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NORTHWEST & FRIEND

APRIL
1966

"Quaker Journal of the Pacific Northwest"

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The Superintendent's Corner

By Clinton Crisman
Acting Superintendent

OF GREAT CONCERN to many is the fact that our Yearly Meeting has not shown any real gain in attendance at Sunday School or morning worship during the past several years; in fact, there has been a decline in the Sunday School. We are aware that this is following the national trend, but does it need to be so?

Many reasons can be put forth for our lack of increase in attendance. One contributing factor is that we Americans are becoming a people on the move, with one family in every four moving every year. It is a battle in the local churches just to hold our own. Then, because Friends are a small denomination, when people do relocate more often than not they find there is no Friends Church near by. Added to this is the fact that many do not have denominational loyalty. When moving they do not give priority in their thinking to what church they will be attending, or the spiritual welfare of their family, assuming that will take care of itself.

There are other factors that could be cited as causes of our lack of growth. This is not the main concern of this article, however. Rather, it is to point to a program: one on which a special committee appointed by the Executive Council is working, called ADVANCE '66-'67, a planned program of outreach for one year starting in September, 1966.

The ideas presented in the program are tested ideas; they have worked and are being used by some of our Friends churches. They cover a wide range—beginning with prayer and including community "get-acquainted" programs, visitation, Bible study, fellowship, follow-up—all aimed at winning people to our Lord Who said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

We know that the Holy Spirit comes on men, not methods, but methods can be open doors through which the Holy Spirit can work.

I believe that many of our people, laymen and preachers alike, will welcome such a year's program geared to outreach. The aim of the committee is not to create new machinery but to use the organization we now have. It will be up to each church to use creative imagination so that they can adapt this ADVANCE program to the unique needs of the community God has given them to reach for Him.

Dare we believe that the Holy Spirit can and will send revival and fruit bearing in '66-'67? Will you begin now to pray to that end?

SPECIAL NOTICE

As we go to press, we note with deep regret, the passing of Beatrice Fritschle, on April 16, 1966. A memorial service was held on April 19, at the Methodist Church in Franksville, Wisconsin. Further word will appear in the next issue of the Northwest Friend.

THE NORTHWEST FRIEND

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The Restless Ones

THIS TAKE-OFF title has no reference to Billy Graham's film or teens at all. I am thinking about an impatient company of somewhat frustrated Friends, many of them young and active who are viewing the inadequate growth and thrust of our church. These are good people, the best, who are not content with merely moving along, doing what comes next, and being too easily satisfied. These are the ones who are uneasy about the small proportion of our time and money that has any effective outreach or penetration of the culture beyond the doors of the local church or beyond the persons within the immediate fellowship. These are busy people, but who want to be busy with a purpose.

There is the kind of feeling one has upon sensing a draft in the room and he asks helplessly, "Is there a door open somewhere?" Or like the sensation of a dream when you can never quite accomplish anything, nor escape from the threat.

This restlessness is not confined just to Northwest Friends, of course. There are many revolutionaries in the church at large today who contend that the present structure of the institutional church must be wiped out completely if the church is to survive the revolution in which it now finds itself. There are others who place their hope in the "renewal" of the present structures of the church by eliminating irrelevant programs and organizational forms and substituting new approaches of ministry geared to the needs of the people in a specific environment. Others doggedly declare all that is needed is an old-fashioned revival meeting that will spank a new generation and the community sinners into line.

Over-simplified or inadequate answers may be as dangerous as no answers at all. The point being raised just now is that there is a movement of dissatisfaction with the slow-growth status quo. You pick up this inner wave-length everywhere. A business man, a devout, concerned Quaker quietly observes at mid-year board meeting: "If our Sunday schools across the Yearly Meeting show a net loss of 99 over the past three years in spite of all our hard work, fine programs and the excellent leadership our Yearly Meeting has had—then we need to do some serious reappraising of our approach, for we know the message we preach is right." A school teacher from another part of the Yearly Meeting writes, "As a teacher I'm expected to make detailed plans both for general unit and yearly work and for specific day to day teaching. I'm also expected to review these plans continually and decide what is working with my particular group and what isn't working. Then I'm expected to improve the weak spots and strengthen the strong ones. It occurs to me that the greatest institution the world has ever known, the church, could benefit from this type of scrutiny. Perhaps this is done in the more successful churches of the Yearly Meeting but certainly it is not being done in our locale."

Arthur Roberts, taking note of this, thinks it exposes a need for a new

(Continued on page 10)



By Louise Ralphs

Like all symbolic writing, this article takes double reading to catch the full meaning. Deep gratitude and appreciation for our church is shown as a structure developed under great sacrifices and successfully as far as it has gone. Yet, there is a warning to us as modern-day Christians that we may have fallen into a trap at least to some extent of tradition-worship which threatens to cut off any hope of reaching the world for Christ. Any fresh approach in communicating the Gospel and caring for the church is viewed with alarm by those who measure faithfulness simply by keeping the practices and customs of the church, however meaningless they may be to newcomers, or ineffective in outreach.

—J. L. Willcuts, Editor

I ENTERED THE garden. It was breathtakingly beautiful; enveloped in an attitude of disciplined orderliness, subdued excitement, regulated labor. It was altogether a calming and comforting tranquility. I liked it. Coming in from the dirty, hot road, where the sun had left me sticky, weakened, thirsty, it seemed an unbelievable oasis.

Many people OUTSIDE the gate had watched my entrance through the narrow opening. Their passive curiosity, however, was soon distracted to the noise around them. Noise! Confusion! Din! Suddenly, I became aware of the quiet that filled the garden. An alive quiet controlled by coordinated rhythm. This was a strange phenomenon. The stark contrast without and within was obviously intentioned.

I looked around. The garden was enclosed by a tall, snow-white stone wall that completely encircled it. The only break was a tiny, narrow door used for admittance. Some of the stones were very large hewn pieces, others rather small; all carefully put together. I did not have to be a talented architect or master builder to appreciate the artful craftsmanship apparent in its construction.

The guide sensing my concentrated interest moved closer and opened the conversation.

"Do you like it?" he queried.

"Yes, it's lovely", I whispered, caught up in the charm of its simple beauty. Without being told I realized there was a great deal about this wall that was hidden from my eye.

"How was it built?" I ventured, not sure by his returning look if he would reveal its mystic secret.

"It has taken several hundred years to build," he began slowly. "Each stone represents someone's life". He moved closer to a very large stone near the bottom of the wall and pointed. "This stone represents a life lived long and well. Notice the faint but un-

mistakable marks of the chisel and hammer. It was carefully shaped and smoothed to fit perfectly into place. Its large massive structure helped support the whole wall.

He saw me glancing at smaller stones, artistically woven into the overall pattern. Some had a not-so-smooth surface as the large one.

"The smaller ones here," he explained as if reading my questioning mind, "were put here by those with shorter lives. Some of them shortened violently and deliberately by the enemies of the garden. But they do add a great deal of design and texture to the beauty of the wall.

I agreed wholeheartedly with his appraisal. My sense of reverence and awe deepened. Slowly we walked around the wall, admiringly, almost worshipfully. We came upon a climbing rose bush entwined in the crevices and cracks. It crept slowly upward placing its perfectly shaped leaves on the white stone, sending out numerous blossoms. They were large, red, circular objects with delicate velvet petals tightly formed into blazing balls, looking even more crimson and smooth as they nestled the white roughness of the wall. The air was heavy and sweet with the fragrance of this plant. It belonged exactly in that spot. My heart skipped a beat as I appreciated the mastery of it all.

Then quickly a shadow passed across my mind. All the beauty was INSIDE the wall. Lovely as it was (and I didn't want one small bit changed), perfectly, though, it was cared for, yet, it could only be seen by those WITHIN. Why not plant a rose on the OUTSIDE, I thought. Out there where the people were in such need of quiet, ordered beauty. Why not share with them? Just as quickly as the thought came, I brushed it aside. "Must not spoil my day with such negative thoughts," I reasoned.

I turned toward the grass. It was perfectly mowed and cared for. I noticed, however, that its trimming seemed most unusual. I could not remember having seen a like-trimming.

Once again the guide sensed my unasked question and offered a solution.

"It is different, isn't it? I don't know why it is trimmed in exactly this way. Perhaps because we have just always done it this way—so—," he seemed to be at a loss to justify the reason and let his answer trail off into the still air.

I noticed then that although the garden was

quite large, there were comparatively few people inside. Why was this? Certainly this place was the answer to the turmoil of life. Wasn't this the very end result that most of the people OUTSIDE wanted as they dashed madly back and forth. Suddenly, I knew. This was the answer! This was the truth! But why did they not come in? My memory recalled the way the garden had looked from the OUTSIDE—dull, restricting, inaccessible.

I voiced my thoughts to the guide. "What about the people OUTSIDE," I began. "They have no idea of the great beauty and peace in here. Does anyone ever go out to tell them?"

I felt a new warmth of gratitude for the patient people who had pointed the door out to me by first diverting my attention from the fast pace I was involved in. A wave of appreciation swept over me. I had not realized their kind was so rare.

Then I knew it was time for me to go. Sadly, I looked around once more at the beauty. I longed to stay. But an invisible pull moved me closer to the door. I realized I could never be happy to sit in the neat traditional grass, and lazily watch the day go by. I must try to plant some roses on the OUTSIDE, perhaps around the door. I must divert someone else's attention. Maybe they could be persuaded of the loveliness within.

Several unanswered questions leaped to my consciousness. What would happen INSIDE the garden when these people were gone? New ones seemed to be slow in coming in. What about those on the OUTSIDE? Why couldn't they be reached? Where does communication break down? and WHY? How can the garden dwellers overcome their insensitivity to the OUTSIDERS, their preoccupation with themselves and their lawnmowing.

My head swirled, grappled with the thoughts so newly come. There must be a way, I decided determinedly. Perhaps, if we spent less time on the grass? Perhaps techniques? What was it the guide had said, "Anyone who wants to enter is welcome." That is, I added mentally, if they can understand their desperate need; if they can realize the answer is to be found INSIDE, if they can find the door; if they can get through the enemies surrounding the wall. So many big IF'S.

I was outside, outside, yet inside. I belonged to the GARDEN. Yet, I knew that the most important of its work would be done OUTSIDE.

