends World Committee, 152-A North 15th Street, Philadelphia, Pa. 19102. Paper back, \$1.00. Cloth, \$3.00.

## LISTEN! LITTLE QUAKERS

By Marie Haines

### Frances E. Willard

**N**EXT WEEK you will be nine years old Frances. What do you want for your birthday?" mother Willard ask.

"I want to be called Frank," Frances replied promptly. "If you will all call me that, I won't ask for anything else."

"Silly," big brother Oliver said ruffling her hair. "Frank is a boys name. You aren't a boy."

"I just wish I was a boy," Frances said stormily. "I want to write. I want to help people. I want to speak too. I can see myself standing before big crowds of people, making them laugh or cry—oh, what's the use? I never can. I'll only be a woman. I don't know anything. Oliver goes to Janesville to school. Oliver will go to college. But I—I just have to stay at home because I am a girl!"

"Come now," Oliver protested. "It can't be that bad!"

"But it is—it is," Frances insisted. "I can't go to college. No. I can only learn lady like subjects—cooking, sewing, sketching, botany. Girls are people. Why can't they learn everything just like boys do?"

The year was 1849 and in Frances Willard's day girls and women did not do much outside the four walls of their home. Frances had other dreams.

"Milking time," Oliver called snatching up the milk pails. "Come on girls."

"Here Frisk. Here Frisk." Frances called as she ran after Oliver.

"Wait for me," Mary panted trying to keep up with Frances and her dog. "I wish I had a dog too. Frisk is so smart."

Frances looked at her little sister. "I tell you what I'll do Mary," she said slowly. "I'll sell you half of Frisk. You can have him half of the time."

"That would be wonderful," Mary clapped her hands and then stopped. "But how can I buy half of him? I don't have any money."

"You can pay me with a promise," Frances said slowly. "You know I don't like you to touch things on my desk. So if you will promise never to sit at it or draw on it or put anything on it, I will give you half of Frisk."

"Of course I'll promise," Mary beamed. "You are good to me Frances."

"As soon as the milking is done, we can make up a written agreement."

"What is that?"

"It's a law paper like father makes sometimes for people to sign," Frances explained.

"Frances look, look," Mary cried pointing off to the west!

A great fire was sweeping across the prairie with a swirl of smoke and a roar of flame. "Father, father," the girls screamed rushing back towards the house. Oliver left his milking and ran too.

"Bring all the pails and buckets," father called taking in the situation at a glance. "Somebody is careless and burned weeds without plowing a strip for a firebreak."

"He'll build a back fire," Frances panted as she ran. "I heard him tell Oliver."

Other men came running. Father Willard set fire to a strip of prairie. Then everyone helped beat out the flames nearest the house. Frances and Mary grabbed branches and beat vigorously. Their faces were black soon and their clothes grimy with dirt and cinders.

"The wind has changed and the fire is nearly out," Father said tiredly. "You girls are splendid fire fighters. Frances, you were as quick and as skillful as a boy."

"Then, will you call me Frank? Please, please, Father?"

"That I will Frank, beginning today and for always!"

"Thank you, thank you father," Frances cried happily. And that is what they called her after that.

Taken from "Pioneer Girl" by Clara Judson and "Glimpses of Fifty Years" by Frances E. Willard.

Editor's note: February 14-21 is Willard Memorial Week and all school children are supposed to be told about this great woman. These instances from her life show her to have been a very human little girl.



## AMONG THE CHURCHES

### BOISE VALLEY QUARTERLY MEETING

BOISE, Dale Field, pastor

The Primary department of the SS presented their Christmas Program during the SS hour on December 19. The Jr. and Adult departments presented their program that night. Treats for everyone were given out following the evening program. ¶ The youth of the church sponsored their annual "Soup Supper" in the basement of the church on Monday evening, December 20. This was to help defray the expense of sending delegates to the Mid-Winter convention at Cannon Beach, Oregon. Several of our young people attended the Convention. ¶ Our pastor, Dale Field and his family traveled to Texas for the Christmas holidays. Guest minister for the Sunday morning service on December 26 was Rev. Orrin Johnson. A film was shown during the evening service. ¶ Special meetings are in progress at our church. Rev. Orville Winters of Tigard, Oregon, is speaking with the theme being, "Five Great Days of Christian Growth and Outreach." We are enjoying two sessions each night with new and inspirational topics.

—Margaret Peterson, reporting

NAMPA, William Meehan, pastor

A junior choir has been organized and is practicing each week under the direction of Earl Fairbanks. ¶ May Nordyke, Pres. of Oregon Yearly Meeting WMU was a guest of our two missionary unions recently. ¶ FY have charge of the Sunday evening service whenever the month has a 5th Sunday. Connie Noel, Don Cronrath and Lynda Campbell will show slides and tell about Mid-Winter at the next service. ¶ Our basketball team has won its first two games in the city church league. Twelve fellows are on the squad.

