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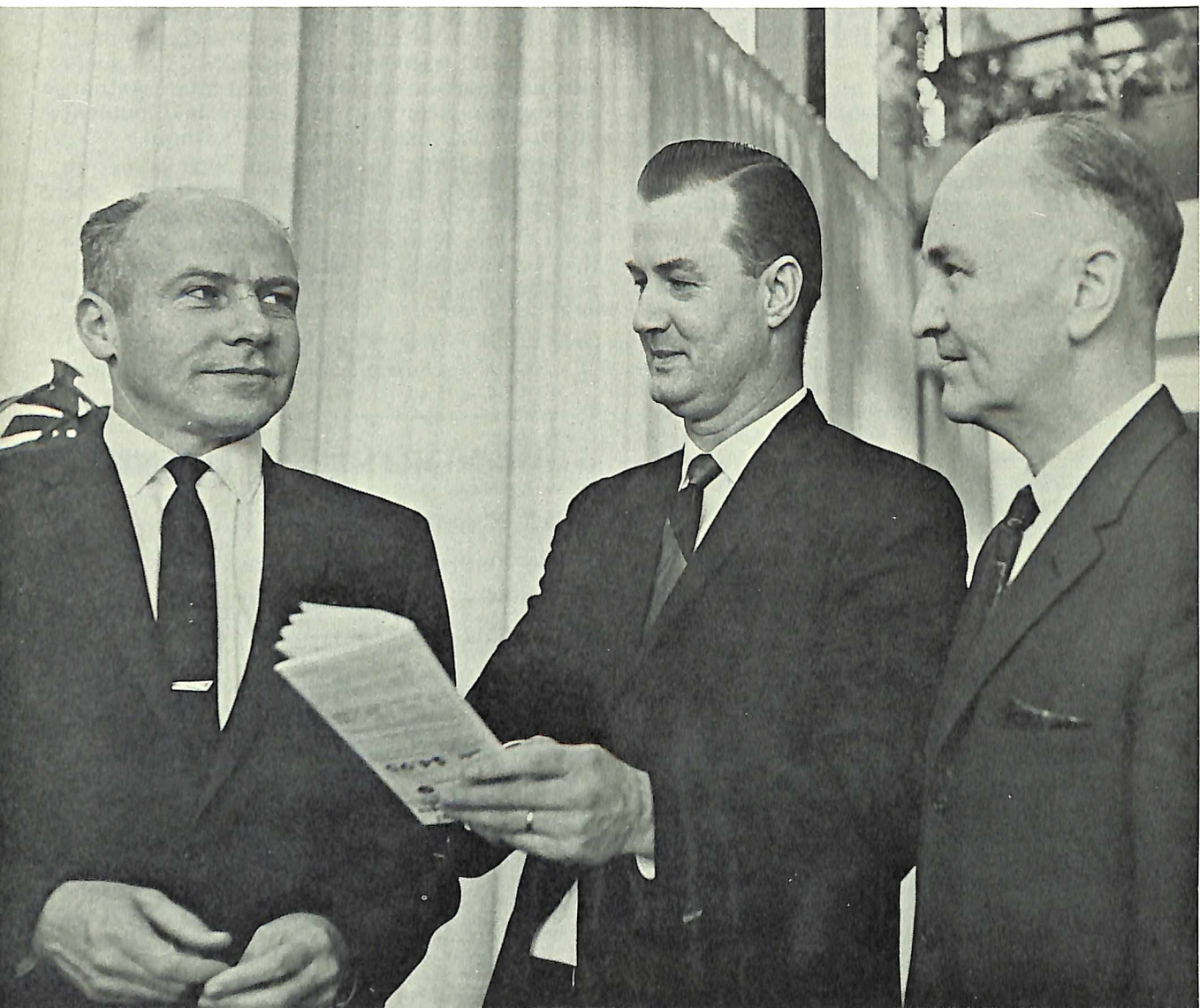
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Pastors on the Move
A New Level of Faith

OREGON YEARLY MEETING LEADERS TO VISIT MISSION FIELD

ON SUNDAY evening, March 12 at 7:40 p. m. Charles Ball, Jack and Geraldine Willcuts will leave the Portland International Airport for LaPaz, Bolivia, South America to visit the missionfields of Oregon Yearly Meeting.

Purposes of their visit are: to officially represent Oregon Yearly Meeting in extending our love and prayers for the brethren of the national church; to survey and become better acquainted with the problems and prospects before us in the mission work; and to give encouragement and counsel to the missionaries. Letter writing is good, but we have found it fails to communicate adequately all that needs to be known. A first hand acquaintance seems indispensable in the operation of a work like this.

The board is especially thankful that Geraldine can go too, as she will be of special help in talking to the Amyara women, counseling, and being a blessing to the missionary wives and families.

They plan to stop in Mexico City for a quick one-day survey of the proposed areas

ABOUT THE COVER

Gerald Dillon (center), pastor of First Friends Church, Portland, and president of the EFA coordinating council is pictured with two invited observers at the sessions of the EFA in Denver, Colorado, in January. Roscoe Knight (left) is under appointment to the new joint mission effort in Mexico which is to be under way by mid-summer 1967. Dean Gregory (right) is the newly appointed editor of the EVANGELICAL FRIEND which is to begin publication in September, 1967.

for the new mission work sponsored by the Evangelical Friends Alliance. They will then go directly to LaPaz, arriving on Wednesday morning. The first week will be for visiting in Peru, where they will survey the field, visit the brethren of the national churches, and counsel with the missionaries concerning their work. The second week, which is Easter Holy Week, they will attend the Yearly Meeting sessions of the National Friends Church of Bolivia. Both Charles Ball and Jack Willcuts will speak during these sessions, counsel with the Mesa Directiva, and discuss with our missionaries future development of the work in Bolivia. The third week will be a retreat about two hours out of LaPaz with all of our missionary staff of Peru and Bolivia in attendance. The week will be spent in prayer, counseling together, making plans for the total future development of our work, and Christian fellowship.

Although the three weeks will pass so rapidly, they will be highly significant. The whole Yearly Meeting is invited and encouraged to join in special prayer for these three that God's mercy, blessing, and power may be given them. ●

Gerald W. Dillon, Vice-president
Board of Missions
Oregon Yearly Meeting of Friends Church

THE NORTHWEST FRIEND

Jack L. Willcuts ■ Editor

Lonny Fendall ■ Assistant Editor

Harlow Ankeny ■ Managing Editor

Frank Roberts ■ Friends Youth Editor

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Pastors on the Move

AFTER CONSIDERABLE discussion, John Henry Douglas' concern prevailed in the spring of 1891 and Newberg Friends decided to install the "pastoral system." This course of action has been more or less taken for granted among us all ever since—perhaps, too much for granted.

Certain refinements and propriety in this "system" merit annual review. At this season of the church year, both pastors and people are putting to the test some principles we hold on divine guidance and Christian discernment. Ideally, our pastoral calling arrangement is not a surprise announcement read out at Yearly Meeting, but the result of patient, spiritual maneuvers stretching out across many weeks, methods, people and providences. This experience carries elements of suspense, however, even dread; it can touch the destiny of many including the intimate future of various parsonage youth. Few decisions drive the pastor and his wife to their knees with greater urgency while the responsibility upon presiding clerks is equally demanding.

The goal in all of this, of course, is that the right pastor be found for the right place at the right time with all parties happily concurring in the belief it is the Lord's directive will. Also, it is not just the matter of moving in that is important, the matter of moving out is frequently even more delicate. Leaving a church strong, united and ready for the next man may be the retiring pastor's greatest achievement. Cracks in the unity of the Meeting often are exposed in this period. Loyalty and love for the pastor has to be measured with loyalty to the church and the future welfare of all concerned. Spiritual maturity of these "all concerned" is a beautiful quality when these issues are before the Meeting.

The view that the pastor may stay on as long as he is "well liked" is to miss the point of this plan. Every retiring pastor should be as well liked upon leaving as when he came, and probably loved the more because of the happy associations across the years. Other reasons govern his tenure of service and the quick suspicion by the few that the pastor is leaving "because somebody has it in for him" is unfair to the Ministry and Oversight as well as the church.

No pastor is strong in all areas of his work, and not all men fit well in the same situation. But he will have competency in several abilities, excel in a few. The live contact with heaven found by this man of God may be no different than in other days, but his contact with the congregation and the community seems to sustain additional stress in this "now-generation." Today's successful pastor, like everyone else, is under pressure and must be on his toes as well as his knees. Keeping his balance between these two postures is not easy.

Think of all the ways to evaluate the suitability of pastoral service: his preaching, his praying, his study sources and habits. (Any man soon becomes the product of his reading materials). His calling program, his

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Symbolic of the heritage of the Friends is this Quaker meeting house at Sturbridge Village, Massachusetts, built in 1786.

The Ancient Landmarks

By Albert Copeland

Abraham and the sons of Heth carefully placed markers to bound the end of the field in which was the cave of Machpelah that became a family burial place. Friends of North Carolina point with pride to the stones upon which the old Guilford Meeting House stood. Kansas Friends have thoughtfully preserved the lettered stone which was in the wall of the first Yearly Meeting House at Lawrence. Our government sets up its markers of the geodetic or other surveys and prints thereon penalties for disturbing such markers.