PUBLICATION SUNDAY

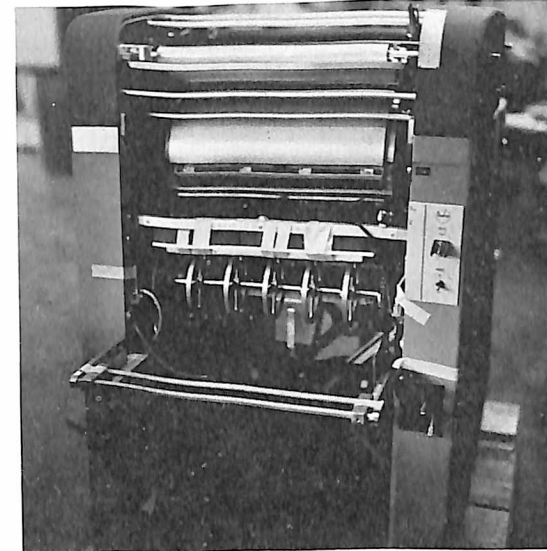
SUNDAY, MAY 15, designated as Publication Sunday in Oregon Yearly Meeting is an occasion for us to consider the remarkable contribution being made to the life and mission of our Church through the ministry of publishing and printing. Many Friends do not realize the great amount of literature, books, brochures, magazines and other publications that pour from the presses of the Yearly Meeting publication house at Newberg, Oregon, known as The Barclay Press.

The Barclay Press came into being as a concern for Christian literature expressed by Ray L. Carter who began by buying a small press to serve the Friends Church. During

nearly two decades this ministry has developed and grown until a building was constructed at the Yearly Meeting headquarters in 1961 which now houses a staff of six employees. For the past four years Harlow Ankeny has served as manager; Richard Eichenberger joined the staff in March 1965 as production manager. LeRoy Benham serves in the graphic design and photography department, while Betty Mills, Dixie Glanzman, George Randle and Gertrude Ankeny complete the staff of full and part time employees.

The NORTHWEST FRIEND and the MISSIONARY VOICE of Evangelical Friends, ACCENT on Friends Youth, and CONCERN are four magazines regularly published at The Barclay Press. FRUIT OF THE VINE, a daily devotional quarterly is produced and

published here. The George Fox Press Sunday School adult quarterlies, used by several yearly meetings across America, began to be produced and distributed for the first time by Barclay Press the past year.



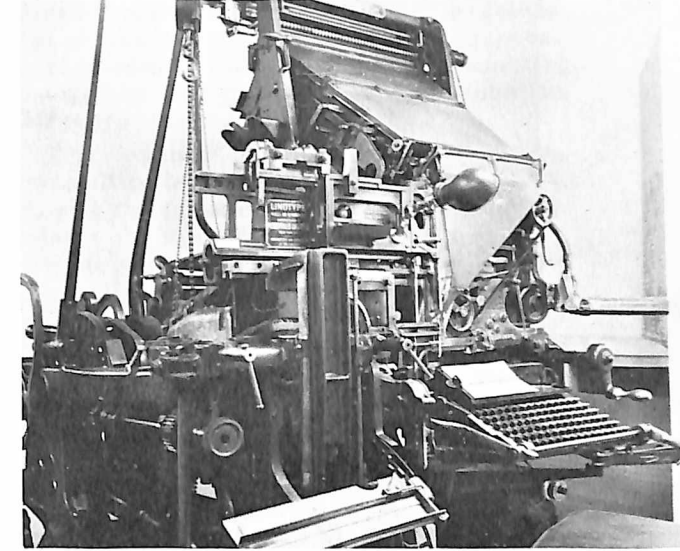
The Davidson 700 offset press shown above has been in service at The Barclay Press for the past 18 months. The addition of this equipment has meant a decided improvement in the quality and quantity of the work done in the Yearly Meeting owned shop. This press allows the printing of a 15x18 inch sheet as compared to the 10x14 inch maximum of the old press.

Thousands of tracts, pamphlets, posters and brochures as well as books and booklets and other periodicals come from our Yearly Meeting press each year both for home and mission field use.

The cost of producing and mailing the NORTHWEST FRIEND comes from the United Budget of Oregon Yearly Meeting of which each church has a part. All other work of The Barclay Press is paid for through reasonable charges made for the materials produced. Staff members at the press regard their service as a full-time Christian calling and the salaries paid are below what earnings would be in a commercial shop. Without this sacrifice, The Barclay Press would not be able to operate on a break-even basis.

But this does not allow for capital required to acquire and maintain essential equipment and remodeling necessary to fit it into the building and to prepare and promote various new books and materials. It is for this purpose that the financial appeal is being made May 15. For example, a used linotype and proof press were added to the plant in January, both of which are in good condition. Even though press work is done on the offset presses, the linotype allows a far greater

versatility in designing and variety of type-setting thus increasing the publishing capability of The Barclay Press. This machine is and will be used extensively in the growing Sunday School literature field.



The newly acquired Linotype machine above is being used at Barclay Press for greater variety in typefaces, improved quality and efficiency. At the present time only the Adult Friend is being composed on the Linotype, but as the necessary production adjustments are accomplished more publications will change over to this method.

The only recourse open to the Yearly Meeting-owned press to thus increase its capability and equipment is through the gifts of Friends concerned for this basic ministry of the church. The Barclay Press is a silent partner in every venture and department of church work: George Fox College, church extension and missions, youth ministries and board departmental activities. The Barclay Press, because of the spiritual vision of its staff, provides not just a printing service but creative, colorful materials and technical advice in the development of these evangelistic and teaching tools.

What Can Friends Do To Help?

On Publication Sunday, each pastor and church is urged to use the Sunday bulletin and display materials available for May 15. Gift envelopes are also being sent to each church. These may be used in various Sunday school department opening assemblies. All members of the Publication Board and the Barclay Press staff will be available for speaking among the churches and Sunday schools in the month of May to tell of this work and need. Why not contact one of these persons immediately for this purpose? Coordinate your contacts through Harlow An-

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Pictured above are a few of the many printed pieces produced at the Barclay Press. Books, brochures, posters etc. are also printed.

BARCLAY and *The Fall of Man*

By Sheldon G. Jackson

ROBERT BARCLAY, the Quaker theologian, was born December 23, 1648, in Scotland. An unusually bright boy, he was given an excellent education. He learned Greek, Hebrew, French and Latin, studied in depth the writings of the early church fathers, and showed a considerable degree of logical skill. In 1675, while still a young man of 27, Barclay wrote his controversial treatise, An Apology for the True Christian Divinity, being an explanation and vindication of the principles and doctrines of the people called Quakers. The inspiration and ideas are said to have come to him "as he paced the paths in the garden behind the house, and afterwards at his desk by the window which looked out towards the North Sea." Interestingly enough, the Apology was written originally in Latin but has since been translated into English, Dutch, German, French, Spanish, Danish, Arabic, and perhaps other languages.

Sheldon G. Jackson was born into a ministers home and spent his early years in various parsonages in Kansas, and received his AB and Th. B. from Marion College. His Masters Degree work was done at the University of Kansas where he wrote his thesis on the History of Kansas Yearly Meeting. After a brief period in the pastorate, he joined the faculty of Friends Bible College in 1941 and served as its President for eighteen years from 1946-64. At present he is Associate Professor of History in Azusa Pacific College, Azusa, California, while working on his Ph. D. Degree at the University of Southern California.

The Apology has been called one of the most impressive theological writings of the seventeenth century. It is still considered the standard exposition of the doctrines of Friends. Impressive in style, grave but eloquent, it is the product of a logical mind and deep moral convictions.

Barclay thought that the existing church of his day was in "apostasy". He deplored its departure from the simplicity and purity of the gospel of the apostles' days, and mourned that church people were "burdened with manifold inventions and traditions". He repeatedly called for a religion of spiritual reality, not one of external theories and practices.

It is not surprising, therefore, that Barclay differed from many of his contemporaries in his presentation of the subject "The Fall of Man". He was especially concerned to answer the arguments of the Socinians and Pelagians on the one hand, and the Calvinists on the other. But the views of the established church in England as well as the Catholics came in for their share of criticism. He felt that the scriptural position was a reasonable one somewhere short of the extremes taken by these groups.

Just what were the consequences of Adam's

fall to himself and to mankind? Barclay gave his views in the fourth of the fifteen propositions discussed in the Apology. A study of these views reveals many striking similarities to the views of one James Arminius and to present day evangelical Arminian theologians.

I. Consequences to Adam

Barclay does not deal with the subject of Adam's condition before the fall, but describes the consequences of the fall of Adam as "a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God". These consequences related to the fruits of the earth, too. But they were especially tragic to Adam, who lost his glory, his strength and his dominion. He did not retain in his nature any will or light capable to give him knowledge in spiritual things. In other words, he lost the heavenly image.

II. Consequences to Adam's Posterity

Barclay takes a position very close to that of James Arminius, John Wesley and present day Arminian Evangelical theologians in his conception of depravity. The condition of Adam's posterity is described as that of the "natural" man. He finds that the Psalmist "seems to be particularly careful to avoid that any good should be ascribed to the natural man; he shows how he is polluted in all his ways; he shows how he is void of righteousness, of understanding of the knowledge of God. . . if this be the condition of the natural man, or of man as he stands in the fall, he is unfit to make one right step to heaven".

Depravity, to Barclay, is not guilt, but is the absence of righteousness and a proneness to evil. The heart of man is naturally prone and inclined to evil. All Adam's posterity are fallen, degenerated, and dead.

There is no indication of a natural "inner light" in the Apology. Instead, Barclay strongly refutes the Socinian and Pelagian "errors". He is careful to explain that in the natural man there are no relics of the heavenly image left. The thoughts of man's heart are evil; they proceed from his heart, and this excludes any good, as a proper effect of man's heart, naturally. One of the greatest and most dangerous errors, according to Barclay, is made by those who would "so far exalt the light of nature, or the faculty

of the natural man, as capable of himself, by virtue of the inward will, faculty, light, and power that pertains to his nature, to follow that which is good and make real progress toward heaven". Since the heart is deceitful and wicked, it cannot lead a man aright in things that are good and honest.

The manner in which this depravity is transmitted to the individual members of the race is the genetic method. Here Barclay rejects the Realistic Mode and Representative Mode and accepts the Genetic Mode which regards the consequences of Adam's fall chiefly in the light of inherited depravity rather than of original sin. He specifically objects to the term "original sin" as being unscriptural. Yet he says that "we cannot suppose that men, who are come of Adam naturally, can have any good thing in their nature, as belonging to it; which he, from whom they derive their nature, had not himself to communicate unto them." This nature which Adam transmitted to his successors was a far cry from that original nature which he possessed before the fall.

III. The Condition of Infants

Of special concern to Barclay is the condition of infants. He deplores the extreme of St. Augustine who wrote that man "in his very mother's womb, and before he commits any actual transgression, is contaminated with a real guilt, whereby he deserves eternal death; in which respect they. . . affirm, That many poor infants are eternally damned, and forever endure the torments of hell!" This doctrine of predestination, Barclay thinks, is a "horrible and blasphemous" doctrine.