### PORTLAND QUARTERLY MEETING

CLACKAMAS PARK, Howard E. Harmon, pastor

One of the highlights of December was the special meetings which Herschel Thornburg held the weekend before Christmas. His ministry greatly blessed our church members. ¶ Another highlight was the Christmas Cantata which was presented by the West

February, 1966

STAR, Willard Kennon, pastor

A fine Christmas program was given Sunday morning, December 18, by the Junior and Tween choirs, a mixed quartet, and narration. ¶ Attending Mid-Winter at Cannon Beach were Dave Wilhite and Steve Mikesell. ¶ Steve Mikesell who is student body vice president at Meridian High was recently elected student council president for the entire state of Idaho. ¶ The Kountry Kindergarten reopened under the direction of Margaret Winters. We are happy to report that Elizabeth Berry is making fine progress and we hope she will be able to return to her duties soon. ¶ The Fidelity SS class enjoyed a New Year's Eve dinner at the Sam Couzens home. ¶ A good group of posters were entered in the annual Stewardship Poster Contest.

—Mary Couzens, reporting

WOODLAND, Marvin Hall, pastor

Our December activities were enjoyed by all. The WMU met at Dorothy Knights December 16 to prepare boxes of cookies and candy for the patients at the Arcadian Nursing Home at Greer, 36 in all, and a gift for the ones that would not otherwise receive something. These were delivered before Christmas. ¶ The young people obtained the privilege of using the Kamiah—Woodland school-bus for community Christmas caroling, if the regular driver would take charge, which he did. About 20 participated in the singing, after which delicious refreshments were served at the Community Hall by Glen and Verla Simler and Marvin and Betty Hall. Then some games were played. ¶ The SS Christmas program was very good and inspirational, with many attending.

Chehalem choir. They presented John Peterson's "A Song Unending". ¶ These have been months of much activity. The Jr. High FY went ice skating one evening with a hamburger feed afterwards. Another Saturday they spent the day at Mt. Hood. The young married people's class had a New Year's Eve party at the home of Verle and Mary Williams.



It was a joint party with the "Friendly Persuaders" class from First Friends church. Several people enjoyed an evening of Christmas caroling. ¶ The Sunday evening after New Year's Eve we had a special service of dedication for the new year. Each one burned their past mistakes which were written on paper and promised to strive harder for fuller lives. ¶ January 17, many parents dedicated their babies to the Lord in our first dedication service. That afternoon our pastor and family held an open house in their new home. In the service that evening the film "Anything Can Happen" was shown.

FIRST FRIENDS, Gerald Dillon, pastor

December 19 was the Christmas Choir Festival with all choirs participating. Narration was by Bill Reed. ¶ December 22 a dramatic presentation, "No Room In The Inn" was presented by a group of our people under the direction of Marguerite Eichenberger. Marguerite also gave a dramatic reading of "Why The Chimes Rang" with Myrna Capp at the organ. ¶ For the winter SS quarter the church is privileged to have guest teachers—Charles Beals, Dr. Arthur Roberts and Dr. Myron Goldsmith. ¶ Everyone has been busy having their family portrait taken for a church pictorial directory.

—Renee Kagel, reporting

PIEDMONT, Glen Armstrong, pastor

A ten day series of revival meetings was held January 26—February 6, with Roy Clark as evangelist and Harold Clark as song leader. Special prayer meetings were held in different homes and a prayer chain was conducted January 25. ¶ Our SS attendance has shown an increase. A new program of Bible study and memorization began in January. ¶ Florence Snow has been in Salem since her sister Lillian Frazier was struck by a car and seriously injured. ¶ A recent special speaker at our evening service was Dan Bagley from George Fox College.

LYNWOOD, Charles Morgan, pastor

Sunday December 26, we had a dedication program

## SALEM QUARTERLY MEETING

EUGENE, Walter and Gladys Cook, pastors

Roger and Joanna Wood from Malone College were an inspiration to the Eugene congregation during their stay in Eugene while Roger took graduate work from the University of Oregon. ¶ Eugene held stewardship meetings from January 19-23 with Willard Kennon. These meetings were the climax of meetings with Charles Beals and Clynton Crisman and the Yearly Meeting Board of Evangelism, and the monthly meeting's concern for expansion. ¶ Grandma (Ella) Hadly, mother of our pastor's wife, is happily situated at Emerald Nursing Home, 2360 Chambers St., Eugene, Oregon. ¶ The church basketball team is hoping for a good season. A box social was held to get the league fee paid. ¶ Norma Beebe holds "Good News Club" in her home. This is an effort of Child Evangelism Fellowship to reach children many of whom do not even attend SS. ¶ Much of the parsonage was

for three of our new babies and their parents. The sincerity of the parents made the services even more meaningful. ¶ The Christian Education Committee held a children's church workshop Saturday, January 1. The class was conducted by Mildred Kimball and Gladys Stevens of First Friends Church. ¶ Mid-Winter Convention was attended by six of our young people. ¶ A teacher training class was held at Lynwood every Sunday evening from January 9 through February 6. It was taught by Verna Balzer of the staff of Christian Supply. ¶ On January 14, the Jr. and Sr. High young people took an all-day trip to Mount Hood with their sponsors Bill and Betty Whetmore. ¶ The long-awaited pictorial church directory has gone to the printer and we hope to have them fairly soon. ¶ Quentin and Florene Nordyke were with us January 28-30. Pictures and a message were given Friday, January 28, a men's breakfast and ladies tea were held on Saturday, January 29, and they gave the morning and evening messages Sunday, January 30.