Friends were builders. They were land owners. They set landmarks about their farms. They set them, in a different sense, in their spiritual heritages. They marked the boundary of their faith and life and set up the gospel of Jesus Christ to show how far their spiritual possessions extended. On the outside and visible they used certain markers which we today classify either as permanent or temporary. Some of these markers were the peculiar architecture of their places of worship. At one period of our history the galleried meeting houses, with shutters between the men's and women's sides, were almost inseparable from Friends manners of worship. There was a time when any departure among men from beaver hats and shad-bellied coats, and among women from stiff bonnets, gray dresses and white neckerchiefs, was reckoned almost as apostasy! Where are the upping blocks? Where are hitching racks for horses? Where are separate sessions for men and women? Where is the tune, self-developed with great proficiency, to which ministers and exhorters used to set their communications? Where are the "thee" and "thou" which Friends formerly used correctly? How about the substituted landmark of an objective "thee" for the nominative "thou", as modern Friends use it? Where is the "head of the meeting" serenely seated in the top gallery seat, next

the partition, and others of varying rank from next to head to the facing seat while run-of-mine Friends occupy the main portion of the room? Are all of these really landmarks of our heritage, or are some of them just stakes set to help run the lines?

In our places of worship today "pastoral" Friends, those of "programmed meetings," have built platforms instead of galleries, and lecterns instead of the railings over the backs of benches in the galleries. On the lectern or pulpit stand we find a Bible, which, at one time, Friends strictly excluded from the place of worship lest some ministering Friend should dare to read a passage from the Bible instead of quoting it either well or badly from memory? We listen almost in vain for the sing-song tone (once regarded as the well nigh certain sign that God called the speaker to the ministry!) We find now congregations using hymnbooks accompanied by piano, organ, trombone or violin, or all at once. Have we ruthlessly removed landmarks? Or have we just set a new row of stakes to lead to the cornerstone?

If Fox's knee breeches, leather breeches, silver buckles, a hat that would not come off in court, "thees and thous" used with Shakespearean accuracy, were the true landmarks of Friends' inheritance, then we Friends of today cannot determine our bounding lines. If the latter things which distinguished Friends for a while—silent meetings, plain clothes, linsey woolsey and jeans, silk bonnets, white neckerchiefs, "thees" used contrary to good grammar, "thous" seldom heard except from Quakers of quality, a general lapse from fervent evangelism into quietism which failed to arouse enthusiasm within the Church and not much interest with the Church—if these were true landmarks of the spiritual possessions of Friends, then some folk will have to answer for the crime of removing "that which they of old time have set."

We Friends today live in political, social and religious conditions greatly changed from those of Fox's time.

In his day he and his contemporaries sought in religion that which was essential, which was spiritual and practical in individual, family, or state. They found Jesus able to deliver them from these into a heart experience and manner of life in which "Christ was all." They found that God had placed by Jesus Christ and the Holy Spirit a light in the soul of each man, by which light he could be

led to an acceptance of Jesus as an all-sufficient Saviour, and that no rites administered by human hands could add to the perfection of salvation which Jesus Himself brought into hearts submitted to His saving grace and power.

Early Friends lived among the common folk of England, for the most part. They used the conventionalities of society which served their purpose in living and spreading the gospel of simple truth that each man for himself could have communion and fellowship with Jesus Christ. They came out of places where steeples on the buildings and dead forms in public worship failed to satisfy the soul. These early seekers turned away from rituals—cold, and empty in their many repetitions—and from sermons, so-called, which reflected the scholarship of Oxford or Cambridge, but carried no unction or power of the Holy Ghost. To those who had found real salvation through faith and not through form; who had found peace of heart thru Jesus Christ and the indwelling, guiding, and comforting Holy Spirit, there was no spiritual edification in man-made rituals and sermons. To those who in simple faith continuously fed their spirits on the flesh and blood of the Son of God, there was no food or drink in the elements offered to sinful communicants by ordained clergymen who were just as sinful. To those whose whole being had been immersed in the water and fire of the Holy Spirit's baptism, there was no added grace in submission to the sprinkling, pouring, or immersing by unholy hands. So Friends came out of lifeless ritualism into living experience because Christ lived in them. The living presence of Christ in the heart took out of the heart wars and occasions of war, love of the world, and lusts of the flesh. The light within shined through the life without and men saw their good works and glorified their Father in heaven. These gracious possessions in the realms of grace were landmarked by the principle of simple saving faith. The true landmarks of what is called Quakerism are inward principles rather than outward practices. Principles of spiritual life and experience are vibrant with life and power; outward practices when relied on will become not landmarks of faith and power, but the gravestones of a life that used to be.

To decide whether we Friends of today have ruthlessly removed the landmarks which our forefathers set, we must examine our inner experiences rather than our outer

This article, used this month in the magazines of the Evangelical Friends Alliance, was prepared by the author for print a number of years ago from notes used in a message given at Kansas Yearly Meeting, October 18, 1942. Albert Copeland was an outstanding Friends minister in Indiana. He passed away several years ago.

Text: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." —Deuteronomy 19:14

THE VALUE OF many things increases with age. The Holy Scriptures, our oldest book, outvalues a thousand times any modern writings. Infinitely valuable at first, for its spiritual content, the Bible has increased in value with age. Many objects, ancient works of skill and art, utensils from ruins, temples and pyramids, are treasured far above their first cost. Men have come to worship, almost if not quite, ancient things, customs and laws.

Many of our homes have various articles used in former generations which we value highly. Some of these antiques are still useful for they perform some service which meet our present day needs. My great-grandfather's tall clock, well over a hundred years old, I value highly for its age and because it still tells the hours for me. I have also his daughter's, my great aunt's, black silk bonnet. I value it as a temporary sign of a period that is past, but it has no ability to minister to present day needs. Perhaps this may illustrate the differences between devices which serve for a time and those fundamental principles which abide through the changing years. My grandfather's old reap hook cannot compete with today's combine. The principles which led him to sow by hand and reap with the hook are the same which lead men in our day to use wide drills to sow their seed and combines to gather the grain. When surveyors set a landmark they pull up the stakes they drove to help them run the lines.

The setting of landmarks was an ancient custom and is a modern practice. Perhaps

forms. The gospel certainly allows adjustment in its expressions and manner of approach to men according to the conditions in which it must work. What would the unprogrammed meeting on 20th Street in New York accomplish if moved less than three miles into a Bowery mission? Early Friends followed Paul in his readiness to be "made all things to all men that he might by any means save some." They also followed Jesus in His prayer that His disciples might remain in the world yet not be of it. Fox revolted from a lot of beliefs and customs for he learned that these were the products of lifeless and powerless religion. He set up new criteria for Christian faith and practice, those born of spiritual principle and truth. His work was to remove the rubbish of empty form and professions from the ancient landmarks of the precious inheritances which God gave His people in Christ Jesus, and he and his contemporaries began to tell others about the spiritual life and peace which God designed they should enjoy. William Penn in his preface to Fox's Journal tersely tells the character of the evangelism of early Friends: "The bent and stress of their ministry was conversion to God, regeneration, and holiness. . . So that this people did not only in words more than equally press repentance, conversion, and holiness, but did it knowingly and experimentally. . . Have you known the baptism of fire and the Holy Ghost, and the fan of Christ that winnows away the chaff, the carnal lust and affections? That divine leaven of the Kingdom, that, being received, leavens the whole lump of man, sanctifying him throughout in body, soul and spirit?"

Some have accused us Friends who preach the precious doctrine of entire sanctification of appropriating the doctrine from Wesley. It is quite clear, according to Penn who testifies to his own experience as well as to that of others, that early Friends had the experience of entire sanctification and taught it before Wesley was born. This is not a Wesleyan doctrine anyhow, but a Bible doctrine, and its experience is a part of our heritage. Let his landmark stand!

We hear quite a bit these days of a return to "meetings held on the basis of silence." If the Friends who advocate this would go back to the evangelistic period of Friends instead of the quietistic period, their arguments would have more appeal. To be sure early Friends had silent worship and unprogrammed meetings, but these did not keep out evangelism which was full of the Spirit

and power. Friends grew from one lone man in 1647 to fifty thousand or sixty thousand in 1700. Their silence was used not as a form to an end, but as an end to form, and it headed up into ministry that shook the country for ten miles around; such ministry as Fox writes of when he says more than once in his *Journal* that he "came out of the meeting house hot." In the times of quietism silence became a form, and formalism stifled evangelism and the power and unction of Friends waned and number grew fewer. While Friends worshipped silently much but preached and evangelized less, God raised up other witnesses who took possession of the heritage which Friends should have held.

What am I trying to say? I would make it clear if possible that the particular mission of Friends is laid in principle and not in form. To hold true to principle we shall have to use some form or other, but when we degenerate to the level where we insist on form, and on a certain kind of form, we shall heap up rubbish which will certainly conceal our ancient landmarks. I do not often use the word "Quakerism." Whatever there is in Quakerism which is identical with evangelical and evangelistic Christianity, I am concerned to preserve. Whatever there is in Quakerism which is just a brand for folk who believe in being good but in having no doctrines of Bible truth and spiritual principles by which a man may find peace with God, I am ready to relinquish. Our forebears soon learned that experience and doctrine were not to be separated, so statements of faith were formulated and published. Fox's doctrines of the person and offices of Jesus Christ compose that classic of Friends writings and testimonies, "Letter to the Barbadoes." Here Fox set up a landmark on the Virgin Birth and Deity of Jesus Christ. Let it stand! The Richmond Declaration is fundamentally a great document, but it may well be clarified and enriched in some parts by terms and arguments in use by evangelicals today. It bears sound testimony to Friends' acceptance of the doctrines commonly called the fundamentals. Let it stand as a landmark.

When I study the works of early Friends, I am convinced that they had become acquainted with Jesus; that the Holy Spirit had not only come into their spirits to tell them of their adoption into the family of God, but He had also baptized them into an experience where "Christ was all." They had little argument to offer in theological terms but they

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The Northwest Friend

Evangelical Friends Alliance Progress

By Jack Willcuts

"THE EVANGELICAL Friends Alliance is not organized to be a super-Yearly Meeting," declared EFA President Gerald Dillon to the 48 Friends gathered in the sessions held at Denver, Colorado, January 24 to 27. "It is a channel of united action and concern for growth and advance among Evangelical Friends."