Barclay takes great pains to show that guilt is not ascribed to men until they make it theirs by their own sins, quoting "For these are by nature children of wrath, who walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." He uses such terms as "imputed" and "ascribed" to indicate that infants are not "guilty" of the sin of Adam. Individuals become guilty of their own sins and of the continual presence of the "seed of sin", after they have reached the stage of accountability.

Evangelical theologians agree with Barclay that actual condemnation does not come on the individual until he has sinned. In this

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EDITORIAL continued

concept of the Friends' "eldership." He has a fine philosophical explanation of this, part of which I take to mean that Friends pastors are either trying to do too much or are being asked to do a lot of things other Christians of the church ought to be doing, both of which bring undesirable tensions. D. Elton Trueblood in his article, "New Opportunities for Christian Advance," (*Christianity Today*, February 4, 1966), says about the same thing: "I see a marked growth in the concept and practice of the lay ministry. I see a development in the direction of reality of membership, according to which, in a few congregations, it is beginning to be expected that every member should participate seriously in the Christian cause, engaging in witness, in financial sacrifice, in daily ministry, and in study."


These frustrations slip out in chance remarks that indicate there is real, perhaps general concern about something that doesn't seem quite as it ought to be: "We're building too many new churches!" someone blurts out. Or, "We're going over-board on missions," while another just as earnestly insists, "We will not grow as we should until we do more for foreign missions." Another thinks "we must have a better-trained ministry or we will lose out," while yet another believes we must concentrate more on church extension, with more strategically located new churches with more pastors being called. New, different, change, renewal, revival?

Now, I do not regard these various viewpoints a sign of disunity or weakness among Friends. Rather, it is encouraging to know so many are deeply enough concerned to care so much. No one is more critical of the church than those who love it most, just as no one is more concerned about the progress of our children than the parents themselves. If this concern for a more effective witness and worship, for a new stage spiritual thrust that will carry us again beyond the mere momentum of the past, for a manifestation of holy fire of tingling significance that will stir up complacent elders and pastors as well as complacent pagans—if this widespread discontent is the movement of the Spirit within the hearts of many, then I am rejoicing. For the Lord can guide those best who feel the need of guidance. If it brings revival, renewal or revolution or some parts of all three to prepare a people that determine to honor and glorify God in all of life as well as in the

church then let us be ready. This restlessness can be channeled into realistic reappraisals and repentance, and into Spirit-ed evaluations of our opportunities and our needs. With our appreciation for the heritage we have as Friends must come a larger, growing appreciation of the message of salvation and hope we have as Christians. To maintain perspective we must live close to Christ in every way every day and in so doing will be found the depth of contentment and challenge in each meeting which will honor God and permit family-church life to be satisfying and evangelistic. It is not any easy course even to avoid discouragement and bitterness; some of the criticisms and attacks upon the church today we have earned. Others, however, (and there may be more of these to come), are simply the result of a commitment to Christ which cuts across the common ways of living in a pagan culture.

Restless ones, let's face it—we dare not just create more committees to take up the time with things which do not really awaken the church or change the world. What is needed is great spiritual power let loose in us and among us. There are local churches where you find a steadily working evangelism going on all the time. But there are others which instead of being channels of Christian communication are actually stumbling blocks. There is a danger of the church's good people confusing "conservatism" about the faith, which is right, with conservative devotion to traditional and organizational religion that produces ineffective meetings, dullness and plain denominational preoccupation, which is wrong. "Organization or structure in the congregation grows either out of our convictions or out of our confusions; usually it grows out of both," writes Gale Hetrick in *Vital Christianity*.

Our convictions must be clear, or change may do nothing for us. But with convictions clear, our hearts clean and Christ in control, let us turn the world (and the church if need be) up-side-down!



Have you read

Arthur O. Roberts' spiritual biography of George Fox, **THROUGH FLAMING SWORD?**

order from:
The Barclay Press
P.O. Box 232
Newberg, Ore. 97132

price: \$3.00

THE SECRET OPEN

By A. W. Tozer

Laying stress upon the centrality of worship in the Christian life, this message lifts again the true place of the elder, pastor and every member of the body of Christ in "acquainting thyself with God." This is surely the beginning and the end of the purpose of the church: Let God Be Glorified!

—J. L. Willcuts, Editor

WHEN VIEWED FROM the perspective of eternity, the most critical need of this hour may well be that the Church should be brought back from her long Babylonian captivity and the name of God be glorified in her again as of old. Yet we must not think of the Church as an anonymous body, a mystical religious abstraction. We Christians are the Church and whatever we do is what the Church is doing. The matter, therefore, is for each of us a personal one. Any forward step in the Church must begin with the individual.

What can we plain Christians do to bring back the departed glory? Is there some secret we may learn? Is there a formula for personal revival we can apply to the present situation, to our own situation? The answer to these questions is yes.

Yet the answer may easily disappoint some persons, for it is anything but profound. I bring no esoteric cryptogram, no mystic code to be painfully deciphered. I appeal to no hidden law of the unconscious, no occult

Dr. A. W. Tozer was one of evangelical Christianity's leading spokesmen and for many years editor of the *Alliance Witness*. He wrote a number of books. This message is taken by permission from his book *The Knowledge of the Holy*, published by Harper & Brothers, New York, 1961.

knowledge meant only for the few. The secret is an open one which the wayfaring man may read. It is simply the old and ever-new counsel: Acquaint thyself with God. To regain her lost power the Church must see heaven opened and have a transforming vision of God.

But the God we must see is not the utilitarian God who is having such a run of popularity today, whose chief claim to men's attention is His ability to bring them success in their various undertakings and who for that reason is being cajoled and flattered by everyone who wants a favor. The God we must learn to know is the Majesty in the heavens, God the Father Almighty, Maker of heaven and earth, the only wise God our Savior. He it is that sitteth upon the circle of the earth, who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in, who bringeth out His starry host by number and calleth them all by name through the greatness of His power, who seeth the works of man as vanity, who putteth no confidence in princes and asks no counsel of kings.

Knowledge of such a Being cannot be gained by study alone. It comes by a wisdom the natural man knows nothing of, neither can know, because it is spiritually discerned. To know God is at once the easiest and the most difficult thing in the world. It is easy because the knowledge is not won by hard mental toil, but is something freely given. As sunlight falls free on the open field, so the knowledge of the holy God is a free gift to

men who are open to receive it. But this knowledge is difficult because there are conditions to be met and the obstinate nature of fallen man does not take kindly to them.

Let me present a brief summary of these conditions as taught by the Bible and repeated through the centuries by the holiest, sweetest saints the world has ever known:

First, we must forsake our sins. The belief that a holy God cannot be known by men of confirmed evil lives is not new to the Christian religion. The Hebrew book, *The Wisdom of Solomon*, which antedates Christianity by many years, has the following passage: "Love righteousness, yet that be judges of the earth: think of the Lord with a good heart, and in simplicity of heart seek him. For he will be found of them that tempt him not; and showeth himself unto such as do not distrust him. For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise. For unto a malicious soul wisdom shall not enter; nor dwell in the body that is subject to sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in." This same thought is found in various sayings throughout the inspired Scriptures, the best known probably being the words of Christ, "Blessed are the pure in heart: for they shall see God."

Second, there must be an utter committal of the whole life to Christ in faith. This is what it means to "believe in Christ." It involves a volitional and emotional attachment to Him accompanied by a firm purpose to obey Him in all things. This requires that we keep His commandments, carry our cross, and love God and our fellow men.

Third, there must be a reckoning of ourselves to have died unto sin and to be alive unto God in Christ Jesus, followed by a throwing open of the entire personality to the inflow of the Holy Spirit. Then we must practice whatever self-discipline is required to walk in the Spirit, and trample under our feet the lusts of the flesh.

Fourth, we must boldly repudiate the cheap values of the fallen world and become completely detached in spirit from everything that unbelieving men set their hearts upon, allowing ourselves only the simplest enjoyments of nature which God has bestowed alike upon the just and the unjust.

Fifth, we must practice the art of long and loving meditation upon the majesty of God. This will take some effort, for the con-

cept of majesty has all but disappeared from the human race. The focal point of man's interest is now himself. Humanism in its various forms has displaced theology as the key to the understanding of life. When the nineteenth-century poet Swinburne wrote, "Glory to Man in the highest! for man is the master of things," he gave to the modern world its new *Te Deum*. All this must be reversed by a deliberate act of the will and kept so by a patient effort of the mind.

God is a Person and can be known in increasing degrees of intimate acquaintance as we prepare our hearts for the wonder. It may be necessary for us to altar our former beliefs about God as the glory that gilds the Sacred Scriptures dawns over our interior lives. We may also need to break quietly and graciously with the lifeless textualism that prevails among the gospel churches, and to protest the frivolous character of much that passes for Christianity among us. By this we may for the time lose friends and gain a passing reputation for being holier-than-thou; but no man who permits the expectation of unpleasant consequences to influence him in a matter like this is fit for the kingdom of God.

Sixth, as the knowledge of God becomes more wonderful, greater service to our fellow men will become for us imperative. This blessed knowledge is not given to be enjoyed selfishly. The more perfectly we know God the more we will feel the desire to translate the new-found knowledge into deeds of mercy toward suffering humanity. The God who gave all to us will continue to give all through us as we come to know Him better.

Thus far we have considered the individual's personal relation to God, but like the ointment of a man's right hand, which by its fragrance "betrayeth itself," any intensified knowledge of God will soon begin to affect those around us in the Christian community. And we must seek purposefully to share our increasing light with the fellow members of the household of God.

This we can best do by keeping the majesty of God in full focus in all our public services. Not only our private prayers should be filled with God, but our witnessing, our singing, our preaching, our writing should center around the Person of our holy, holy Lord and extol continually the greatness of His dignity and power. There is a glorified Man on the right hand of the Majesty in heaven faithfully representing us there. We are left for a season among men; let us faithfully represent Him here.

The Northwest Friend

EUGENE COFFIN TO SPEAK AT MINISTER'S CONFERENCE

ARE YOU LOOKING for something that will make an important difference in your ministry? Come to Minister's Conference at Cannon Beach, Oregon, May 9-12. Here is your finest opportunity to correct your perspective, renew your vision, revitalize your spirit, and revamp your program.

The Conference this year promises to be highly practical. Eugene Coffin will conduct two sessions exploring ways in which your church can extend its influence into your community. Considered in these sessions will be matters of public relations, publicity, programs, pastor involvement in civic affairs, etc. He will also conduct one session on the techniques of developing a home Bible study program in the community. The new Yearly Meeting Program of Advance will be presented. This is an exciting program and one which could mean the difference between success and mediocrity in the local church.