—Judith Newton, reporting

SECOND FRIENDS, Lyle Love, pastor

The film, "A Boy and His Bible" was presented for our Christmas program followed with refreshments and a time of fellowship. ¶ There were three of our youth, Linda Bartol and Charlene and Carolyn Campbell who were in attendance at all of the meetings of Mid-Year. Then two car-loads of youth along with the youth sponsors, Bennie and Winnie Puckett, and the pastors attended for one day. ¶ We were happy to have Zenas Perisho, our pastor at Timber bring a very timely message in one of our Sunday evening services. Also we were happy to have Dave Pruitt, president of Quaker Men of Oregon Yearly Meeting with us one Sunday evening and have him bring the message and present his concerns for Quaker Men. ¶ Our Social Committee and Public Morals Committee sponsored a pot-luck supper and had Clackamas Park and Timber Churches as invited guests. The speaker of the evening was Lonny Fendall who showed pictures and spoke to us about the people of Ghana, Africa where he has recently spent time while attending the university there.

painted by the WMU. The ladies used the scheme of "taxing" church attenders 5 cents for each inch of their waist. More than enough money was raised!

MEDFORD, Jack L. Willcuts, pastor

As part of a three-year Christian Leadership Training program, courses are held each quarter, with a high level of participation by teachers, officers and potential teachers. The current series offers six hours of concentrated study in any of the five departments of the SS. This program is valuable in providing more adequate preparation for the staff involved in the vital SS ministry. ¶ All of the unfinished SS classrooms and hallway have been taped in preparation for painting. Funds to contract this work were raised by the Betty Comfort WMU. Some of the teachers and classes are painting their rooms as a special project. ¶ Maximum utilization of the facili-

ties of our large Fellowship Hall has been achieved with the installation of panelled folding doors for the fireplace room. ¶ Several small informal Bible study groups have proven a blessing and source of spiritual growth to those participating. Some of these are women's morning groups, and others are evening studies for couples.

—Joan Logan reporting

PRINGLE, Paul Baker, pastor

Lucille White, a missionary for the Indians in New Mexico for many years, was the guest speaker at the WMU meeting last month. ¶ Two young folk from our meeting attended Mid-Winter. ¶ The bad weather curtailed many of our activities in December but the Christmas program was well attended, and everyone enjoyed the refreshments served later. ¶ Our church was well represented at the presentation of the cantata at South Salem. ¶ The Paul Bakers had open house New Year's Day.

—Bea Adams, reporting

ROSEDALE, Frank Hoskins, pastor

December 19 the SS Christmas program "Home For Christmas." was given with 173 attending. ¶ At the evening service the choir sang special Christmas music. After the service the junior and senior highs went caroling. ¶ Attending Mid-Winter Convention were Norman and Karen Haskins, Kathy Jackson, Gene Lind and Don Jones. ¶ January 6 the men of the church had charge of the evening service at the Union Gospel Mission in Salem. ¶ Quarterly Meeting was

## GREENLEAF QUARTERLY MEETING

GREENLEAF, Kenneth Pitts, pastor

Under the direction of John Carr, the church choir presented the cantata, "Love Transcending" on December 22. ¶ The academy student body and faculty enjoyed a lovely Christmas dinner on December 22. ¶ On the evening of December 19, the SS presented a Christmas program. The play, "The Lost Christmas" was given, following exercises, recitations, and songs by the children. A white gift offering was presented to be sent to Emmett. ¶ In the evening January 2, the film, "Angel in Ebony" was presented. ¶ On Monday January 10, James Grissom of Greenleaf spoke to the SS staff concerning the job corps near Marsing with which he is working.

HOMEDALE, Quincy Fodge, pastor

Friendship Circle gave a Christmas Tea on December 5 for all the ladies of the church. Forty-three were in attendance. We are making plans for a missionary conference in March. Prayer bands are meeting each week. We are expecting great things. ¶ Chimes in memory of Vera Stansell, from her family and friends, have been installed in our sanctuary. The Chimes or bells have added much to our services. They were in use for our Christmas Program which was given December 19, and were dedicated in a special service December 26. We felt our Christmas program had a real message. ¶ New

held at Rosedale instead of Silverton as scheduled. Quentin Nordyke spoke at the Friday evening services. —Reba Russell, reporting.