In his opening address, Gerald Dillon, pastor of First Friends Church of Portland, Oregon, who was reelected for another year, expressed concerns he believed the four yearly meetings composing the Alliance (Kansas, Ohio, Oregon and Rocky Mountain) should consider. We must "set our own house in order" with a degree of spiritual maturity not yet seen. This will mean a greater appreciation for worship and a deeper spirit of prayer.

Other characteristics of the EFA, insisted Gerald Dillon, should permit it to be a "vanguard of Evangelical Friends" by articulating and demonstrating New Testament principles of action. "We must be positive in our theological affirmations rather than negative in our condemnations. We must be aggressive in our actions rather than reacting to what others are doing. We must be redemptive in our attitudes rather than judgmental or critical."

Much of the work of the conference was done in the five commissions: missions, church extension, Christian education, youth and publications. Few completely new decisions or programs were considered at this conference, but progress was made in the development of a number already started.

For instance, the decision made last year to open a new mission field in Mexico as a joint effort of the Alliance was carefully studied and Roscoe and Tina Knight were authorized to enter Mexico City this summer. Final decisions on their support will be made by the various Yearly Meeting Mission Boards in their mid-year sessions. With nearly \$4,500 now on hand, the remaining \$3,000 for their first year's support is to be ready before they leave. Further deputations visits are anticipated by the Knights before departure for their four-year term.

They plan to take their youngest daughter Karen with them; their two older children will continue college studies in the states.

A joint 20-page two-color brochure, giving information of all mission work sponsored by the four yearly meetings was planned also. More inter-visitation of missionaries, field visitation by interested Friends including youth, and exchange of candidating process information were other projects considered. Sherman Brantingham of Ohio was renamed chairman of the Missions Commission, Whalen Brown of Rocky Mountain, vice-chairman, Paul Barnett of Kansas, secretary, and Charles Ball of Oregon, treasurer.

The Evangelism and Church Extension Commission sent a special committee to



Members of the EFA Commission on Evangelism and Church Extension: Ernie Foster, Kansas; C. Earle Turner, Rocky Mountain; Clynton Crisman, Oregon; Roger Smith, Oregon; Leonard Borton, Ohio; Harry Dillon, Rocky Mountain, pastor of the active new church at Omaha, Nebraska; John Robinson, Kansas; J. Earl Geil, Ohio; Joseph Watkins, Rocky Mountain.



Members of the EFA Commission on Christian Education: Marjorie Landwert, Ohio; Melvin Adkinson, Kansas; Dorothy Barratt, Oregon; Esther I. Turner, Rocky Mountain; Almon White, Ohio; Howard E. Harmon, Oregon; V. Kenneth Brown Jr., Kansas; Not pictured but present for sessions, Joseph T. Henshaw, Rocky Mountain; and Paul Langdon, Ohio.

spend a day with Friends in Omaha, Nebraska, prior to the EFA meetings. They reported the work is well launched during the year with Harry Dillon of Rocky Mountain Yearly Meeting serving as pastor. Meetings are now being held in a hospital conference room, but property is being selected for a building site with construction to start in the spring if possible. Omaha Friends have already organized with nearly 30 charter members. An advisory committee of the Alliance composed of Leonard Borton, (Ohio) Chair-

man of the EFA Evangelism and Church Extension Commission, Clynton Crisman (Oregon), John Robinson, (Kansas) and Merle Roe, (Rocky Mountain) will work closely this year with the new meeting.

Immediate steps are to be taken toward locating a suitable parsonage, increase pastoral support and to secure a mimeograph for the church office at Omaha. The quality of leadership found in the new Omaha Friends Church is impressive.

Major decisions were made in Denver clearing the path for the new unified magazine to serve the four yearly meetings through the Alliance to be called "The Evangelical Friend." Dean Gregory, editor, met with the Publications Commission which was chaired by Ira Berry of Rocky Mountain Yearly Meeting. The new magazine is planned to be ready with a first issue by September 1, 1967, which will be a 20 page, quality color product carrying some advertising. An Executive Editor, Managing Editor and Regional Editors will work closely with Dean Gregory in preparing news, features and establishing policy for the paper. Mrs. Chester Stanley, of Ohio, will serve as Missionary Editor.

An effort will be made as soon as possible to raise an additional \$1,300 (beyond the \$1,200 now in hand) to launch the first issue. Subscription rates of \$3.00 per year are anticipated. (Oregon and Rocky Mountain Yearly Meetings plan to carry their share of the cost of publication through their respective United Budgets as is currently done with their Yearly Meeting papers.) The magazine will be published by Barclay Press at Newberg, Oregon.

Editor Dean Gregory plans to visit the sessions of Ohio and Kansas Yearly Meetings this year to discuss the plans of the new magazine with Friends of the EFA.

The Christian Education Commission re-elected Howard Harmon of Oregon Yearly Meeting as Chairman for the next year. One of the most significant programs of the Alliance is being undertaken by this Commission in its study of the "Spiritual life and growth" of Friends. Charts and graphs showing attendance and membership trends among the churches of the EFA were studied by the Coordinating Council. One item of general concern revealed by these graphs was the fact that while membership is increasing over the past decade, Sunday school attendance is declining. One effort to reverse this was proposed by the Commission in an

Alliance-wide Sunday school Crusade planned for next fall.

Reach and Teach, an idea resource paper sharing reports and general Sunday school news produced by this Commission will be continued with a somewhat different format. It now has a circulation to nearly 4,000 Friends Sunday school teachers, pastors and workers.

The Youth Commission, chaired by Lonny Fendall of Oregon reported more detailed plans for a second Friends Youth Leadership Conference, similar to the one held in Colorado Springs in 1965. Dates for this summer's event will be August 5-9 at Twin Lakes Conference Manson, Iowa. A total of 140 high-schoolers (sophomores and juniors) will be invited, not more than 30 of this number will be from Yearly Meetings outside the Alliance.

Accent magazine, started in June, 1965, continues under the editorship of Ron Stansell, Friends Youth Secretary of Oregon Yearly Meeting. An effort is being made to build a larger capital fund for operation of the magazine and a group subscription plan launched. Teen Topics, a program book for Friends youth meetings will be continued under this Commission also.

Other programs strengthening the youth work of the Alliance include: a) Development of a unified Youth Ambassador program with special emphasis on overseas assignments. Several Friends Youth have been involved in this already and it may be used in connection with the Alternate Service program. b) Cooperation with the National Association of Evangelicals Youth Commission. c) Research ways of encouraging college age youth groups, d) Preparing a Friends Youth Handbook with specific guidance given on how to begin local groups, delineating patterns and plans that have worked. e) Study of a camper exchange program.

The Alliance leaders met at the Denver Centre Motor Lodge, but plan to convene next year in Omaha. As Friends gathered for the closing session of the conference about the tables of the meeting room, they were challenged with a devotional message from Charles Ball, pastor of the Newberg, Oregon, Friends Church, to work with a sense of urgency and confidence under the sure "promise of His coming." Men are still asking, "Where is the promise of His coming?" and "even though we may never be certain of the time, we may be certain of the fact."



A NEW LEVEL OF FAITH

By Roy Clark

FRIENDS IN THE Maplewood community in southwest Portland have reached a new level of faith and spiritual inspiration through the "Stewardship Seminar" conducted by Willard Kennon the second week in January.

Maplewood has had a building program in consideration for quite a number of years, but the time never seemed quite right or the potential never seemed quite adequate for the task. During the past year or so there has been a growing conviction that the future of the church in Maplewood depended upon adequate facilities and much prayer and planning had gone into the study of the problem by pastors and people.

Willard Kennon came with the simple challenge of the teaching of God's Word about stewardship. There was nothing really new in his presentation, for we have always believed and preached the message of tithing. But his ministry was well-organized and well-presented, and God honored it. It was not a high-pressure sales pitch, but the simple emphasis upon God's requirements, and the promises of God if we are faithful.

The wonderful response was cause for rejoicing. We had prayed that there would be no negative reaction, and God answered prayer. The challenge was on two levels of giving: faithfulness in the tithe to the operational budget of the church, and the challenge of a "faith pledge" above the tithe for

the building program. The latter was specified as a three-year commitment.

At this writing the total of the faith pledges is \$15,239 with several pledges still to come in, which we are sure will bring the total above the \$16,000 mark. This, together with almost \$5,000 already in the building fund gives us cause for rejoicing and encouragement, and faith to believe that God has set His seal upon the program of building.

The spirit of the seminar was almost a revival in itself. There was a sense of the leading of the Spirit as people made out their pledges, and many signed with tears of joy and faith. Several launched out to trust God, not knowing how they would be able to pay their pledges, but believing that God would provide. This is "faith pledging." In the closing "victory service" there were many testimonies of God's leading and His faithfulness in raising us to this new level of stewardship.

Not only was the faith pledge total a significant victory for our small group of 20 families, but the tithe pledge to the church budget was considerably above previous levels. It is likely that we may oversubscribe the church budget by quite a little this year, and of course that will augment the building fund.

Donald Lindgren, Vancouver architect, has drawn plans to fit our site and needs, and Maplewood is proceeding with plans to build. We feel that this is God's time and that His Spirit is leading. God has given to us a parish community of several hundred homes with the Friends Church in the center, and with no other church within a mile. We are the only church in the Maplewood school district, an area about one mile square.

Of the seven Friends churches in Portland, six of them are on the east side of the river, with Maplewood the only one in west Portland. Situated in the heart of a fine residential area of well-kept family homes, our new building site is just across the street from the elementary school, which is a natural community center.