The fellowship and inspiration of the conference will prove invaluable to you. Eugene Coffin will be the inspirational speaker each evening. Myron Goldsmith will have the devotional hour each morning.

You will do a disservice to your church by not attending Minister's Conference this year.

PUBLICATION continued

keny, manager of The Barclay Press.

Distribute these Publication Sunday gift envelopes in the offering plates, among classes and in person to person conversation. More than \$1,000 is needed immediately beyond operating profits to meet these urgent needs. Loan funds are also needed to allow the publication of new books. Checks may be made to the Oregon Yearly Meeting Publication Board; offerings may be sent through the local treasurer directly to either the Yearly Meeting headquarters office or to Barclay Press, P.O. Box 232, Newberg, Oregon, 97132.

Visitors are always welcome at the Barclay Press and the Yearly Meeting headquarters building. Stop by to see the new developments when in Newberg. And remember to pray for The Barclay Press—the staff and the outreach of this vital arm of the church.

April, 1966

For the WOMEN'S MISSIONARY UNION

By Agnes Tish

"Enlarge the place of thy tent. . . lengthen thy cords, and strengthen thy stakes." Isaiah 54:2.

AS CHRISTIANS, we carry a concern for those who have never heard the wonderful story of a Savior Who can lift the burden of sin and guilt from heavy hearts. We have sent missionaries to our fields in other parts of the world to carry this wonderful message, but we realize that they can "lengthen the cords" on the mission fields only in proportion that we "strengthen the stakes" in our home land. For this one purpose we women of Oregon Yearly Meeting have organized that we may more effectively assist in proclaiming the gospel.

The annual budget of the WMU includes many missionary interests—both home and foreign. Our mission fields and outposts alike have benefited from financial gifts AND the prayer support which comes from the women of Oregon Yearly Meeting. For the past five years more than \$10,000.00 has passed through our treasurer's books annually. These projects have included:

\$180.00 per month support of a family on Bolivian or Peru field.

\$100.00 per month support of an outpost pastor.

\$75.00 per month partial salary for outpost pastors.

Two highlights of our year's work is the annual Spring Rally and the banquet held at Yearly Meeting time. Special offerings at these times have been designated for various projects—Spanish literature, car for mission field, support of missionary children, furnished guest room at George Fox College, support of African students in Greenleaf Academy.

These projects are commendable and their support has been wonderful. But we are being challenged by greater opportunities even these last few months. The call to Peru is urgent—more workers are desperately needed. Will we see the need and respond to the challenge before us?

104 PUPILS 8 DESKS

By J. David Thomas

ONE OF THE DESIRES born into the heart of the Aymara when he accepts Christ is to educate himself, and see his children educated. In the early days of the Mission the burden of schools fell largely to the missionary to organize and support. In the early 1950's the mission began to shift this burden to the local churches in an orderly fashion. By 1960 the grade schools of the Friends Church in Bolivia were entirely under the National Church, from teachers salaries to the Director. The necessity of this was plain to the missionary. The results of this move have given us some anxious moments. Yet the overall results have been gratifying. Instead of decreasing, the schools have grown in number to 27. Yet many formidable problems have remained for the Aymara brethren. Securing qualified teachers is always a difficulty. Buildings, desks, libraries and equipment has often been far from first class. Both government schools and private have been trying to upgrade the teaching they are giving.

Since qualified teachers are so scarce, one system has been to form "Nucleos" where boarding students could come for the 5th and 6th grades, where the best qualified teachers are used. As more and more of the Aymara Friends children desired to finish their grade school, much pressure was on the National Church to provide something similar. With this in mind, they asked the Mission for the use of property in Batallas, which the Mission owns, but was not using at the moment. This was granted, and last year, under the leadership of a fine qualified and dedicated young teacher the first Friends "Nucleo", which receives boarding students was established. It was named "Jorge Fox" in honor

of the founder of the Friends Church. Over 45 5th and 6th graders attended, with 29 graduating.

This year the school has continued with 50



Students, resting on their knees, use benches for desks.

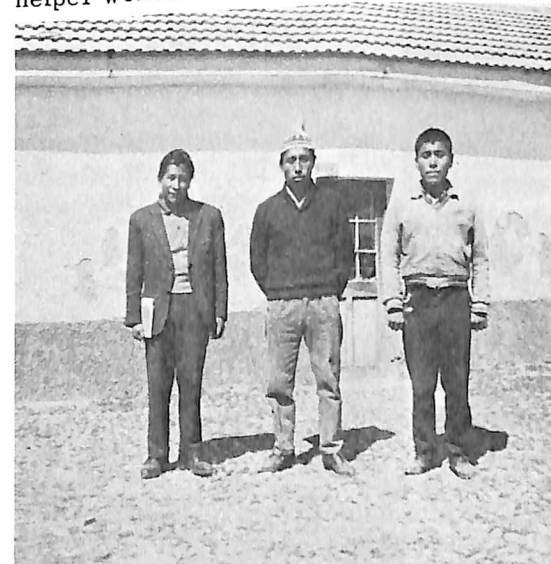
students registered. Also, the local church and grade school has moved to the same quarters. There are 54 1st through 4th graders in this local group. The Batallas property was originally a one story hotel with extra rooms for the owners and guests, small corrals for taking care of animals over-night, and storage rooms. The former large dining room has been used for a classroom, the other rooms for the two teachers and their families and for the 12 boarding students that are attending. Many of the students walk from one to two hours to attend.

The other day, while on a trip to haul roofing materials for a new church, we stopped to see how the new school was making out. This is what we found: One class of 50 was



Two fathers do the finishing touches on a storeroom to make it into a classroom.

meeting in the open air with the teacher propping a blackboard against a crumbling, grass roofed store house. Meanwhile, two of the fathers were busy preparing temporary classrooms from old storerooms. They were building seats of abodes and mud, while crude tables were being made with mud supports and whatever could be found in boards and lumber. Their present furniture consisted of eight double desks for the 104 pupils. Only the one large classroom was adequate. In this room many students were on their knees or sitting on the floor, using the seats of a few church benches for desks. The temporary rooms being prepared could only be considered a stop-gap measure until something adequate could be built. In the rush to provide the barest necessities, such luxuries as library books, maps, a globe and other equipment must wait. Two teachers, and one helper were the entire staff of the school.



The entire staff of the school included two teachers and one helper. Eduardo Mamani, director of the school, is on the left.

If the problems they were facing were not formidable enough, another was facing them also. What were they to do with the graduates of last year, and the more than 30 who would be finishing this year? They are too young for jobs in the city. They are too young to enter the Bible Institute. The few overcrowded High Schools in the country can hardly receive them. If they could, what about the religious pressures and temptations in them in a country where another religion is recognized as the official one? These are the soul searching and purse shrinking problems with which these Aymara brethren are struggling. I suppose we could say that these problems have been turned over to them, and are not our worry.



Manor Meditations

FROM WIDELY SEPARATED points in the United States we have here a group of retired ministers, teachers, housewives, farmers, railroaders, postmen, mechanics, factory workers, office workers, city officers and others.

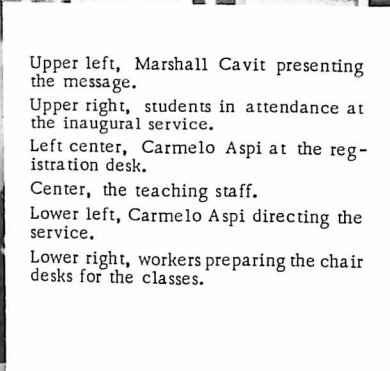
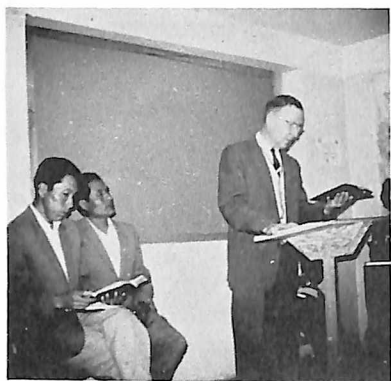
Something makes it possible for us to dwell together in peace and harmony. If any one asks what we have in common, here are a few things: In general, we are over 65, retired and content to relax. We have peace, comfort, safety, entertainment and fellowship. We co-operate without losing our independence.

Beyond all these, we have the same Lord and Master. Paul expressed this in his letter to the Ephesians (4:5, 6) "There is one Lord, one faith, one baptism. One God and Father of us all."

This makes us kindred spirits and is primarily what makes Friendsview Manorites click.

Peter wrote this (1 Peter 3:8, 12) Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind. For the eyes of the Lord are upon the righteous and his ears are open to their prayer.

—G.P.



INSTITUTO BIBLICO "PATMOS"

By Marshal Cavit



Upper left, Marshall Cavit presenting the message.
Upper right, students in attendance at the inaugural service.
Left center, Carmelo Aspi at the registration desk.
Center, the teaching staff.
Lower left, Carmelo Aspi directing the service.
Lower right, workers preparing the chair desks for the classes.

MARCH 7, 1966, WAS indeed a day of victory and blessing in the history of the Bolivian Friends National Church. It was a day that many had been looking forward to for several months, some with great anticipation, some with doubts, and some with just plain wondering how it all would be. Much preparation went into the last few weeks before the day actually arrived and much

prayer accompanied the manual labor. When the day was at hand it was accompanied by plenty of surprise, emotion, and thankfulness. Above all, it was a day of thankfulness to God on the part of both missionaries and nationals alike.

Though to the missionaries it seemed that the nationals were very slow in getting

everything in hand, they came up at the last hour (two hours later than the hour previously announced) with a well-outlined program for the inauguration of the school. In the first place, much talk had been carried on here and there as to the need for a name for the Institute, other than just the name "Friends' Bible Institute." The morning of the inauguration was the first time that the name came to the ears of the missionaries. The president of the national church, Antonio Mamani, suggested the name "Patmos." This seemed to strike fire with all, and of one accord they adopted it for the name of the Friends' Bible School as it took on a new start after several years out of the picture. It was the name that was to carry to students and teachers alike the thought that here God would reveal Himself and speak to His servants today even as He spoke to John centuries ago on that island, hallowed by His presence.

The inaugural program included brief, but very timely and appropriate opening remarks by David Thomas, president of the missionary council; a welcome to the student body by Antonio Mamani, president of the national church; and brief speeches by other members of the Mesa Directiva and officials of the church. A number of these brethren were moved to tears and rejoicing to see our Bible Institute again in session and to see the response of young life to the call of God with their desire to prepare themselves for His service. It was my privilege to bring the message of the hour, using the text from Matthew 6:33, challenging every student and teacher alike to "seek first the Kingdom of God and His righteousness" and trust the Lord to meet our every other need. We look forward to a wonderful year under His blessing and direction.