SCOTTS MILLS, Dillon Mills, pastor

" 'Let Earth Receive. . . ' A Christmas service in pantomime, choral reading and song," by Milner, was presented by young people and costumed children. The holiday season was brightened also by a New Year's Eve party at the parsonage. During winter months we are holding our Wednesday night prayer meetings at the parsonage. ¶ Women of the WMU, with the help of interested friends, some of the husbands or a son, are refinishing our church pews, which involves removal of book racks, repair work, a great deal of scrubbing and sanding, and fresh varnishing.

SILVERTON, Charlotte Macy, pastor

January 9 was designated "Ralph Hofstetter Sunday" in recognition of Ralph's great contribution to the building program of our church, and his departing on January 12 for Colombia, South America where he will spend several months in building on a Mission station. ¶ We welcomed into membership, Virginia, Steven, Dorothy, and Betty Ball. ¶ Dale Lingenfelter attended Mid-Winter and on Sunday night January 2 gave a very interesting report to our church. ¶ There has been much help and much progress on our building program during the vacation times. Gene Mulkey has led the painting crew and most all walls are complete.

Years Eve a party brought about fifty of all ages together for fun and fellowship. Games were played from 8:30 till 10:00 PM, then refreshments were served and there was a devotional time with special music.

ONTARIO, Calvin Wilkins, pastor

The Christmas program "The Characters of Christmas Speak" was presented to a fine group of parents December 19. Trudy McCracken directed the program of recitations, tableau, and numbers by a junior choir. ¶ Ontario Friends joined with Fruitland Free Methodists again this year for a New Year's Eve watch night service. The film "Suicide Mountain" was shown, refreshments were served, and the new year was ushered in with devotions and a time of prayer. ¶ The Jr. High FY elected officers for the next six months on January 16. They include Sue Wilkins, president; Carol Hines, vice president; Larry Phelps, secretary; and Wanda Hines, treasurer. ¶ We have missed Virginia Wilkins from our services, but are happy that her diabetes has been detected and that her condition is improving. Pray with us for her complete recovery. ¶ Two of our college students have received special honors. Jan Wilkins, freshman, was Homecoming queen at Friends Bible College; and Edith Cammack, senior at George Fox College, has been named to Who's Who in American Colleges and Universities.

## INLAND QUARTERLY MEETING

QUINCY, Donald D. Lamn, pastor

Hegge Iverson, outstanding marriage counselor, held a weekend meeting November 19-21. He spoke the first night to adults only. The second night to 54 high school youth who attended a banquet on "Youth and the New Morality." Sunday was devoted to an emphasis on the entire family unit. ¶ The church was filled with a crowd of 81 on Christmas Sunday; a new attendance record for this building. Junior Department presented a program during the SS hour the 19th. High school young people gave a Cantata, The Old, Old Story, in narrative and song in the evening. ¶ Seventeen adults attended the Christmas Progressive Dinner, a highlight on the church social calendar. ¶ Twenty high school youth enjoyed a sledding party after a game one night in January, followed by a weiner roast at the Browns. ¶ A surprise housewarming with boxes of food and good wishes was given to the Bill Thomas family after prayer meeting January 12. ¶ SS and church attendance continues to grow, and we are praising God.

—Nancy Lamn, reporting

SPOKANE, Clare Willcuts, pastor

The SS Christmas Program was given on December 19 to a crowded church. Each class had a part leading up to the play "Joy to the World" by the junior and senior high groups. A love gift offering was taken and is to be used to purchase a slide projector for the SS and Church. Following the program we had a fellowship hour in the church parlors. ¶ Two members of the FY group attended Mid-Winter Convention at Cannon Beach, Oregon, this year. They were Jean Thomas and Diana Brown. ¶ Ralph and Marie Chapman and children Margaret and Wayne were guest speakers at prayer meeting December 29. A fine attendance of 47 enjoyed the talk and colored slides of Bolivia. ¶ FY sponsored a watch night service the last night of 1965. They had as guest speaker Donald Winters, undisputed World's Champion Top Spinner. He gave a very spiritual talk and used his tops to emphasize it. Then just as the old year was going out our pastor Clare Willcuts gave a message. ¶ Starting with the second of January and continuing for six weeks we are having a Spiritual Life Crusade with Clare Willcuts speaker. We have been praying much for these meetings and are receiving great blessings, enlightenment and being encouraged by them. ¶ Clynton Crisman was

## NEWBERG QUARTERLY MEETING

NEWBERG, Charles Ball, pastor

Kenneth Williams brought the Sunday morning message on January 16 in observance of GFC Day. In the evening service a panel of students and graduates under the direction of George Moore gave their testimonies of the value of GFC in their lives. ¶ Gary Brown showed pictures from Korea and told about his experiences after the evening service on January 9. ¶ College young people who attended Snow Seminar at Camp Arrah Wanna on Mt. Hood reported at the Sunday evening service on January 9. ¶ High School

with us for worship services Sunday evening January 9. He had come here to participate with Clare Willcuts and former pastor Floyd Dunlap in Memorial Services for Everett Puckett, who went to receive his reward January 6. He was a faithful member of the Ministry and Oversight Body and Adult SS teacher. He served as pastor of the Caldwell and Hayden Lake Friends Churches as well as others elsewhere in Montana, South Dakota, Nebraska and Minnesota. He will truly be missed.