Maplewood church began as a community Sunday school project about two decades ago, and was turned over to Friends in 1953. The present facility is a remodeled school building with an annex for classrooms. Several Friends families have been faithful and loyal through the years, and have dedicated themselves anew to this new challenge of faith to provide a new Friends church in west Portland.

Something Better Than Witchdoctors

By Ellen M. Ross

HIS NAME was Francisco, but everybody called him Cisco (pronounced cease'co).

He lived with his wife and three sons in a thatched adobe hut back in the hills behind the shore of Lake Titicaca. None of them had ever heard the Gospel. Religion played an important part in their lives, but it was a religion of haunting fear—fear of the countless evil spirits that inhabit the earth, trees, and mountains, the lightning and the hail.

Cisco's "spiritual adviser" was the witchdoctor, to whom he naturally turned when things went wrong, to find out which spirits were angry and must be placated by sacrifices. He worshipped in many different "churches," but these were only the sacred places where, according to the witchdoctor, the menacing spirits lived.

One day Cisco decided to take the long trip to LaPaz and find a job that would help him support his growing family. While in the city, he was badly hurt in a car accident.

He had no faith in doctors and their new-fangled methods, so painfully made his way back home to consult the witchdoctor. The latter, in turn, consulted the evil spirits, and prescribed the sacrifices needed to turn away their anger, and restore the sick man to health. Cisco carefully obeyed instructions, but instead of getting better, grew worse.

He went to another witchdoctor, and another, and another. . . But none of the prescribed rites and remedies worked. The only result was that Cisco grew worse and the family savings smaller.

Finally, the witchdoctors all agreed that Cisco must have angered the powerful spirit of the lightning that had struck a spot near his house some years earlier. So twice a week the whole family trudged to the place with incense, which they burned as they circled the spot on their knees, chanting a doleful prayer to the spirit. But the lightning spirit gave no answer.

Another witchdoctor offered sure and certain help, but insisted on an exorbitant

fee—the black cow that had been the family's pride. In desperation they agreed, and were told in return to take Cisco to the top of a distant hill where there lived an extremely powerful spirit.

The trip was long and hard, especially the last climb up the steep slope, but Cisco's family put him on a burro and took him right to the top. Again they sacrificed and prayed, but again received no answer.

By now Cisco could no longer walk, and he was in constant pain. Worse yet was the despair he felt before the implacable silence of the spirits. He could see nothing ahead but pain and, finally, death.

But one day a simple Aymara Christian from a neighboring community came to visit Cisco, and told him of the God who is not only powerful, but also loving. This was a strange new thought to Cisco.

His new friend returned several times, and each time told him more about the God who loved all men, who sent His Son to die for them so that they might have eternal life. Cisco listened with interest, but nothing more.

Then one day a Bolivian pastor visited him and as he talked, Cisco realized that his greatest plight was not his physical illness, but the sickness of his soul. As the two prayed together, Cisco confessed his sins to God and accepted the gift of His eternal life in Jesus Christ.

Cisco became a man of true faith and prayer, for now he prayed only to God and forgot the evil spirits. Gradually, the sick body began to show a change as well. . .

When I first met Cisco, years later, he was in perfect health and walked with a springy stride that showed not a trace of a limp. The whole family had become Christians, and his sons were following in his footsteps by taking places of leadership in their community and in the little evangelical church that had been established there.

CALL, as such, had no share in bringing the Gospel to Cisco, for this happened long before CALL was formed. But CALL publishes stories such as this in booklet form, written in simple Aymara and Spanish. And in this way we hope that many more will come to know the God who freed Cisco from his fear of evil spirits.

Cisco's story is a testimony to the power of God in the life of the man who trusts in Him. It speaks of the Aymara Indian on his own ground and in his own terms. We pray that God will use it and others like it to the

salvation of many more Aymaras.

Our thanks go to all of you who pray for CALL in our work of publishing and distributing literature for the Aymaras. What we need most is prayer—the kind that turns little black marks on paper into bright darts

(Continued on page 15)



As an incentive to mission education, Mission Study Awards are presented to those having completed a prescribed course at Silverton Friends Church.

MISSIONS IN THE SUNDAY SCHOOL CURRICULUM

By Charlotte Macy

CERTAINLY NOTHING should usurp the precious few hours spent in Sunday school which is not definitely scriptural or which does not relate to the basic purpose of God for His children and His Kingdom.

One of the most basic and greatest over-all themes of the Bible is MISSIONS. "God sent His Son. . .", ". . . even so send I you . . .", "Go. . . preach. . . teaching. . .". These are a few fragments of the Word which remind us that God's desire is that "all men everywhere should come to the knowledge of the truth."

If this topic is basic and important and if the Sunday school, limited as it is, is the most effective teaching device of the church, is it not reasonable that some specific course on missions should be incorporated into the Sunday school curriculum for every age level?

Such a course should include such objectives as:

1. To inform students of our own Yearly Meeting Missionary program, including names, places, history, budget, potential and needs.
2. To challenge young people to volunteer for missionary service.
3. To teach missionary responsibility to those not called to go.
4. To explain how our Yearly Meeting fits

into God's purpose for World Missions.

5. To demonstrate the "why" and "how" of missionary work.

6. To stimulate greater faithfulness in prayer and stewardship toward missions.

This sounds like a big order? It is. But because this order is not being consistently filled, our missionaries tell us that we have not begun to meet the needs of the great open doors given to us, especially in Peru. Hit and miss presentations once a month in an opening assembly are not getting the job done! The vast areas of missionary information, news and needs cannot possibly be taught in such brief opportunities. Missionary speakers and conferences help but we cannot leave the burden of the Great Commission to these infrequent visits or one annual emphasis.

Lavelle Steiger, Missionary Chairman and mother of four, felt a burden for missionary education for our church and its youth. She worked out a program of "Basic Requirements" for each Sunday school department. These requirements were to be met during the fall quarter. If met within the quarter, the student received a lovely, printed certificate called "Mission Study Award." This was presented in a Sunday morning worship hour.

This study was not designed to take up the regular Sunday school class time, but was given as a pre-session and departmental experience. There were special times after school and in the evenings as arranged by the teachers. Scrapbooks were made, papers written, scripture memorized, maps made, names of missionaries and places learned. It became a thrilling and exciting experience for the whole church.

The strength of this program depended largely on each Sunday school teacher and department superintendent. The children and youth needed continually encouragement and challenge and resource materials to finish the goal. Many did!

In pastoral calling I now see beautifully framed "Mission Study Awards" displayed in homes as proudly as graduate school diplomas in the downtown offices. In prayer times we hear such phrases as, "Bless Betty and Gene Comfort in Bolivia at Caranavi" and feel grateful that these names of people and places have meaning and spiritual significance to the one praying and those who hear and share that petition.

If you are interested in obtaining a copy

(Continued on page 16)

Newberg Holds Open House



AFTER SEVENTY-FIVE years of use by Friends at Newberg, the historic building has been re-modeled and extended to accommodate a growing congregation and community. Hundreds of interested people from Newberg and surrounding areas attended an Open House on Sunday, February 12.

Church ushers and leaders showed people through the new entryways to the refurbished sanctuary, pointing out that the dividing wall was removed, making it possible for worshippers in all the sanctuary to see and hear easily. Those attending Yearly Meeting will appreciate the tasteful and beautiful way the renovation was completed under the direction of architect Donald H. Lindgren.

The tours led on through the Christian Education building which has been nearly doubled in space with the addition. Sunday School, Friends Youth, Clubs, and Children's Church leaders had prepared displays of their work and were on hand to greet the visitors. This was helpful to members as well as outsiders in viewing the use made of the facilities.

The Social Committee served refreshments in the extended and renewed Fellowship Hall at the conclusion of the tours. Those who knew of the old kitchen with decaying floors and outmoded equipment were delighted with the modern, spacious kitchen and open area of the Fellowship Hall.

Numerous projects on the building remain to be completed, so the dedication is yet to be scheduled. Nevertheless the Open House was an appropriate way to show what has been done to the building which means so much to countless Friends. A fine 75th birthday party indeed!!

West Chehalem Friends Complete Addition

Those attending Newberg Quarterly Meeting in February were delighted with the fine work done by the volunteer laborers at West Chehalem on their latest addition. With a cost of less than \$3500 they were able to increase their sanctuary seating capacity by about 40 and add three class rooms on the lower level. Modern lighting and windows enhance the appearance of the entire building. Future plans call for a similar extension on the west and a new narthex.

a *SHARE* call for AGNEW

AGNEW FRIENDS CHURCH, on the beautiful Olympic Peninsula in Washington, will be the recipient of funds received from the second SHARE Call of this church year. Gifts from the Agnew Call, to be mailed the first part of March to all SHARE members, will be used to help in finish work on their recently completed Christian Education wing.