The number of students and the level of preparation were indeed satisfying. Twenty-five were actually registered and had paid their entrance fees before the inaugural service. Two more lacked only the letter of recommendation from their pastors, which seemed certain to be received. Since it is so customary for students to come for late registration here, the doors were kept open for another week. Tonight as I write this letter, the registration stands at thirty-six, with the possibility of yet two or three more tomorrow before the registration closes. Indeed, the Lord rewarded our faith. We had planned for thirty-five and made that many individual desks. We thank the Lord that every chair is full.

April, 1966

Our hearts were made to rejoice over the educational level of this student group. Only eight were not graduates of primary school. Five of these eight lacked only one year and the other three lacked only two years. If I remember correctly, there were five that had taken from one to three years of high school. It was very rewarding to know that the greater portion of the primary school graduates had graduated from our own National Church primary schools. Those who remember past days at Copajira can imagine how satisfying these conditions were to us.

Because of the need for a large student body in order that the finances of our school would be better cared for, the doors of our institute were thrown open to other holiness denominations of La Paz. I believe there are eight students coming from outside the Friends' churches, representing three other missions. Another interesting and new thing for the Friends' Bible Institute is that it is co-educational this time. We have four girls registered. We are glad for these and trust that there will be many more encouraged to come next year.

We praise the Lord for our national brethren who are so wonderfully carrying much of the burden of the institute. Carmelo Aspi is ably serving as national director and teacher and Mateo Mamani is working in perfect harmony with him, serving as teacher, librarian, and helper in many other ways. We missionaries are also enjoying a most wonderful, harmonious relationship with these men. We praise God for it all. We do covet your prayers that the entire year will carry the same fellowship and blessing as this first week has.

The expenses for the opening of our school were kept at a minimum by making nearly all of our classroom furniture in the carpenter shop in the basement of the mission home. Pascual Poma, a member of the Mesa Directiva and long time leader in our church, happened to be in La Paz during these weeks for medical attention and he was able to work nearly full time for the past three weeks, along with one other helper. They made all of our desks, a table, bookends for the library, and a number of other smaller items.

We look back on this opening week, singing from the depths of our hearts, "Praise God from Whom all blessings flow." We covet your prayers as we move forward under His direction and blessing to do our best in preparing laborers for His vineyard. ●



MISSIONARY BIOGRAPHIES

Martha Puckett

By Carolann Palmer

MARTHA PUCKETT, daughter of Ralph and Stella Lemmons, spent her early life on a farm and in parsonages in Oklahoma and Kansas. Martha was converted at the age of nine during a series of revival meetings. She was raised in a Christian home and the family altar was a great influence in her life.

Her first two years of college were at Friends Bible College in Haviland, Kansas, and after transferring to George Fox College, she graduated with a B. A. degree in 1951. She also received a B. S. degree from Southern Oregon College of Education in 1951. In the Spring of 1950, she travelled with the George Fox College choir and after a concert in the Homedale, Idaho, Friends Church, met Paul Puckett. Later that year Paul transferred to George Fox and they began dating. In June, 1952 they were married.

College chapel services and missionaries at Camp Meetings first aroused her interest in Missions. After her first two years at Haviland, she lived near Tina Knight's parents and learned about the Bolivian field. The following summer while working on a farm in northern Kansas, while in prayer one day, the Lord spoke to her about going to Bolivia. Although it was a number of years before the door was open to come to Bolivia, she was always conscious of His call. A series

of events made the call very definite a short time prior to their going to the field. After spending several years in Bolivia, last November the Pucketts with their four girls, Carol, 10, Sheryl 8, Janelle 5, and Judi 4, moved from LaPaz, Bolivia, to Juli, Peru.

Before going to Bolivia as a foreign missionary, Martha spent time as an elementary school teacher. Now, her time is spent teaching 3 girls their school work, teaching in the Aymara Mama's classes, keeping house, visiting churches and writing letters.

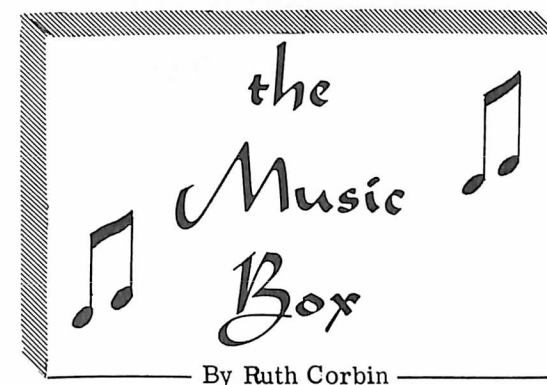
Her favorite Scripture verses are Proverbs 3:5 and 6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Why? "It is God's promise to me that if I am completely yielded to Him, I don't have to worry about the future."

Martha likes best to have personal devotions first thing in the morning, and least likes training a maid!

She requests prayer that she may have a deep love for the people with whom she works—missionaries, Aymaras, and family—also that the love of Christ may shine from her life.

Remember Paul and Martha Puckett and family in Juli, Peru.

The Northwest Friend



By Ruth Corbin

CASCADE COLLEGE WAS the setting for the second annual Friends Choir Conference and Festival which was held Saturday, March 5. The facilities on this campus very adequately accommodate the choir clinic, workshops, and afternoon festival program.

There were four choirs which participated in the conference—Svensen, West Chehalem, First Friends, Portland, and Newberg. Each choir was at its best as they sang two numbers each for the clinic and for the program. Lauren B. Sykes very ably adjudicated the choir clinic and gave many practical and valuable suggestions as to how we can be better choirs. His good humor and remarkable talent at the organ made him an asset to the conference. Roy Clark gave all the singers the rare opportunity to sing three numbers together in combined choir as he directed the whole group in singing together. Mr. Clark and Mr. Sykes also led workshop sessions for directors and instrumentalists respectively. Harlow Ankeny lead a workshop in which problems of choir organization were discussed, and Ruth Corbin lead a workshop for those interested in children's choirs.

Next month Music Box will carry more detailed reports of some of the workshops, hoping this will be a help to those who were not able to attend the conference. Our hope is that more choirs will make definite plans now to attend the conference next year.

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CHURCH DESTRUCTION

By J. David Thomas

IN MANY WAYS Bolivia is changing. The Indians that once located their houses as far from the main roads and hated official centers, as possible, are now moving down to the highways and towns. Little villages are springing up along the main roads where five years ago it was pastureland. It is not uncommon to hear radios blaring from the most remote grass-thatched mud huts, or from the corner of a small field still plowed with oxen and a wooden pointed plow. Bicycles have invaded the countryside, and now the motorcycle is beginning to be seen in many places.

The country Indian, only 15 years from serfdom, is filling the trucks and buses that travel improved country roads, built by U. S. Aid. Many Indians own a small house in the city in the rapidly growing Indian sections. Many are staking out homesteads in the lowlands, and commute regularly between them and their meager farm plots on the high plains. The law has freed them politically, but many remain firmly bound by the superstitions and customs of their ancestors. We were painfully reminded of this by an incident which occurred recently in the ex-hacienda called Collocachi, located between the villages of Batallas, and Pucarani, about 35 miles from the capitol of Bolivia.

Toward the end of the week, a heavy hail passed through this region, damaging many of the fields of grain and potatoes, which were nearing maturity. The community gathered together to fix the guilt for this visitation of judgment on them. They quickly blamed the new group of Evangelicals who had recently erected a new chapel on the ex-hacienda. It was rumored that one of the women had had a new baby which died without being baptized. In anger, and under the influence of alcohol they directed themselves

(Continued on page 27)

GFC Commencement Program Announced

THE LARGEST CLASS in the history of our college plans to be graduated on Sunday, June 5, according to information from Registrar Wallace Kent.

Plans are shaping up for a very auspicious commencement season as the college begins its long-awaited "Year of Jubilee." The Commencement Day itself will differ over all previous ones in a number of respects. First, the class of graduates will be much larger than the thirty-odd who had graduated in the post war boom of the late forties. Next, all of the exercises will be held at the Renne Junior High School Auditorium, which is larger than any other facilities at either the Friends Church or the College. And finally, the Baccalaureate will be moved from Sunday morning to Sunday afternoon at 3 P. M.; while the Commencement itself will move from the afternoon until 7 P. M.

Dr. Paul Rees, now of World Vision, in Pasadena, world-renowned minister and missionary, will be the Commencement speaker. Mahlon Macy, Director of Development at the National Association of Evangelicals in Wheaton, Illinois, will deliver the Baccalaureate. Macy is an alumnus of the class of 1944.

Other events of the season will include the Commencement Dinner to be served on the evening of Friday, June 3, at Heacock Commons. The dinner is by reservation. The Board of Trustees will meet for its annual meeting all day on Saturday, June 4. Also, the alumni will sponsor a number of events on the afternoon and evening of the fourth. ●

—Milo C. Ross, President

BARCLAY *continued*

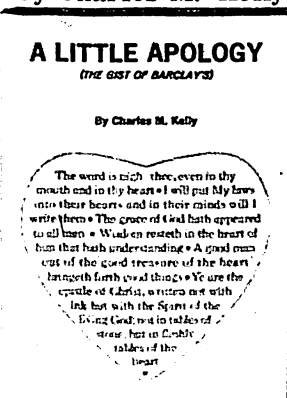
they have come a long way from the Calvinistic view of Barclay's day that "the guilt of Adam's first transgression is literally imputed to all his posterity." The doctrine of "infant damnation" is not common today. H. Orton Wiley puts it this way, "for this depraved nature (the child) is not responsible, and hence not guilty of inbred sin. He became responsible for it, only when having rejected the remedy provided by the atoning blood, he ratifies it as his own."

Yet it should not be inferred that Barclay

taught that infants are born in the state of Adam before the fall. Innocence alone is not perfection, nor does it constitute the divine image. The little child is not in a sensible communion with God, nor clearly sensible of the divine influence as was Adam. The desires of the infant are directed to the

MAY WE RECOMMEND A LITTLE APOLOGY

By Charles M. Kelly



"You have performed well the difficult task of preparing a readable synopsis of Barclay's APOLOGY. We need this book." —Arthur O. Roberts, Ph. D., professor at George Fox College.

"In A LITTLE APOLOGY I think you have done a piece of work which ought certainly to be of inestimable worth for the future. I predict its wide use by persons who really want to know and yet do not wish to wade through the larger volume." —Kenneth R. Pickering, former Superintendent of Indiana Yearly Meeting of Friends.