EAST WENATCHEE, Robert and Lela Morrill, pastors

Linda Smith and Charlene Hubbard represented East Wenatchee FY at Mid-Winter Convention. They reported numerous spiritual blessings received there. ¶ Thirteen members of the Young Adult SS class held a New Years Eve watch party, by going bowling and then returning to the Don Kellogg home for refreshments and to watch the New Year in. ¶ Ralph and Edna Kellogg went to Bellingham to assist Herschel Thornburg during revival meetings held at the Salvation Army for the Holiness Association. They reported many seeking the Lord. ¶ We are proud of our 11 blue and 1 red attendance ribbons received for the year 1965. Stronger efforts for further growing in attendance were urged from the pulpit. ¶ Clynton Crisman brought the morning message January 9. ¶ In the evening services January 9, Miss Twila Goehner of Cashmere, presented her pictures of her tour of the Holy Land. She gave an inspiring message in both Word and song.

—Irene Smith, reporting

ENTIAT, Edwin Clarkson, pastor

December 19 we had a unified service, with opening exercise following SS in connection with the church service. Fifty-nine attended SS and 60 for the worship service. Following the morning service a pot luck dinner was held. Several families of the community attended the service and dinner who do not ordinarily attend. We are grateful for these. They all have children attending our services. ¶ Marion Clarkson brought the message Sunday morning December 26. The pastor also had their daughter and family as guests for Christmas, Letha Dillon and family, of Boise, Idaho. ¶ Eighteen young people with three sponsors attended Mid-Winter at Cannon Beach Oregon. They had charge of the Sunday evening service January 2, and brought reports on the convention.

youth who attended Mid-Winter Convention at Cannon Beach reported at the Sunday evening service on January 2. ¶ Some of our church families have presented programs in the opening assembly of SS. Among these have been the Loyde Osburn, Kenneth Williams, Herschel and Hubert Thornburg families. ¶ Rachel Aldrich showed pictures of a trip to the Holy Land at the Julia Pearson WMU on December 20 at the home of Genette McNichols. ¶ Our pastor is giving a series of messages from the Gospel of John on Sunday mornings.

—Margaret Weesner, reporting

*The Northwest Friend*

SPRINGBROOK, Marion Clarkson, pastor

Our choir, directed by Bill Rourke gave the cantata, "Love Transcending" in a very acceptable manner. ¶ The SS children, directed by Jan and Bob Thompson gave a short program on December 22. Our pastors were presented with a gift and all were given treats. ¶ We have had a number absent from our services recently because of illness. ¶ Our New Year's party and prayer meeting were held at the home of Russell and Zilpha Heater. After prayer meeting games were played and refreshments served. ¶ Sunday, January 9, our fellowship dinner was followed by a SS Council meeting where plans were made for the last half of the year's work.

SHERWOOD, Dave Fendall, pastor

We are enjoying our new pastor and family. They have fit in very well in our church and community. Dave Fendall has been bringing messages on Pilgrims Progress in the Sunday evening services, using flannel graph to illustrate it. It is enjoyed by all and especially the children. ¶ Twenty-six women of both WMU's enjoyed a restaurant meeting with Janice Perisho as special speaker. She is a returned missionary from Kotzebue, Alaska. ¶ A basketball team has been organized in the church. Ten turned out for the first practice. ¶ A good number of men and boys turned out one Saturday to excavate in front of the

## SOUTHWEST WASHINGTON QUARTERLY MEETING

CHERRY GROVE, William J. Murphy, pastor

Our annual Christmas program was presented December 19, with the primary departments presenting exercises, followed by the presentation of a dramatic cantata, "The Lost Carol." Treats were passed out to the children present. ¶ Sunday December 26, the morning and evening sermons were delivered by a son-in-law of the Murphys, Douglas Brown, who is pastor of the Nazarene church in New Cuyuma, California. His wife, Marjorie, favored us with two violin solos. ¶ Our FY group was busy before Christmas. They made and sold beautiful holly wreaths, clearing nearly twenty dollars. And on the evening of December 23, a group of thirteen went caroling to the homes of shut-ins, returning to the church for refreshments. ¶ There were about thirty people present to see the old year out and the New Year in at a watch night dinner and service at the church. ¶ Plans are underway for the organization of an adult and youth choir, with Mr. Murphy directing. It is also hoped that a children's choir will begin soon.