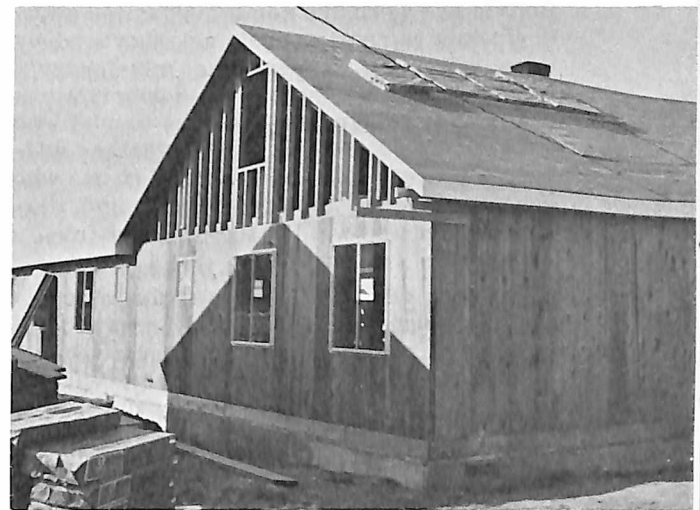
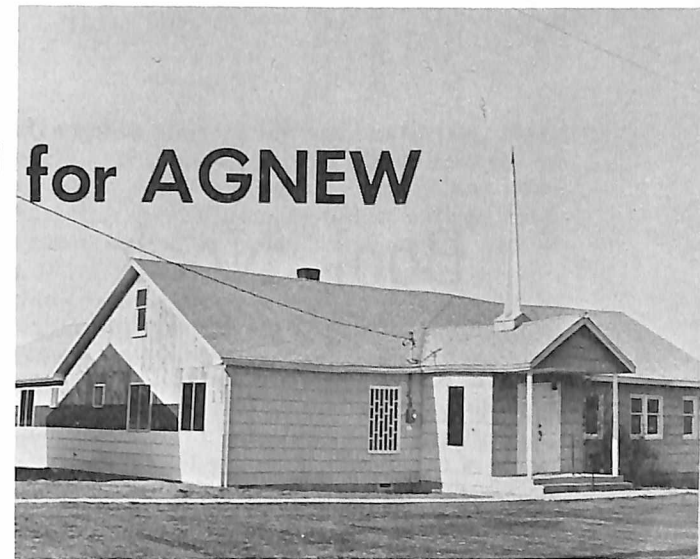
Agnew Friends were recently set up as a Preparative Meeting and hope soon to become a Monthly Meeting. May Wallace serves ably as pastor, assisted by Jean Clark who teaches in the community. This is one of Oregon Yearly Meeting's growing Sunday schools in recent years.

The new unit, which is now completed except for a few sheets of siding, more than doubles the floor space of the plant. With more than 1200 hours of volunteer labor from at least 40 different people, the total cost of the new structure is estimated at only \$7.20 per square foot!

Gifts from the Agnew Call will be used to acquire furniture such as chairs, tables, cabinets and other equipment for the new rooms and assembly hall. If the Call exceeds \$3,000, this excess amount will go toward debt retirement which presently stands at about \$13,000. Their building loan of \$12,000 was secured from the Friends Church Extension Foundation.

An open house for the new unit was held Sunday afternoon, January 29, with nearly 80 adults present from the community and points as far away as Port Angeles and Port Townsend. Agnew is eleven miles from Port Angeles in a growing community with great potential and well located near Sequim, Washington. Several new families have joined the church the past three years.

Even though this particular SHARE call is not going to the entire mailing list of the Northwest Friend, it is hoped many readers who are not already SHARE members will respond to the Call, as it appears on this page, with a gift of at least \$2.00. It is also hoped that many who are SHARE members will double their gift to give added help to this vital, growing church. Gifts may be mailed to SHARE program, P. O. Box 190, Newberg, Oregon 97132, or given through your local church treasurer designated for "Agnew SHARE Call."



PROGRESS PICTURES OF AGNEW: Picture at top shows Agnew Friends Church as it is at present. Middle is view of the new educational unit during construction phase. An open house reception was held for the community on January 29 and included a tour of new classrooms.



Sketch at top, by Nancy Wilhite, is of Newberg Friends Church showing new entrance, most prominent of remodeling features. Spacious new kitchen is reviewed by open house visitors. Bottom picture shows West Chehalem Church with new extension of sanctuary and classroom space in lower level.

Book Nook

MISSIONARY MOMENTS, By Phyllis Cammack, Barclay Press.
134 pp. \$3.50.

LIKE A LITERARY Telstar *Missionary Moments* by Phyllis Cammack gives an intimate, personal view into the Bolivian world of the Aymaran Indian living in ignorance and poverty and a missionary from Oregon trying through the grace of Christ in her heart to bring the enlightenment of the gospel to him. Although the high plains of Bolivia and Peru are some 7,000 miles away, they seem as near as one's neighborhood by these glimpses through the missionary's window. It is one thing to read descriptions of life in a foreign country by the tourist who is only an onlooker. It is quite another matter to be taken into the confidence of one who has experienced the frustrations and disappointments as well as the joys and fulfillments of missionary life.

In "Moments with Aymaras" the missionary discovers that like people everywhere, they aren't all alike. Acquaintance reveals individuals worth knowing for their various qualities. Their chuños, adobe huts, derby hats, ponchos, bright skirts and other obvious elements of Aymaran life are interesting. But looking deeper, their superstitions and attitudes about the basic issues of life touch the heart as they expose the contrast between their barren environment and the abundance of material comforts and spiritual light in the United States.

The other two sections, "Moments with Missionaries" and "Moments in a South Peru Community," show that missionaries are "human, albeit practical and usually capable people." They appear to require adaptability and fortitude beyond the average in order to cope with the altitude change, the cultural shock and the grinding inconveniences of daily living. The housewife's wrestle with the gas stove and uncomprehending helpers, the front room "battlefield of study," bouts of debilitating illness, problems of supply, various dangers, requirements of reporting and letter writing, disappointments in people support the quotation, "being a missionary is a noble calling but a wretched trade."

The overtone of spiritual triumph over these problems on the field reinforces the author's testimony that "moment by moment

I'm kept in His love." The victories of Christ's redemption over the darkness of the Enemy so evident in the transformed lives of many Aymaras proves the promise—"blessed is the man whose trust is in the Lord. . . ." The author shares spiritual insights gained through her "moments," and with the penetrating humor of understanding and goodwill shows that to her the high moments far outweigh the low. She is willing to pay the cost.

—Genevieve Cole

WMU:

LADIES, DO YOU remember the patterns passed to each union at the retreat—you know, those bright orange sheets? Here's hoping that you have been putting them to good use.

Surely you used the pumpkin invitations for the October meetings. One of our guests came wearing the invitation corsage fashion to the meeting. Autumn leaves came next. Snowflakes are still in fashion for awhile. No doubt you have used these; the "Put your heart into WMU" for February. The candle, the owl and the whale are still good for the month.

Perhaps you have found that these novel invitations are good ice breakers to invite your neighbors to WMU. They don't forget the day easily with these.

Our love for Christ and for others at home and abroad should be obvious to our neighbors. Our real motive of course is to have the opportunity to tell them how to receive Christ as Saviour and Lord of their lives. Let's continue to work for Him.

Your Membership Chairman, Lela G. Hull.

BUDGET BRIEFS

With little over four months remaining in this fiscal year of Oregon Yearly Meeting, members should be aware of and prayerful for the response to the 1966-67 United Budget and Fixed Expense. The figures below are as of February 28, 1967:

UNITED BUDGET:	
Total Pledge	\$ 52,300.00
Received from QM	30,110.15
Pledge due	22,189.85
FIXED EXPENSE:	
Apportionment to QM	\$ 27,794.00
Received from QM	16,463.56
Apportionment due	11,330.44

WITCHDOCTORS *continued*

of light that penetrate the darkness in which so many still live.

And, by the way, let's not forget that there are plenty of Ciscos, not only in Bolivia, but in the USA, in Canada, in any country you can name. Most men live fear-haunted lives. Of course, the "civilized" man-in-the-street doesn't worry about the spirits of the hills and trees. His "spirits" bear more scientific names—like disease, war, death. But they hold the same terror for many.

Remember Kipling's "Little Hunter," dogged by a snuffling unseen presence, and being told, "It is Fear, Oh Little Hunter, it is Fear?"

Man alone, apart from God, must inevitably be a "Little Hunter." He stalks his game through the jungle of Life, and often makes his kill, for he wields his weapons well. But he in turn is stalked by Fear.

It may be fear of cancer, of a stroke, of old age. It may be fear of the Bomb, or race riots, or communism. Or fear of being found out, fear of oneself, or of the Joneses. Whatever form it takes, fear haunts all those who walk alone.

But the freedom from fear that Cisco found is a freedom meant for every man. "For God so loved the world that He gave his only Son, that whoever believes on Him should not perish, but have everlasting life.

Let's not forget the Ciscos at our side, but share with them the good news of the gospel of Jesus Christ.

EDITORIAL *continued*

planning and administrative capacities. His counselling, committee work, youth rapport, office detail. His attitudes and spiritual outlook. His Yearly Meeting loyalties, other Christian activities and involvements, his community image. Can he teach, lead, laugh, cry, sympathize? Is he courteous, clean, kindly, self-disciplined, healthy? Then there is his own family life. . . the list goes on and on. No wonder the Ministry and Oversight Body needs discernment and judgment. And no wonder either, that the pastoral drop-outs are so numerous, for who is able for this many-sided vocation?

There are a few simple ways of encouraging the pastoral calling procedures to

strengthen cooperation and confidence. Start early. The Lord leads in March as well as in May. Answer letters promptly and adequately. Breakdowns in letter writing have caused tragedies. And, what do you say in a letter? Tell the prospective pastor everything you can think of that he might want to know: size of the membership, attendance trends, all about the parsonage, furniture and color scheme; spell out the salary including insurance, retirement and utility arrangements; explain the particular opportunities of the church, the long range plans; describe the area of the city or community, the countryside, and the church budget and organizational setup. This man may pour his whole life into this situation, bring his family to a new church home and to expect him to indicate his interest about coming with only the meager information handed out in brief letters of inquiry, plus what he can cull from the Yearly Meeting Minutes is pressing the principle of discernment too far. A thoughtful, thorough candidate will have other questions to be answered before he decides; why should blind praying be the proof of a man's spirituality?