"I feel that this summarization of Barclay's APOLOGY is absolutely invaluable, not only by way of making available the classic position of the Society called Friends, but this particular approach to the Arminian theological position. —Cornelius P. Haggard, M. A., D. D., president of Azusa College (Calif.)

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gratification of its creaturely appetites. But such was not the case with Adam, nor is it the case with the true Christian.

It appears, therefore, that Barclay felt that even though not one whit of Adam's guilt is transmitted to infants, yet neither is any goodness of nature nor perfection of life, nor divine image. Infants are innocent but not perfect. What is left, then, is the nature of the natural man which has a proneness to sin.

IV. All Have Sinned

As a result of this proneness to sin everyone sins and then comes into condemnation. Barclay explains it thus: "We confess then that a seed of sin is transmitted to all men from Adam, although imputed to none, until by sinning they actually join with it; in which seed he gave occasion to all to sin." We receive, then, from Adam, by natural generation, our weak and temptable nature (Barclay's "natural man"), by which we sin and come into condemnation. Whether it be called "depravity", "natural man", "the temptable nature", a "proneness to sin", a "bent to sinning", or the "fallen nature", this unfortunate result of the fall of Adam leads every man to sin. "All have sinned and come short of the glory of God."

V. The Saving and Spiritual Light

"Hitherto we have considered man's fallen, lost, corrupted, and degenerated condition. Now it is fit to inquire how and by what means he may come to be freed out of this miserable and depraved condition." Barclay rejoices that, although the seed of sin is universal, the light of Christ is universal too, and lighteth every man that cometh into the world. Just as the seed of sin enters into every man's heart, so also does the light of Christ enlighten the heart for a time, in order to salvation, and reproves the sin of all individuals, and would work out the salvation of all, if not resisted.

This is not a natural light nor is it the light of conscience. It is the light of Christ, who tasted death for every man. "For as in Adam all die, even so in Christ all shall be made alive" I Corinthians 15:22. God has therefore given to every man a day of visitation in order to save him, and this visitation is the light of Christ. To those who resist or refuse Him, He becomes their condemnation.

Again, Barclay, takes care to refute the Calvinistic doctrine "that God, by an eternal and immutable decree, hath predestined to eternal damnation the far greater part of

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mankind. . . without any respect to their disobedience or sin." He calls the doctrine a novelty, without foundation in the scriptures.

So then Christ is "the true light", which lighteth every man that cometh into the world." If we walk in this light, and do not resist it, we will be led out of darkness and into the light of salvation through Christ the Saviour and Mediator.

Barclay apparently enjoyed writing on Universal Redemption, the saving Light, Justification and Perfection more than he did about the Fall of Man, for he filled but eight pages in his Apology about the Fall (pp. 53-61), but one hundred pages about the latter (62-162). He summed up the remedy in a little pamphlet called "Truth Cleared of Calumnies" in these words:

"The manner and way whereby Christ's righteousness and obedience, death and sufferings, became profitable unto us and are made ours, is by receiving Him, and becoming one with Him in our hearts, embracing and entertaining that holy seed, which as it is embraced and entertained, becometh a holy birth in us. . . by which the body of sin and death is done away, and we are cleansed, and washed, and purged from our sins, not imaginarily, but really; and we are really and truly made righteous . . . Christ Himself revealed in us, His life and spirit covering us. . . that is the root of our justification."

The statement of the Richmond Declaration of Faith is in full harmony with the views of Barclay on the fall of man and sums it up admirably:

"As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, 'Ye must be born again.' But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any, until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God through the redemption which is in Christ Jesus."

The declaration further rejoices with Barclay that through justification and sanctification our sins may be forgiven and the "seed" of sin may be removed! ●

LISTEN! LITTLE QUAKERS

By Marie Haines

A Good Scout

SATURDAY AGAIN! Lynn looked around the shack he called home. Dad and Mom were sprawled out sleeping off a drunk. What was there to do? He was hungry but there was nothing to eat. Listlessly, he walked out into the sunshine and sauntered up the street. Mr. Leedy the grocer was putting out his boxes of vegetables and fruit. How good those apples looked! Maybe just one wouldn't be missed when Mr. Leedy's back was turned.

Mr. Leedy looked up and saw the hunger in Lynn's eyes. "How'd you like an apple? Here, catch," he said throwing a big apple.

"Ummm thanks," Lynn mumbled. What was it Mr. Fry had told the boys at the mission? "The Lord will look after you if you let Him come into your heart and trust Him." Well, somebody must be looking after him. Mr. Leedy had never been that soft hearted before.

The apple soon disappeared and Lynn wandered over to the vacant lot where the boys played baseball if anyone had a ball. One by one, other boys drifted over. Nobody had a bat or a ball or a glove. They began to pick up rocks and to throw them at a tin can target.

"Let's go to the mission. I'm tired of throwing rocks," Lynn suggested. "Maybe Mr. Fry has a ball."

"That creep!" Ted exclaimed. "All he'd talk about would be givin' your heart to the Lord." "Yeah! You mustn't steal. You mustn't lie. You mustn't fight," Steve mimicked. "What can you do?"

"That's not right," Lynn contradicted. "You never hear him. You don't know what he says. He's a good scout. He plays ball and games and tells great stories."

Just then, crash, a rock went through a window. "Cheese it," Ted hissed and the boys scattered as an irate woman ran out shaking her fist and yelling.

"You come back here. Whose goin' to pay for my window. I'll have the perlice on you."

"Now what do we do?" Ted said in disgust. "We can't play there anymore until someone pays for that window. Who broke it anyhow?"

The boys looked at each other but no one was willing to own up. They had all been throwing rocks. Who knew which rock had broken the window?

"Why don't we go ask Mr. Fry what to do?" Lynn suggested. "He'll help us out."

"Fat chance," Ted grunted. "He'd probably tell the police."

"I don't know," Tim spoke up. "We gotta do sumpin'. That lot is all the place we have to play."

"Yeah and windows cost money. Whose got money?" Gus looked sad.

"I know preachers," Ted said again. "They're glad to catch you."

"Mr. Fry's not," Lynn defended. "He was just sayin' Sunday that preachers was called of God to help people in trouble. They're the shepherds of the flock. Come on with me. I'll talk to him."

"You better not squeal," Ted threatened, "or I'll fix you."

As the morning wore on, the boys grew restless. "Come on fellahs," Frank said at last. "We're gettin' nowhere sittin' here. Let's go see this wonderful Mr. Fry Lynn's been talkin' about."

Ted still grumbled but tagged along.

"We got trouble, Mr. Fry," Lynn was the spokesman. "We was throwin' rocks and broke a big window by our play lot and we got no money."

Mr. Fry looked over the gang. "I'll make a bargain with you I'll pay for the window now on condition you come to the mission and help me two nights a week for six weeks."

The boys looked at each other and slowly nodded assent.

"I guess preachers ain't so bad," Ted admitted later.

"Didn't I tell you he was a good scout?" Lynn agreed. "You'll be glad to help at the mission too and hear his stories about the Bible and get good things to eat once in awhile." ●

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AMONG THE CHURCHES



SOUTHWEST WASHINGTON QUARTERLY MEETING

CHERRY GROVE, William Murphy, pastor

The FY annual ski party at Mt. Hood was held February 19. Attending were 30 young people, the sponsors, Harold and Alegra Plaisted, and Mrs. Earl Crosse. A feature of our WMU that has brought special blessings, is the monthly Birthday-Prayer breakfast, when we meet at each other's homes and unite in prayer for each other, our community, and our church's work. March 13 we dismissed evening church so we could attend the GFC Choir presentation at First Friends in Vancouver. Walnie Kleiver, missionary with the New Tribes Mission, was a guest speaker at Opening Assembly on March 6. He told about his work among the Indians in Brazil. Professor Paul Mills of GFC was with us through all the services on March 13. He spoke in the morning worship hour, and FY, showing interesting souvenirs he brought home from his world tour of Christian Missions. He showed beautiful colored slides and told about them in the evening service.

—Marjorie Rengo, reporting

FOREST HOME, Roy V. Dunagan, pastor

Those of our WMU ladies who did not have the flu, along with the ladies of the Oak Park WMU, as their guests, enjoyed a message by Marie Chapman, as guest speaker, February 10. On the evening of the same day Reverend Neal Phipps, Field Representative for the Brainer Indian School, in South Dakota, spoke in our church to a very appreciative audience. We were happy to have Carol Lindgren, who is our only student in GFC this year, speak of her experiences and impressions in college life, during the morning worship service on the day we observed as "GFC Day". She spoke very highly of the college and what it has already meant to her. On the last Sunday of the month, our pastor and wife with Bob Dickson and wife conducted a service in the Columbia View Manor Nursing Home, in Vancouver. Our WMU is making fifty yards of flannel into baby layettes. They are also making hospital gowns and bandages. The whole church gave an of-

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fering of \$68.80 for the "One Great Hour of Sharing" food project of the NAE. Several "Bundles of Blessing" for Leprosy patients have been assembled and several pounds of used clothing for the needy. Wayne and Willa Piersall conducted special meetings in our church, March 16-27.

—Mrs. William Powell, reporting

ROSEMERE, Edwin Cammack, pastor

A filmstrip on visitation was featured at our monthly Teachers Meeting. The teachers also enjoyed a pot-luck dinner together. Several men from Piedmont Friends Church visited our mens Fellowship Breakfast during the month of February. A real blessing was had by all. This breakfast is held every other Saturday. A new parsonage is scheduled to be built any day now. We praise the Lord for His leading in this project. Guest speakers during the pastor's illness were Damon Heinrich, Dean Griffith and Harry Braithwaite. Also on February 24 Mr. and Mrs. Clifford Dewey, Missionaries from India under the World Gospel Mission, told us about their work. On March 6, Forrest and Orpha Cammack told of some of their experiences during their trip to the Mission Fields. Six of our Junior Highers attended the Junior High Jamboree at Twin Rocks. Doug Hathaway helped out as a counselor.

ROSE VALLEY, George Bales, pastor

A special message from the mission field was presented February 27 when the Ralph Chapman family visited Rose Valley. Marie told the Primary-Junior department a story in SS and gave a message in song for church. Ralph talked with the adults in SS and presented a message in church on the progress of the mission field. Three members of the Junior High department attended the Junior High Jamboree at Twin Rocks. They reported to several departments their spiritual enrichment from the week-end. Three teacher training sessions are to be held during March. These training sessions will feature local as well as quarterly meeting authorities on more effective religious training. A representative

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from a local Christian Bookstore is scheduled to present materials available making teaching more effective. ¶ Special emphasis was given through film strips shown to several departments on the camp and various activities of camp life. ¶ The high school SS class is having a pizza party. This large class taught by George Bales has many interesting activities.