—Marjorie Rengo, reporting

FOREST HOME, Roy V. Dunagan, pastor

One of the special interests connected with our observance of Christmas, was a beautifully decorated Christmas tree on which those present for our special Christmas service, the evening of December 19, hung colorful envelopes, made of Christmas wrapping paper, enclosing a cash offering for the Southwest Indian School, at Glendale, Arizona. The offering totaled \$35.00. ¶ The Peace and Service Committee

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church for some new black topping. The women served dinner and hung some new drapes in the sanctuary. They were purchased by the WMU. ¶ The Elmer Lewis family was privileged to visit Nick and Alice Maurer in Oakland, California, before they left for San Jose, Costa Rica. They also got to visit the St. George family in Denair, California during the holidays. ¶ Sunday evening, January 9 we had a Stewardship film and our pastor told of the poster contest. ¶ Our Christmas program was outstanding under the chairmanship of Shirley Hackworth. The play, "File T", under the direction of Jerri Lou Bishop, was given in the evening with a social time following.

TIGARD, Orville Winters, pastor

Our pastor held a "Christian Growth Seminar" at Boise Friends Church January 12-16. Peter Fertello filled the pulpit Sunday morning January 16 in his absence. ¶ Due to overly-crowded conditions, it has been necessary to divide our Junior Department in SS, and we are experimenting with two separate opening exercises. ¶ Our Tigard WMU was invited to the home of Elizabeth Edwards January 24 to join Newberg for their January missionary meeting, at which time Mrs. Kim of Korea was the speaker. ¶ Plans are progressing well for our building project of new SS addition.

also collected home-made candy and other goodies, with each piece wrapped in a piece of paper on which a personal note was written by the donor to the recipient, and these were sent to the young men, from our church, in the armed services. They also prepared packages for shutins and others of our older people. ¶ On January 12 the Peace and Service Committee served a rice dinner and presented the needs of hungry people abroad. The meal was not the usual type served by the ladies of Forest Home, when we go from the table miserable for having eaten too much, but it was intended to give some idea of how the people, to whom our offerings for food might go, would eat. Each one was given an envelope in which to place our offerings for this project and bring at a latter date to be sent to the Yearly Meeting Peace and Service Committee for the "One Great Hour of Sharing" project. ¶ We are planning preparing and praying for a real spiritual revival as God prepares our hearts for the ministry of Wayne and Willa Piersall March 16-27. We request the prayers of the readers of the Northwest Friend.

—Dorothy Powell, reporting

ROSEMERE, Edwin Cammack, pastor

The evening of December 20, the SS teachers of Rosemere met at the home of Miss Elaine Clifton for a Christmas party, spending sometime in sacking candy as treats to be given out at the SS program. ¶ The SS gave its program the evening of December 26. A play was given under the direction of Anne Minnick. Treats were given out at this time. ¶ A series of meetings was held the week of January 9-16 at Rosemere, with Merle Green as the Evan-



gelist. Day meetings were held during the week from 10:00-11:00 AM. The Holy Spirit was manifest throughout the services. Special music was supplied by a male quartet, the "Melody Men" and a ladies trio, both from George Fox College for some of the services.

ROSE VALLEY, George Bales, pastor

Two Christmas programs were held this year. The Beginner through Primary departments presented songs and pieces for SS while the Junior and Junior High departments presented a playlet in the evening. A Christmas tea was held after the evening program. Both programs emphasized the true meaning of Christmas. ¶ Mike Elrod, a student at Northwest Christian College, presented the message December 26 while the Bales family spent the holiday with relatives in California. ¶ A watch night service was held New Years Eve. It began at 9:30 and continued to a devotional service just before midnight. Duane and Sharon Lemmons kept everyone exhausted playing games, but refreshments were served to revive

## PUGET SOUND QUARTERLY MEETING

AGNEW, May O. Wallace, pastor

A new year has begun and with it, for many of us, a rededication of our lives to service for Christ. ¶ The holiday season was full of activity for all of the church. Over 100 attended our SS Christmas program on the morning of December 12 and our evening musical program on December 19 was attended by over 80 persons. These were times of blessing for those preparing the program as well as those participating or in the audience. The young people of the church went caroling followed by refreshments in the annex. ¶ A watchnight service was held for the young people in the FY group. ¶ The boys and girls in Junior Church have written a letter to the Comfort boys on the mission field and are sending a love gift to them. ¶ Our pastor has been presenting the biographies of various missionaries during the evening services. These have been an inspiration to all attending. ¶ A film was shown recently in the youth groups and the adult worship on Christian vocations. It was entitled, "Careers That Matter". ¶ Various ones have been putting ideas down on paper illustrating what they would like to have in an educational unit. We've expanded in attendance to the point that we're in desperate need of classroom space.