Carbon copies of the correspondence from both parties should be sent to the Yearly Meeting Superintendent's office to assure the fullest cooperation. It is his job to make recommendations and offer counsel from the vantage point of interest and objective view of all the people and places involved. Thoroughness and promptness in all these proceedings is more to be desired than shrewdness, haste or secret and circuitous negotiations.

It is wonderful to observe the continued evidence of God's guidance in the pastoral system of Oregon Yearly Meeting. When we get right down to it, none of us would want any other system—the church chooses and the pastor chooses—after both earnestly seek the Lord's leading.

—J. L. W.

MINISTERS CONFERENCE PLANNED

Ministers of the Yearly Meeting will again be invited to the annual conference on April 24-28 for inspiration, challenge, and fellowship. George Delamarter will be the featured speaker at the conference, to be held at Cannon Beach Conference grounds. Further details will appear in the April issue.

MISSIONS continued

of the actual requirements used for the Primary, Junior, Junior High and Youth departments, write to Mrs. Edwin Steiger, Route 1, Box 86, Mulino, Oregon, 97042.

This effort has been rewarding for us this past year, but it is only the beginning of what might be done.

If the regular Sunday school class time were used entirely for missions, a study of the Book of Acts could well be used, incorporating week by week information and assignments on our own missionary program.

The use of pictures, maps, world missionary news, and books on missions and missionary lives should become a regular part of every Sunday school department.

The Spirit of Missions must be caught, but it seems to be caught whenever it is taught from the Word and by the Holy Spirit.

LANDMARKS continued

placed on exhibition a life hid with Christ in God that confounded their adversaries and made them tremble as they bore witness to the saving power of Christ. I fail to see why the gospel as proclaimed by evangelical Friends is not adjustable to the needs of the world in any generation. Its simplicity sets it apart from the forms of ritualistic churches of our day just as it did in the time of Fox. Its simplicity appeals to hungry hearts which want food and not formalism.

Yet, the Church must have some forms. The danger lies in making form become a substitute for true experience. We who are called "pastoral" Friends are using forms; so are the most conservative and unprogrammed meetings; and the formalists of the unprogrammed meetings are the greater sticklers for their forms. As long as form is made the effective agent and servant of principle, the cause of Friends will be blessed with power and growth. If "pastoral" Friends fail to keep true to fundamental principles of the gospel of Jesus Christ, their methods will become rigid and just as ineffective as the forms of quietism.

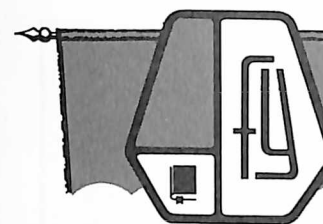
Our main question is whether present day Friends of the progressive order can have pastors regularly supported, revival meetings, choir and music, and perhaps other institutions which early Friends did not have. Early Friends bequeathed to us faith in the

Eternal Son of God as Saviour; they accepted His atonement made on the cross; they held to the plenary inspiration of the Scriptures; they acknowledged and experienced the various works of the Holy Spirit; they believed in pure hearts and in holy living; in exalting Jesus to His rightful place as Head of the Church and as the One Whose work in saving men from sin could not be added to by the imposition of rites by human hands. Did they store the principles in the inelastic bottles of ancient form? Or did they leave the principles fermenting with the leaven of the Kingdom for their successors to place in new and elastic receptacles which would preserve them for the needs of their day? If "Quakerism" consists in adhering to stereotyped forms of this or that, the older "Quakerism" becomes, the less life it will have. If being a "Friend" of Jesus Christ consists in keeping His commands, we shall find it possible to maintain the principles of our primitive faith and doctrines and to find ways and means in the twentieth century to proclaim Him an all sufficient Saviour.

We can still feed our spirits in periods of silence, and we can give the gospel to a hungry world by a Spirit-filled ministry of pastors and evangelists. We can still advocate peace and have the peace of God within. We can have educated and trained ministers and still just as definitely hold that true preachers must be God-made and Spirit-filled or all learned at Yale or Oxford is void in the sight of the Lord. We can interpret the Scripture which says that "they which preach the gospel should live of the gospel" to meet needs of today, just as early Friends ignored it in their day. (As far as I have learned, Fox, during the many years of his ministry, was provided for by others!)

I have tried to say that the cause of the gospel, as committed to the people called Quakers, lay not in its form of expression but in the principles of faith and obtaining and practicing saving grace in heart, work, and worship. The word "Quakerism" seems to savor of form in language, costume and custom. At one time these, of the kind they were, were effective. We live in a generation of different language, costumes, and customs. Were Fox born again in our day, he would use that which twentieth century institutions offer him, and in them and through them and by them would express the deep and potent spiritual truths which are the true landmarks of our faith, the faith of our fathers of three centuries ago. Let these landmarks remain!

The Northwest Friend



"COMMITTED TO ADVANCE"

NEWS OF OYM FRIENDS YOUTH

FYer OF THE MONTH

Dave Wilhite



HERE IT IS—the season for hustling. This is the chance for your FY to get on the ball and have lots of good meetings and parties and maybe even something formal, like a banquet. Give the guys something to ask the girls to, and if it's good enough, they will. This will help get some new kids into your activities. But guys, don't forget the gals in your own FY—they're pretty sharp, judging from what I've seen. And don't spend so much time hustling that your grades and church attendance go down. Bring your date with you.

And it's one season closer to swimming, water-skiing, and other summer sports. I know one guy in Idaho who likes to do that kind of thing—he even skin-dives. When he's not diving or water-skiing, Dave Wilhite could be playing football or basketball. Outside of athletics, Dave fills his time with various duties. . . He was president of Greenleaf Academy YFC club his junior year in high school; he was an All Star Quizzer two years, competing in the National YFC Quizzing Finals in Winona Lake, Indiana, his junior year; he was student body president at Greenleaf Friends Academy his senior year; he is president of the Sports Car Club at Boise College as a freshman; he served for two years as president of the Star FY, and he is now president for Boise Quarter FY. Dave speaks out for Jesus Christ in service and in daily living, and this is his testimony:

"I was raised in a Christian home, for which I am very thankful, but I was far from being a Christian most of my life. It was in the summer between my freshman and sophomore years of high school that I realized that the kind of life that I was living would

someday end in debauchery. As I looked to the future there were no real goals. . . or, that is, not any goals that were worth giving a lifetime to. I was going to try everything in life and learn by experience. But the lesson that hard experience teaches us are too expensive to spend a lifetime paying for. It was that summer at a Quaker Hill youth camp that I decided to let Christ's experience be the basis on which I would build the structure of my life. It was then that I accepted Christ and began to see everything in a different way. I found out how much more enjoyable it is to do things for Christ than it is to do them with your own personal pride in mind. This is when Life started for me. This is when Life, with a capital "L", can start for anybody that is willing to give up self and follow Jesus Christ."

—Dave Wilhite

Friends Youth Handbook Soon To Be Available

A Handbook entitled, *Friends Youth in Action*, is being published by the Evangelical Friends Alliance Youth Commission. It includes guidelines for organizing a Friends Youth group, a model constitution, duties of officers and committees, among other materials. It may be ordered from the Friends Youth office, P.O. Box 190, Newberg, Oregon 97132. It will be available about March 10th for 50¢ a copy.

ADVANCE continued

spiritual blessings which come only as we meet with others of like precious faith.

I have never forgotten the following childhood experience. When on an outing in the hills of Idaho, we spent several hours along a beautiful stream. I was delighted with the water and the flashing bits of color which sparkled through as it ran over colored rocks of many hues. With delight I sought for the prettiest ones, caching them in my pockets. On arriving home I eagerly reached for my treasures, only to find them dry and dull and colorless. Our lives, too, must be kept in the stream of God's blessing and presence if they are to reflect His nature and Spirit within us. Public worship is a part of this stream, where in fellowship and song

and under the preaching of the Word our hearts are cleansed and renewed regularly.

Attending church reveals spiritual qualities of obedience, humility and discipline. It demonstrates an obedience to God's Word and the Spirit He puts within our hearts. It manifests a sense of humility, in that those who seek God's face in regular worship services are confessing their need of God. We are not self-sufficient! The church is not made of people who claim to be better than anyone else, but of those folk who sincerely want to be better than they are. Attending church is a Christian discipline, which some seem to find too severe. And yet the same people do not quit their jobs nor keep their children home from school because "9:45 a. m. is unreasonable"—or "I have company today"—or "I must stay home and care for my lawn and garden."

Some, no doubt, feel that the worship services are dull and uninspiring. The music could be better and the preacher is in a rut. He talks too long and isn't half as interesting as the evangelist who held meetings last winter. I would suggest, in such a case, that the congregation fire the minister! Not by demanding his resignation or ousting him next Monthly Meeting, but fire him with new challenge and incentive through prayer and encouragement. Fire him with hearts brimming with praise to God, faith and expectancy. Fire him with a sanctuary filled full of anticipating faces, and the sound of rustling Bible leaves as he opens the Word. Fire him with the presence of new ones every Sunday, sitting with the members who brought them. Fire him with a nod of the head and a smile on the lips when the Holy Spirit has revealed some new light to your heart. Fire him with a ready response in times of prayer and moments for witness. Fire him! No preacher could be dull with a congregation like that!

Let's MARCH TO CHURCH IN MARCH. Your Advance booklet has two fine suggestions for recruiting your total congregation to be loyal in S. S. and church attendance this month. Let's top our total Yearly Meeting membership at least one month of the year. Let's have over 6055 average every Sunday morning in March. Let's raise that Sunday school and Sunday evening attendance to an all-time high!

As another Resurrection anniversary approaches, surely God is seeking to manifest His power and life through the CHURCH in WORSHIP.



ANOTHER DAY

VISITORS TO the Manor, some of them skeptical, find that we have enough to eat and do not all eat at one long table nor spend the day in a rocking chair. They note that each resident has a private bath and how comfortably we are situated in this fine building.