PUGET SOUND QUARTERLY MEETING

EVERETT, Calvin Hull, pastor

A group of twenty Presbyterian young people joined the FY of Everett Friends for the youth hour and evening service on March 6. A good turnout of our own young people and adults nearly filled the sanctuary and many testimonies of God's saving grace were given. ¶ Cottage prayer meetings are being held in anticipation of services with missionaries John and Laura Trachsel as evangelists from March 30-April 10. ¶ Our children's choir under the direction of Lela Hull is practicing weekly for participation in the Easter service. ¶ Forrest Bentley brought the message at prayer meeting while our pastors were at board meetings in Newberg. ¶ Repainting of the church sanctuary ceiling is occupying a good many "hands" in March. ¶ Everett is fortunate in having a junior college so EJC students Kathy Grimseth and Sue Johnson are at "home" for services each week. Seattle Pacific students Donna Tesberg and Ray Graham are often in attendance, and Donna has brought as her guest her roommate from Iowa. Tom Benall from EJC and Christine Shipman, who is attending George Fox, have brought special music on occasion. We appreciate all our fine young people and even our junior high youth have made a great contribution to our services.

HOLLY PARK, Leroy Neifert, pastor

A farewell social was held February 27 in honor of the Richard Gologram family just before they left for their home in Ohio. They were a great blessing to our meeting the few months he was stationed here as an employee at the Boeings Plant. ¶ Several of our young people attended the Youth Workshops held at Memorial church. ¶ Pat O'Brien from GFC was

BOISE VALLEY QUARTERLY MEETING

BOISE, Dale Field, Pastor

Don Wilson, YFC Director, was guest speaker in our church on Sunday morning February 13. John Carr, director of music from Greenleaf Academy, spoke during the evening service. ¶ Tuesday evening February 15 was the regular monthly SS worker's Conference. A film showing the importance of Christian Education entitled, "More than a SS," was shown. ¶ The Whitney Friends joined our Sunday evening services on February 20 to hear a Missionary presentation by Quentin and Florene Nordyke, missionaries on furlough. An offering was taken

VANCOUVER, Fred Newkirk, pastor

We enjoyed having the GFC choir in our Sunday evening service on March 6, and the Cascade College Choir on Sunday evening, March 13. ¶ A skiing trip to Mt. Hood on Washington's birthday was well attended and enjoyed by young and old alike. ¶ The Homebuilders SS class had a bowling party February 26, followed by refreshments at the Holland Restaurant.

here for the morning service February 28. ¶ William and Leona Murphy from Cherry Grove meeting were honored guests at our QM Ministers Fellowship supper held at the home of Ethel Cowgill in Seattle the evening of February 7. ¶ Many of our people have been absent from our services due to illness.

—M. Ethel Cowgill, reporting

NORTHEAST TACOMA, Fred Baker, pastor

David Pruitt was our guest speaker for morning church services on February 20. ¶ Mr. Baker and Donna Knutson attended the Sponsorship Workshop which was held at Seattle Memorial Church on Saturday, February 26. ¶ February 27, we were happy to have Ron Stansell, Carolyn Hampton, Jean Thomas and Pat O'Brien with us for the FY meeting. Ron showed slides and spoke to us of his trip to South America and Jean Thomas sang a solo. The McKinley Avenue FY met with us for this meeting. For the evening service McKinley Avenue Church united with us for the showing of "The Tony Fontaine Story." Sixty-two people were in attendance—thirty-two from our church and thirty from McKinley Avenue Church. ¶ March 6 we began our "March to SS in March Contest." This will be for just four Sundays. Captain of the "Reds" team is Ron Palmer and Captain of the "Blues" team is Bill Smith. This is a "tie clipping contest." The loosing captain each Sunday has a portion of his tie clipped off by the winner. The loosing side will entertain the winners in the "fun night in April." ¶ The Regional SS Convention was held March 3 and 4 at Calvary Baptist Church in Tacoma. A number of our congregation were in attendance. ¶ There was a unanimous decision made at the business session Sunday evening, March 6 to secure from three to five acres of land for future development of our church here in the Northeast Tacoma area.

for a launch to be used in Peru. An instrumental number from Whitney and our Male Quartet furnished the special music. ¶ A number of people attended the SS convention at Nampa on February 22 and 23. ¶ Dr. William R. Bright, President of Campus Crusade for Christ International, brought an inspiring and challenging message to our group on Sunday evening February 27. He was the Lecturer at the Idaho Lay Institute of Evangelism held at Nampa. ¶ A skate party attended by over 100 FY from Boise Valley and Greenleaf QM, was held on February 14. ¶ The annual Sweetheart Banquet was held in Meridian on February 18 and was attended by 16 of our

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couples. Jack Taylor of KCID Radio, Caldwell, spoke on the subject: "Why you can't win in Gambling." ¶ The ladies of the WMU invited their spouses to a dinner meeting at the Chuck Wagon on March 3. A male quartet brought special music and Leland Hibbs gave a short talk. ¶ The Junior youth had a swimming party at Givens Hot Springs on Saturday March 5.

—Margaret Peterson, reporting

NAMPA, William Meehan, pastor

FY met recently at the home of Lynda Campbell for a "Sip & Chat" hour with the Nordykes, returned missionaries. ¶ A library shower for the church and pot-luck dinner was held March 13 immediately following the morning worship service. ¶ A bronze and silver scripture memorization contest was planned for the afternoon with special music by our young people. ¶ Church members have been having pictures taken for a Pictorial Church Directory. The book will contain names, addresses and phone numbers of members, plus information regularly carried by the directory, plus a portrait of each

PORTLAND QUARTERLY MEETING

CLACKAMAS PARK, Howard E. Harmon, pastor

February 27, Howard Bussel director of Youth Adventures, spoke for the evening service. He also showed pictures and explained their work. Marie Chapman brought a special in song. ¶ Sunday, March 6, Earl Perisho spoke in the opening assembly. ¶ The Junior High SS class went to Mt. Hood, with Ken and Regina Mainwaring their teachers on Saturday, February 26. ¶ March is our contest month. The prize for the highest growth in a SS class is a home-made ice-cream feed. ¶ March 11, there was a St. Patrick's party which ended in a food pounding for the pastor and his family. ¶ The junior high FY presented the SS with a beautiful attendance board for which we are very thankful.

LYNWOOD, Charles Morgan, pastor

Our "March to SS in March" theme has been a big success. ¶ We are also very pleased with other things this month. Thanks to gifts from Glen Snyder and Willard and Ethelyn Shattuck we now have a new Conn organ to aid and inspire our music department. Our pictorial directories have finally arrived as well and are just as nice as expected. ¶ On March 13, Pastor Kwan Kyu Kim of Portland Korean Friends Church brought the evening message. Accompany-

SALEM QUARTERLY MEETING

TALENT, A. Clark Smith, pastor

Our church just finished a five day meeting with the Sintons during which many blessings were received. ¶ During the meetings a WMU luncheon was held after which Mrs. Sinton spoke. ¶ General finishing-up touches on the church are continuing and new tables and bulletin boards have been added. ¶

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church family. ¶ Over twenty from our church attended a "Lay Institute" held this month in Nampa. Following the Institute, Saturday and Sunday were spent calling and putting into use information gained.

WOODLAND, Marvin Hall, pastor

Our pastors, Marvin and Betty Hall and their three little boys, and Verla Simler attended QM and stayed over Monday for Marvin and Betty to attend the Ministers meeting that day. ¶ The evening of February 11, the WMU ladies entertained their husbands at a supper, followed by games, at the home of Glen and Verla Simler. This had been an annual affair for the last few years. ¶ The Baptist Church in Kamiah is holding special meetings and invited our church to attend. On March 13 our Sunday evening service was dismissed, so that our church might attend their service in a body. ¶ Our SS has kept up an average or a little better attendance during the winter months. ¶ The book of Ephesians containing so much practical advice for Christian living is being studied for our Wednesday evening lessons.

—Lydia George, reporting

ing him was the Children's Choir of the church. It was an enjoyable and inspiring evening for all who attended. ¶ The Senior High FY had a "Bake Sale" March 18, from 10:00 A. M. to 5:00 P. M. at the Thriftway Market followed by the Portland area FY Volleyball Jamboree at Cascade College Gym. ¶ Vacation Bible School planning is in full swing. We had a very good turnout for the Vacation Bible School Workshop and the VBS staff is being organized now. Dates are June 13-17.

—Judith Newton, reporting

SECOND Friends, Lyle Love, pastor

One of our members, Jane Laughlin works at the Portland Children's Center with retarded children and recently she spoke at the WMU of her work with these children. She also has started classes during the Worship Hour for these children so their parents may attend worship services and the children will receive religious instruction on their level. ¶ "As Unto Christ," the filmstrip showing the work of NAE Relief was shown following a Sunday evening service. We are happy to report that our church gave \$80 for the One Great Hour of Sharing, NAE Relief. ¶ We were happy to have Ralph Chapman speak to us in a evening service about Missionary Literature.

ner following at noon. Forrest and Orpha Cammack will speak Sunday evening. ¶Our new pews will arrive April 7. The old pews will be picked up April 4. The church floors will then be reconditioned and new pews installed in time for Easter.

—Lois Cox, reporting

ROSEDALE, Frank Haskins

Forrest and Orpha Cammack were in charge of the evening service February 27. They spoke and showed colored slides of their recent trip to Bolivia and Peru mission fields. ¶Our revival meetings with Evangelists John and Dorothy Sinton from Ireland, were a real help and blessing from the Lord. Dorothy Sinton also spoke at our WMU meeting March 8. ¶A colored film "Call of the Navajo", was shown at the family night church supper. Plans for the SS

GREENLEAF QUARTERLY MEETING

GREENLEAF, Kenneth Pitts, pastor

In honor of Roy and Crittie Knight's fiftieth wedding anniversary, their sons, Roscoe and Fred and their daughter, Mrs. Arvilla Mickelson gave them a reception on February 20, at 3:00 P.M. in the church. Their wedding was re-enacted before a full house. The reception was in Friendship Hall. Approximately 250 friends, relatives and neighbors signed the guest book. ¶On February 27, Roy Knight and the Men's chorus conducted the morning worship service. Dr. Roy F. Ray, president of Friend's University, brought the evening message. ¶A goodly number from

INLAND QUARTERLY MEETING

EAST WENATCHEE, Robert and Lela Morrill, pastors
Robert and Lela Morrill attended mid-year board meetings in Newberg. ¶Monday evening February 27 a Sponsors Workshop, sponsored by the Christian Education Board of Oregon Yearly Meeting, was held in the East Wenatchee Church. It was well attended by East Wenatchee, Quincy and Entiat. ¶March 3-13, a very inspiring series of evangelistic messages were presented by Reverend Harold Gilliam. Many seekers were helped to find the Lord and many needs of the Christian members were met. Many Entiat and Quincy folk attended the meetings.