—Mary Lynch, reporting

FRIENDS MEMORIAL, Oscar N. Brown, pastor

In November Marie Chapman visited the Charlotte Scott WMU. We all enjoyed learning more about our Mission Field and hearing first hand experiences. ¶ One-hundred thirty attended the annual Thanksgiving dinner. ¶ The SS had an open house with conducted tours. ¶ The Stewardship committee presented an original skit during the evening services of November 21. This was well received and well done. ¶ In December, family group pictures were taken for the Church Yearbook. ¶ A new and inspiring Cantata entitled, "A Song Unending" by John W. Peterson, was presented by our choir on the morning of Decem-

everyone before midnight. ¶ A large crowd is turning out for the skating parties held once a month.

—Susan Grotjohn, reporting

VANCOUVER, Fred Newkirk, pastor

December 19 we had our SS Christmas program. It was, "Unto Us—A King" directed by Connie Magee. ¶ December 26 our choir presented "A Song Unending" under the direction of Dick Person. ¶ Twelve of our young people attended Mid-Winter camp, and reported a good time and many spiritual blessings. ¶ In our Sunday evening service on January 2, the film, "Shall Never Die" was shown. It was filmed in Communist countries. ¶ On January 9, in the Sunday evening service, Dr. Arn, Director of Portland YFC and the YFC Continentals were with us. They presented a wonderful evening of music. ¶ The men of the church held their retreat at Cardai Hill on January 14-16. The discussion leader this year was Robert Strain from the Fellowship House in Salem.

—Beverly Richey, reporting

ber 19. That evening the SS Christmas program was enjoyed by many with all departments participating. ¶ December 22 found us gathered at the church for an evening of caroling with refreshments afterwards. ¶ Dick Hendricks retired from government services after 30 years. They are presently on a trip through Mexico. ¶ FY Mid-Winter Convention found four from our church in attendance.

HOLLY PARK, Leroy Neifert, pastor

Stanley Perisho presented the work of George Fox College in the morning service November 14. ¶ Our church was well represented at Quarterly Meeting in Seattle Memorial church November 13. We were glad for the large number of young people who attended. ¶ Members of our FY who attended Mid-Winter Conference at Cannon Beach during the holidays were Betty Phillips, Bonnie Richardson, Marcia Hadlock, Ernest and Muriel Ostrin. ¶ The Youth financial project was making and selling hard rock candy which amounted to \$65.00 net profit. They also enjoyed a Christmas tree trimming party and Christmas caroling.

—M. Ethel Cowgile, reporting

McKINLEY AVENUE, Robert Fiscus, pastor

The pastor and his family traveled to Denver, Colorado for a family reunion during the Christmas holidays. Raymond Marvin of the Tacoma Rescue Mission brought the Sunday morning message. That evening the message was brought by Paul L. Cammack with Barbara Cammack leading the singing. We enjoyed having them and appreciate their help. ¶ Our Christmas tree building fund drive brought in \$342. This was about ten percent of the debt. We thank the Lord for the good response. ¶ Our watch-night services ended with several expressing the need for revival and that it might start in them. The following Sunday morning we saw the leading and the moving of the Holy Spirit as many took part in the

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service. It was a precious time with only a short time left for the pastor. The spirit of revival is with us. ¶ The "Red Carpet" was spread for us to walk upon as we entered the church that first Sunday of the new year. This was the beginning of the quarter in which we will emphasize church loyalty.

—Dorothy E. Janson, reporting

## Vital Statistics

### MARRIAGES

FERNANDEZ-KOTH—Danny Fernandez and Jessica Koth were united in marriage January 7, 1966 at the Rose Valley Friends Church. George Bales officiated. FRIESEN-LAUGHLIN—Elroy James Friesen and Nancy Laughlin were united in marriage in Portland Second Friends on December 28.

### BIRTHS

MORSE—To Frank and Peggy Morse, a boy, Kevin Jon, born December 10, 1965. CASE—To Darrel and Kathy Case, a boy, Douglas Shaun, born January 6, 1966. HASSON—To Marvin and Corrine Hasson, a daughter, Cheryl Ann, born January 6. MURPHY—To Jerry and Judith (Smith) Murphy, a son, Gerald Mac, born December 27. BLACKMER—Kent and Diane Blackmer, a daughter, Laurie Ann born December 13. EHRlich—John and Lavonda Ehrlich, a daughter, Raenette Belle, born December 15. BECAR—To Mike and Vickie (Nation) Becar, a daughter, Tammy Dale, born Christmas afternoon.

### DEATHS

STANSELL—Vera Stansell of Homedale, passed away October 6. BOOTH—Flora Macy Booth passed away December 25, 1965. Her grandson Howard E. Harmon had the funeral services. DICK—Amanda Jane Dick, 65, passed away in the Restful Manor November 21. Reverend Carl Anderson officiating. COURTER—Therese L. Courter, 78, passed away in the Restful Manor November 18. Oscar Brown officiating. MOORMAN—Vida Moorman, 72, Friendsview Manor, passed away January 9. Services were held at Newberg Friends Church with Gerald Dillon officiating.