Then comes the final question, which they think is the crusher: "But what do you do to fill the long hours of the day?" I don't know how it is with you, but we have no long hours. Of course they are thinking in terms of the active ages of 45 or 55 and cannot possibly think of 70 or 75. It is hard for them to believe that our periods of activity, recreation, three meals, and a bit of rest, fill up the hours of our day very adequately.

* * * *

David said (Psalm 118:24) "This is the day which the Lord has made; let us rejoice and be glad in it." We can echo that, any and every day.

John 9:4 reports Jesus saying "I must work the works of him that sent me while it is day."

So let it never be JUST Another Day to us, but a clean, new day we have never lived before, and according to our strength and ability, let's make it a day worthwhile.

PRAYER:

Lord for tomorrow and its needs,
I do not pray.
Keep me, My God, from stain of sin
Just for today.
Help me to labor earnestly
And duly pray;
Let me be kind in work and deed,
Father, today.

LISTEN LITTLE QUAKERS

By Marie Haines



EASTER THOUGHTS

"OH, MOTHER, IT is beautiful, beautiful!" Helen held the new dress under her chin and took a few happy steps. "You are the best mother in the whole world."

Mother smiled. "I am glad you like the dress," she said, "But honey, remember Easter is more than new clothes."

"I know," Helen nodded soberly. "It means Jesus died for us and rose from the grave so we will live with Him someday. Why do you suppose people wear new clothes at Easter time mother?"

"When I was a little girl, my mother told me that it goes way back to the Emperor Constantine. He was one of the early converts to Christianity and he loved the Lord so much, he wanted to show his love some way. As a special honor to the risen Lord, he decreed that every member of his court appear on Easter morning in new raiment."

"So people have been wearing new clothes at Easter time ever since," Helen laughed. "Thank you Constantine," and off she ran to tell her friend about her new dress.

"Come see mine too," Maryanna said eagerly. "Mine is green because I have red hair." As the girls laughed and chattered Maryanna's little sister came slowly into the room.

"I wish I could have a new dress too," she said wistfully.

"Why don't you?" Helen asked.

"Mamma said my last year's dress is perfectly good and she can wear that," Maryanna explained. "Don't worry Julie, mamma put new ribbons on it and it looks just like new," Maryanna kissed her sister.

Julie's face brightened. "Mamma says to come on down. She is ready to help us color Easter eggs."

"Why do we color eggs for Easter, Mamma?" Maryanna asked as they busily dipped the eggs.

"Eggs and rabbits come from a heathen festival really," mother explained. "The Norsemen had a festival called Ostara or Eastre which celebrated the birth of spring. They were to represent the mysterious creative force found in the reproduction of new life within the species."

"I see. Dead looking trees burst into life, flowers come out, and everything takes on new life," Maryanna said wisely.

"What's species?" Julie wanted to know.

"That is a big word honey," mother laughs.

"Species means different varieties or sorts. Rabbits are one species and chickens are another."

Julie still looked puzzled.

"I think she means birds mate and new little birds are born. Plants come to life," Helen tried to explain.

"Lots of new things are born in the spring," Maryanna added, "Lambs and colts and calves. Why do we color the eggs though?"

"You have heard and seen pictures of the beautiful northern lights I am sure," mother said.

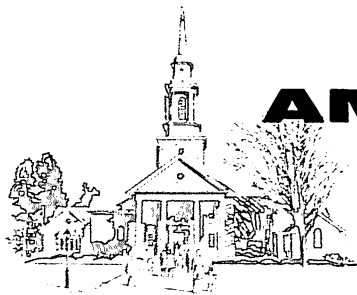
"Oh, yes, we saw red ones once in Canada," Helen answered.

"Well, they are really colorful farther north and the Norsemen colored eggs to try to match these hues and also the rays of the sun when it was returning after their long dark night."

"Why does Easter change? Sometimes it is in March and sometimes in April," Maryanna wanted to know.

"Early Christians fixed Easter by the moon," Mother explained. "That was to help people travelling over the desert by night on their way to Jerusalem. The light of the full moon made it easier to reach the Holy City. So Easter was fixed to come on the Sunday following the first full moon which follows March twenty first."

"Thank you mother for all of your explanations," Maryanna said, eyeing the bowl of lovely colored eggs.



AMONG THE CHURCHES

Because of the limited number of church news items received in February for the March issue of the Northwest Friend—no more than four from any one quarterly meeting and only two churches reporting from each of three other quarterly meetings—we felt it impractical to condense and rewrite these items into quarterly meeting reports as we have done over the past several issues. Rather, for this issue, we are returning to our previous method of reporting each church under its own classification.

—Managing Editor

NEWBERG QUARTERLY MEETING

NEWBERG, Charles S. Ball, pastor

Youth Sunday was observed on January 29. The Senior FY gave a dramatization of "The Touch of the Master's Hand" during the SS opening assembly. Roy Stillwell of the Portland Symphony Orchestra was guest violinist during the dramatization and during the worship service. Youth speakers during the evening service were Susan Willcuts, Tom Hailey, Daryl Williams and Cletha Thornburg. ¶ Paul and Martha Puckett were missionary speakers on February 5 during the SS and worship services. ¶ Lonny Fendall, Harlow Ankeny, and Charles Ball gave a report on February 5 of the Evangelical Friends Alliance meeting which they attended in Denver. ¶ Jack and Laura Trachsel were speakers in our church on Sunday evening, January 15, as part of the GFC Campus Missions Conference. ¶ Jerry Friesen of GFC faculty showed missionary pictures from Nigeria to the SS on January 8. ¶ Leslie Parrott of First Nazarene Church in Portland was speaker for the Christian Education Workers Potluck Dinner on January 15.

NEHALEM BAY, Larry Houston, pastor

Jon Bishop and Jean Thomas were visitors January 28. Jon spoke to the high school class during SS and gave them a few pointers on how to improve their youth group. After the worship service we had a potluck dinner to celebrate the first anniversary of being in our church at Wheeler. Jean Thomas and Mary Louise Gillen sang for the worship service. ¶ The FY is enjoying a series of discussions led by Janet Houston on Eschatology. ¶ We are happy to have Mr. and Mrs. Robert Lewis attend several of our services while they stay in their beach home in Rockaway.

—Linda King, Reporting

SHERWOOD, David Fendall, pastor

The High School FY went to Mt. Hood January 27-28. They spent Friday evening in an A-frame near Mt. Hood. Saturday was spent skiing from

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Timberline to Govt. Camp. Fifteen High Schoolers along with their sponsors Dick and Jerri Lou Bishop, enjoyed the fun and snow. ¶ An all church skating party was enjoyed also during the month. Several families attended the skate at the Hillsboro rink. ¶ The Mary Thomas WMU enjoyed their annual restaurant meeting January 19. It was held at Barclay Restaurant in Wilsonville and Florene Nordyke was guest speaker. Twenty-one women were present.

SOUTHWEST WASHINGTON QUARTERLY MEETING

CAMAS FRIENDS, Roger D. Smith, pastor

The Oak Park Friends Church has moved and changed its name to the Camas Friends Church. We purchased the former Nazarene Church on Fourth and Lane Streets, 3 blocks northeast from downtown Camas. ¶ The sanctuary has been completely remodelled with new paneling on walls, new acoustical ceiling, installation of new indirect lighting combined with new cathedral lights, a new narthex and new carpeting. We held our first service in the church, January 29. ¶ It is a beautiful sanctuary and we trust the Lord that Camas Friends Church will go forward in this new area.

—Beverly Melhorn, reporting

ROSEMERE FRIENDS, Edwin Cammack, pastor

Harry Braithwaite led prayer meeting on January 11. ¶ Several attended the School For Elders, held at Portland First Friends, January 13 and 14. ¶ Barbara Baker, GFC student, presented films of her trip to Europe for the FY and also the evening service on January 15. ¶ Several from Rosemere attended the farewell service for the pastor's aunt and uncle, the Jack Trachsels, at Portland First Friends. ¶ On January 29 Rosemere had an evening musical, with many special numbers presented by youth and adult, and the promise this will be repeated at times in the future.

—Eunice Coats, reporting

SALEM QUARTERLY MEETING

HIGHLAND AVENUE, L. Merle Green, pastor

An offering of \$31.00 taken at our Christmas program has been used to purchase a small class room projector and 2 film strips. These visual aids are to be available for the SS teachers. ¶ Salem QM was held at Silverton Friends Church January 20, 21, and 22. Several from Highland were privileged to attend the good and inspiring sessions. ¶ Our young folks had our evening meeting January 29. Some "spiritual biographies" were given.

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PRINGLE, Paul Baker, pastor

We had the privilege of having Jack Willcuts as our speaker for the evening service the first week in January. ¶ Our womens' Bible study group has started again, and is well attended. ¶ A group of Gideon's were our speakers for the evening service January 29. Their testimonies are always a blessing to us. ¶ We enjoyed Bob Gilmore's singing in our morning services on the same Sunday.

—Beatrice Adams, reporting

SILVERTON, Charlotte L. Macy, pastor

Silverton was host to Salem QM January 20 and 21. Gladys Cook brought the inspirational message of the morning. ¶ Some home Bible studies have begun and these are proving to be a real blessing to those involved and to others who are praying for them. Adult elective classes in the SS have added new interest to Bible study. Nine adults have enrolled in the "Adult Beginners" class. Most of those enrolled are new to the church and none of them have attended more than a year. ¶ Marie Haines gave a very inspirational presentation on the life of Elizabeth Fry Sunday night, January 29. ¶ Dorothy Barratt attended the meeting of the George Fox Press Board and the Evangelical Friends Alliance meetings in Denver January 23-26. ¶ The WMU sponsored a family night Friday, February 6. Randall and Sarah Brown, former missionaries from Africa under Kansas Yearly Meeting, were guest speakers. ¶ Our congregation appreciated the rich ministry of Roy Clark in music and the preaching of the Word, February 5-12.