—Irene Smith, reporting

SPOKANE, Clare Willcuts, pastor

The FY group has been richly rewarded for their efforts of spending one Sunday evening a month at the Cedar Rest, Rest Home for elderly ladies. ¶The

NEWBERG QUARTERLY MEETING

NEWBERG, Charles S. Ball, pastor

Our missionary conference was held March 2 to 6. Speakers included Forrest Cammack, Twila Jones, Roscoe Knight, Quentin and Florene Nordyke.

contest were presented and sides were chosen. The theme of the contest is "Clocks"; one group is the "ticks", and the other "tocks".

—Reba Russell, reporting

SPRAGUE RIVER, Evert J. Tuning, pastor

A FY group has been organized with Clinton Childs as sponsor. ¶The young people joined other youth groups from the Holiness Churches in the Klamath Basin for a roller skating party in Klamath Falls, February 21, and a chili feed and a showing of the Billy Graham film "In the Shadow of the Boomerang", March 7. ¶The WMU met at the parsonage February 24, with five ladies present. ¶We are looking forward to having Sarah Herbert, a Pima Indian, from Winterhaven, California, as our Evangelist in June.

—Pauline Childs, reporting

Greenleaf attended the Lay Institute of Evangelism at Nampa First Church of the Nazarene February 28-March 5. Dr. Bill Bright was director. This has resulted in the salvation of some. ¶Of high interest to the church, community and Academy was the athletic banquets in Friendship Hall, March 11. ¶John and Laura Trachsel spoke at our 11:00 A.M. worship hour March 13. ¶The Teen Choir directed by Dan Snyder and with Eugene Tish announcing the service and giving a reading, had charge of the evening worship hour, March 13. We enjoyed these young people.

young people sing their favorite songs, read scripture, to them, and pray with them. The pastor has a devotional lesson each time also. ¶Clare Willcuts spent the week of February 20-26 in Newberg, attending board meetings. ¶Roger Knox, member of Hayden Lake Friends Church, was our speaker Sunday morning March 6, in the absence of the Willcuts who were in Tillamook for their son, Larry's wedding. Northwest Christian Choir presented a sacred concert at the evening service. ¶WMU ladies were hosts to a dinner party for their husbands March 10. Gretchen Weed, a missionary to Ghana in Africa for Wycliffe Bible Translators was the speaker for the evening. She also showed slides of their work in Ghana. ¶"March to SS in March" has started off well. We are looking forward to a real contest between the classes before the end of the month. ¶Reverend Willis E. Keithly, a scientist, naturalist, and photographer, was speaker for special meetings, March 16-27.

A "Birthday Offering" dinner was held on Friday, March 4. ¶A fiftieth anniversary reception was held for Wade and Mable Williams March 6. ¶A reception in honor of Dwight and Lola Jean Campbell was held on March 13, sponsored by the Careers and

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Home Builders class. ¶Wilmer N. Brown, Regional Director of the National Association of Evangelicals, was guest speaker on March 20 in observance of "One Great Hour of Sharing," through which our contributions to world relief will be sent. ¶A reception and open house in honor of Russell and Gwen Parker on their fiftieth wedding anniversary, was held at their home on March 20. ¶The Adult Department SS Workers Conference was held on March 20 as a pot-luck dinner. Clynton Crisman was speaker.

—Margaret Weesner, reporting

SPRINGBROOK, Marion Clarkson, pastor

We were privileged to have Hubert Mardock for a ten days revival meeting. He brought Spirit filled messages which were a challenge to the church and a help to all who attended. We appreciated the special music by the college, Bernice Mardock, Elsie Gehrke, Wilma Nichols and Bill Rourke, our chorister. We were happy to have the help and fellowship of the Chehalem Center Church. Their presence and prayers were a real inspiration. ¶On Sunday, March 20 we had an all day meeting with Robert Guyer, who teaches at Cascade College and a former missionary in Bolivia. We enjoyed a fellowship dinner at noon and in the afternoon he showed pictures of Mexico, where he and his family visited recently. The morning and evening services were a challenge to consecrated Christian living. ¶Zelpha Heater and five members of the Girl's Club enjoyed a stormy camping trip to Fort Stevens during spring vacation. ¶The Gideons were with us the last Sunday morning in March. Dalton Cook gave a passage of scripture from memory and Axel Westburg told of the work of the organization. The county president was with them.

TIGARD, Orville Winters, pastor

Ground breaking for our new SS addition was Sunday, March 20! This was a day to which we had all been looking forward very much. ¶Much of the shrubbery around the Church needed to be moved, shovels, elbow grease, and manpower was seen around the grounds Saturday March 19. ¶The 6th graders had a SS party March 4 at the home of their teacher, Mrs. Robert Armstrong. ¶The FY had a singspiration at the home of their sponsors, the Armstrongs, following the evening service, March 13.

Vital Statistics

MARRIAGES

CAMPBELL-SCHULTZ—Frank Campbell and Shirley Schultz were united in marriage at the Rosemere Friends Church on February 12 with Roger Smith officiating.

STAUFFER-EHRSTROM—Rick Stauffer and Marie Ehrstrom were united in marriage at the Vancouver First Friends Church on March 12, with Fred Newkirk officiating.

POSEY-WELDON—Lloyd Posey and Nancy Weldon were united in marriage at Portland Second Friends Church on February 17.

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BIRTHS

KELLOGG—To Mr. and Mrs. Donald Kellogg of Wenatchee, a daughter, Tracy Ruth, 2 years old. (by adoption)

LAUGHLIN—To Mr. and Mrs. John Laughlin, a boy, Grant Ross, born February 19.

METCALF—To Mr. and Mrs. Cliff Metcalf, a son, Michal Todd Metcalf, born January 30.

ADAMS—To Mr. and Mrs. John Adams, a son, John David, born March 5.

DEATHS

HANSON—Esther Hanson passed away March 7, with funeral services in Vancouver on March 10. Her wonderful Christian testimony was an inspiration and blessing in our services.

WEISS—Theodore L. Weiss of Portland, passed away on February 12. Services were held at the Jacobson Funeral Home with Lyle Love officiating.

BERRING—Martin Berring, long-time member of Everett Friends Church, died January 28, with Calvin Hull officiating the services.

ARMSTRONG—Sadie Myrtle Armstrong, 83, passed away February 16.

PEET—Mabel Peet, 63, passed away February 26.

DESTRUCTION *continued*

to the area where the new church and school were located. There they tore off the new sheet-iron roof, burned the roof framing lumber, and broke down the adobe walls to the foundation. They then directed themselves to the school nearby, broke in the door and windows, destroyed the school records and materials, and tore down the flag pole, tearing up and burning the Bolivian flag in the process.

Several of the believers were severely beaten. Local authorities are slow to act, giving ample time for any "gifts" to arrive before weighing the evidence. Three government orders for the leaders to appear and answer for their acts have been ignored. A local judge actually reversed one order and had many believers captured, trying to force them to "pardon" their attackers and drop the matter. A group from the CID (Criminal Investigation Department) were sent to the area to capture the leaders of the violence, but were unable to complete their orders because of the mob that assembled and threatened them with stoning. The subject is not yet closed, and it remains to be seen whether the government has the will and muscle to restore law and order or not. The incident, with its continuing disorder in the area is being presented to the highest government offices. ●



"Witness...to win our world"

NEWS OF OYM FRIENDS YOUTH

Quizzing 1966

"Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. Most of you have probably memorized this verse in the past, and in connection with the memorization of this verse have been challenged to become acquainted with many other passages of scripture. This year, as in the past, Yearly Meeting contests provide a challenge through competition in this field.

The Junior High department sponsors a Yearly Meeting Scripture Memorization Contest. Your president or sponsor has a list from which you may select the passage of scripture that you wish to memorize. The local Friends Youth will have a contest to choose three representatives for the Quarterly Meeting contest, where one winner will be chosen to enter the finals at Yearly Meeting in August. Start memorizing today, and enter your local contest. You may be the winner.

For all teenagers between those fascinating ages of freshman and senior here is one of the highlights of Yearly Meeting: Quizzing. Recently incorporated into the world of Friends Youth, quizzing is destined to be one of the truly riotous inspirations among YOUTH. Material included in the quizzing format of 1966 is Ephesians and James. Each church of the Oregon Yearly Meeting is eligible to send one team of five regular members and any number of alternates. If you want to be where the ACTION is, bring your quiz team to the Yearly Meeting Regional Quizzes in Greenleaf, Idaho. First and second place winners will be awarded trophies, and all quiz members will receive an unforgettable experience.

These contests promise to be exciting and rewarding, as does the complete youth program for YM. Plan now to attend and enter the contest for which you are eligible. Yearly Meeting will be a time for great spiritual growth. You will receive challenges and encouragements that you'll not soon forget.

DURING A RECENT testimony service I was again reminded of the trouble with the lives of many Christians today. It seems that we so often con-

sider our Christian experience to be the time when we first accepted Christ as our Savior and Redeemer. We, as Christians, live on the memory of that one past experience. I am not ranking those who sentimentally recall their first meeting with Christ, face to face. But how often do we make

Devotional Corner

Juanita Roberts

this the basis for our whole life? Does our praise and worship still center around this past experience? Are we "playing" church, receiving no new blessing each Sunday? Are church attendance and the other phases of the Christian life only rituals?

Christ has something new and wonderful for us everyday. If we walk with Him and commune with Him, He will bless us and strengthen us spiritually. There is no reason why we should, ten years after our initial acceptance of Christ, still be living on this past experience, as wonderful and thrilling as it may have been.

In the New Testament Peter wrote to the Christians saying: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter 3:18. Peter knew if these Christians failed to grow in Christ they would grow away from Christ.

The modern day teenager has high ambitions. He wants to be important and to accomplish great things in his lifetime. And truly there are many opportunities for teenagers to serve Christ today. Nevertheless, Christ cannot use the teenager, or any other Christian, in his fullest, unless he is alive and growing in the Lord. The orchard owner does not pick his apples and make applesauce out of them until they are ripe and good to use. And so the Lord does not put His Christians into their chosen place in His work until they are ready for His use.

Yes, Christ has great things for us. Are we ready to accept them? Do we daily prepare ourselves for Him and His service? We must, now, "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

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