## REPORT ON QUARTERLY MEETING SCHOLARSHIPS

To date \$1300 has been paid with another \$1000 pledged toward the \$3200 fund assumed at Yearly Meeting. Pledges are payable on or before June 30th. The \$900 balance is sincerely requested. The college is certainly appreciative of this support!

*February, 1966*

## SCOTT CLARK HONORED

The following article by Iverna Hibbs appeared in one of the Boise Valley newspapers.

THE REVEREND Scott Clark, who did some reminiscing along with observing his 82nd birthday recently, began his long teaching career backwards—at least by 1965 standards.

He taught school for a year before he received his eighth grade diploma.

Since then, he has had 43 years of active teaching in elementary schools, high schools, academies and colleges. He was principal of the high school in Ringwood, Oklahoma, at one stage of his career.

The Reverend Clark was born in Concordia, Kansas, in 1883, grew up in Cherokee, Oklahoma and began his teaching career when he was 16 years old. He taught 49 students in a country school for \$30 a month and received his eighth grade diploma at the close of his first year of teaching.

He was attending the Friends Preparatory School in Wichita, Kansas, when his eyesight began to fail, making graduation difficult. However, he continued and was graduated from Winona School of Theology, Winona, Indiana.

Miss Grace Coppock and Clark were married in 1909 and their first child was born before he was graduated from college.

She also is a minister of the Friends Church and both are still active in church work although they are listed officially as "retired." She observed her 80th birthday in October.

They have weekly prayer meetings at their home and walk to neighbors' homes throughout the Greenleaf area (neither drives now). He is active in the Sunday school of the Greenleaf Friends Church and both are members of the ministry and oversight body of the church.

The Clarks have six children, including one set of twins. They are Wayne Clark, Wichita, Kansas; Roy Clark, on the staff of Cascade College, Portland, Oregon; Mrs. Ludlow Corbin, whose husband is on the Cascade College staff; Mrs. Heine Seidel Payette; Mrs. Alvin Anderson, Medellin, Colombia, and Mrs. Clair Smith, Greenleaf.

## Remember:

The sessions of Oregon Yearly Meeting will be August 16 - 21, 1966 at Greenleaf, Idaho



# "More Than Conquerors"

NEWS OF OYM FRIENDS YOUTH



**HEY JUNIOR-HIGHERS!!** Here's fun-filled and challenging news for the next two months! The highly successful Junior-High Jamborees which were initiated last spring are scheduled again for this year, and you are urged to be there.

Marilyn Binford, the Oregon Yearly Meeting Junior-High Superintendent for Friends Youth, announces that each Jamboree will include a format similar to last year's—with many of the aspects of Mid-Winter geared especially to junior-highers. Talk to your sponsor right away so that you won't miss this opportunity for inspiration, fun, and sleep (?)

Jamborees are scheduled in five areas in the Yearly Meeting on the following weekends:

February 25-26—Newberg & Salem quarters  
March 4-5 —Portland & S.W.Wash. quarters  
March 25-26 —Greenleaf & Boise quarters  
April 15-16 —Southern Oregon  
April 1-2 —Puget Sound quarter

All college-age persons in Oregon Yearly Meeting are encouraged to prayerfully consider a personal role in the 1966 summer Youth Ambassador program. Address all inquiries to Youth Ambassadors, P. O. Box 191, Newberg, Oregon 97132. Applications must be submitted to the Friends Youth office by May 1, 1966.

**T**HE AGE OF revolts and demonstrations, staged mostly by teenagers and college students, is conducive to the contemplation of the personal

## Devotional Corner

**Juanita Roberts**

accomplishments of Christian youth. You start thinking. How many national injustices have you strived to correct? How often have you had a part in the electoral victory of a national President or a state Governor? I imagine your conscience isn't deeply cut as you answer these

questions, and rightly so, for these do not pertain to your daily life.

However, Christian young person, God may be asking you other questions. How long has it been since you told your non-Christian friends about Christ and His love? When were you last concerned for a lost friend? How many souls have you, personally, led to the Savior? The Lord has called you, teenager, to be His worker and His missionary, right here and right now. He isn't asking you to do something you cannot do, but just as you can climb mountains if you take a step at a time, so can OYMFY experience a real revival if you, each member, do your part. It isn't easy. It takes a lot of work, a lot of prayer, and most of all, a lot of consecration.

Sitting still and wishing  
Makes no man great.  
The good Lord sends the fishing,  
But you must dig the bait.

Let's get enthusiastic about the Christian life. Do you enjoy it? Then share it! If you don't enjoy it, why try to live it? Come on, kids! Let's get down to business! God does His part. Do you do your part? "Arise therefore, and be doing, and the Lord be with thee." 1 Chronicles 22:16.

*The Northwest Friend*

600 East Third Street  
Newberg, Oregon 97132

Entered as second class matter at Newberg, Oregon