TALENT, A. Clark Smith, pastor

Special meetings with Willis Keithley have been exceptionally interesting and uplifting. ¶ The music committee sponsored another singspiration program the last Sunday in January which was well attended. Our SS attendance is keeping up quite well.

—George Hartely, reporting

PUGET SOUND QUARTERLY MEETING

AGNEW, May O. Wallace, pastor

The Junior Department of our SS moved into our new educational unit the first of January for which we thank the Lord. Over 1000 volunteer hours were put into the building. ¶ The FY divided into two groups: jr. high and high school and have increased in attendance with the older class meeting on Sunday evenings following the worship service. Both groups have been active and have enjoyed an ice skating party and a roller skating party recently. ¶ We are in the process of studying the book of Mark on Wednesday evenings during prayer meeting. These studies have been very interesting as well as inspiring. ¶ Barbara Baker was a recent guest speaker talking and showing slides to the youth; speaking to the junior department; and then showing slides on the Holy Land during our morning worship hour. ¶ Elmer Galloway and one of our young people, Raymond Alane's, were able to attend the weekend retreat at Lutherland this past month and were richly

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blessed. ¶ The Lord has indeed been with us and we praise Him for His many blessings.

—Mary Lynch, reporting

FRIENDS MEMORIAL, Clynton Crisman, pastor

The Adult SS Department offered four elective classes this quarter: "Train Up a Child" taught by Lois Jones; "GO!" taught by Pastor Crisman; "Proverbs and Problems" taught by assistant Pastor Gil George; and a College and Careers class on Ephesians led by the Gordon Martins. ¶ Truman Jacks has donated an APECO Dial-a-Copy machine to the church. ¶ Home Bible Studies were begun the week of January 15 with groups in six homes including one for the young people, plus one at the church. ¶ The choir has placed an order for 21 choir robes and is anticipating their arrival. ¶ Eight men from F. M. C. attended the Quaker Men's Conference which was held January 27-28 at Lutherland near Tacoma.

—Delores Martin, reporting

HOLLY PARK, Eugene McDonald, pastor

The FY challenged the adults to an attendance contest in the evening services beginning January 8 and running through the last Sunday of February. The losing team will furnish a palatable tribute March 5th. January 29 there were 32 young people, their largest Sunday night attendance. ¶ Something new for the FY is the "afterglow" meeting after the Sunday evening services. ¶ Holly Park Friends are meeting for a six-weeks series of Home Bible studies in the book of Mark on our regularly scheduled prayer meeting night usually held at the church. ¶ Quaker Men's "Advance" Conference met at Lutherland, January 27-28. There were three men in attendance from our church: Eugene McDonald, pastor; Ernest Stephens and Maurice Magee. ¶ January 29 guest speaker at the morning worship hour was David Pruitt president of Quaker Men for OYM and for the evening service, yearly meeting superintendent, Jack Willcuts, was our special speaker.

—Ruth Alder, Reporting

TACOMA FIRST FRIENDS, Robert Fiscus, pastor

How is your knowledge of the Bible? We had a test and found ours wasn't good. Now we are going to read the Bible through this year. ¶ The Philadelphian, and Kingdom Builders Adult SS classes meet each month for dinners and business meeting and perhaps most important, for the fellowship. ¶ Our men are meeting regularly for Church work days. Seven men attended the Quaker Men's Retreat at Lutherland. ¶ Several of our young people had a good time at a hamburger feed, and made posters for the "Stewardship in the Home" Yearly Meeting contest. ¶ We were happy to have Orpha and Forrest Cammack in the morning service of January 29. Orpha also spoke in SS.

BOISE VALLEY QUARTERLY MEETING

BOISE, Dale Field, pastor

About 86 people were guests of Dale and Deloris

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Field at an Open House following evening services on January 1. ¶ Our church is having a Sunday evening Bible Study at 6:30 p. m. A study from the book of Romans is in progress now. Then in connection with the Year of Advance, our church is sponsoring a six-week home Bible study plan. Three or four families will meet together each Wednesday evening in a home to have a one-hour Bible Study. The book of Mark has been chosen for this study. ¶ On Tuesday January 17 the Boise Valley and Greenleaf Ministers met in Meridian for lunch and a fellowship hour. ¶ A tragic car accident claimed the life of Kenneth Towell on January 23. Kenneth was married to the former Bonita Holton on December 17. ¶ A special Workers Conference for all SS teachers was held Tuesday evening January 24. ¶ Eleven men and boys met for a Prayer Breakfast on Tuesday morning January 31. The men report that this was a rewarding time of fellowship and prayer. ¶ Ron Folwell left Monday morning January 19 for the VISTA training center in Baltimore, Maryland. We know that Ron would welcome letters. His address is: Ronald Folwell, c/o VISTA Training Center, 1701 W. Pratt St., Baltimore, Maryland, 21223. —Margaret Peterson, reporting

WOODLAND, Marvin E. Hall, pastor

On December 15 the WMU met with Dorothy Knight for an all day meeting. In the morning we packed and wrapped 31 Christmas packages of cookies and candy for the "Circadian Nursing Home" at Greer, Idaho. Seventeen of these contained small gifts for those who had no one to remember them at Christmas. We also prepared seven other packages for 'shut-ins' in the vicinity. Our regular meeting was held in the afternoon. ¶ On December 18 the church rendered a 20 voice mixed Cantata, "Emanuel Forever." ¶ On December 25 a short program was given by the SS as a part of the SS and church morning service. On January 19, the WMU had an all day meeting at the home of Lefa Williams, at which time there were several garments for the Nordykes cut out and started and the ladies took them home to finish. The package will be sent soon. ¶ The men of the church have a front porch or entrance for the parsonage under construction. Also we have flood lights for the parking space. ¶ Our pastors Marvin and Betty Hall and 3 little boys attended QM January 27, 28, and 29. ¶ Our six weeks Home Bible study class has been divided into three groups, each group meeting in a separate home on Wednesday night. The discussions are very interesting, instructive and inspirational. The attendance has been good.

—Lydia C. George, reporting

PORTLAND QUARTERLY MEETING

CLACKAMAS PARK, Howard E. Harmon, pastor

Following the evening service on January 1, a farewell was held for Verle and Mary Williams, Steve, Randy, and LeAnne. The Lord has made this family a great blessing to Clackamas Park. Verle has been transferred to Los Angeles. ¶ Six Home Bible Study classes are meeting each week and will study the first six chapters of Mark. ¶ On Decem-

ber 29 fifteen teenagers and FY members went to Timberline for a day of sledding. ¶ On January 8, we held a service at Milwaukie Convalescent Hospital. ¶ On January 21, the adult SS class had a potluck dinner at the church with most of the class and their families present. ¶ Our pastor attended the Evangelical Friends Alliance meeting in Denver, Colorado. On the 21st, there was basketball for all the fellows in Junior High, High School or older, at Clackamas Grade School.

HILLSBORO, J. Russel Stands, pastor

We have been having good attendance at all three of the special sessions being held during this quarter: (1) Home Bible studies, (2) Teacher Training classes with Mildred Beals, and (3) Charles Beals' Sunday evening Bible lectures on "The Heart." ¶ FY presented the play, "The Lost Game," as they were in charge for the fifth Sunday evening worship. It brought out the fact that prayer and participation by all are needed to have an effective and interesting youth program. Jr. FY were also involved in presenting musical numbers and in serving refreshments at the close of the service. ¶ A Friendship banquet was held on February 18, at the student center of Pacific University in Forest Grove. ¶ Jr. FY had a Valentine party on Friday, February 10. ¶ Several in the FY attended a skating party February 7 at the Imperial Rink in Portland. This and a trip to Mt. Hood later in the month were sponsored by the Portland QM FY.

MAPLEWOOD, Roy and Harold Clark, pastors

During the evening service on Sunday, January 1, the five young people that attended Mid-winter Convention from Maplewood along with Harold and Sharon Clark presented reports. ¶ January 8-15 were very great days for Maplewood. With Willard Kennon as leader, the church participated in a Stewardship Seminar. Special services for the men and women, a church banquet, and many other wonderful events filled the week. On the closing Sunday of the seminar at 5:00 P. M., we held a special service in which people told of how the Lord had guided their decisions as to great monetary and lively stewardship. ¶ On January 22, four members of the Portland QM FY Exec. presented the FY hour, and with the help of the Maplewood young people in the song service, presented the evening service.

—Sharon Smith, reporting

GREENLEAF QUARTERLY MEETING

GREENLEAF, Kenneth Pitts, pastor

Our SS Teachers Training course had 48 enrolled for the first session on January 8 and it continued to be a great success. ¶ A chili feed for all men was held Thursday evening, February 2, during which time fascinating colored slides featuring the famous Amish farms were presented. Purpose of the dinner was the presentation of a challenging program from the Building Fund Committee. ¶ Wednesday night Home Bible Studies on January 25 had 111 persons in 10 different homes, 23 more people at the church and two other Bible studies with 10 in attend-

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ance making a grand total of 144 in Bible Study that evening. ¶ QM was held at Greenleaf February 2 and 4 with Roy Dunagan and Robert Morrill as speakers. ¶ A special stewardship challenge was presented at the opening assembly of SS on January 29. ¶ The Quaker Men of Idaho sponsored the annual Quartet Festival and Singspiration on Sunday afternoon, January 22 in the Academy gymnasium. A large crowd attended. Another event held on January 22 was the fiftieth wedding anniversary of Mr. and Mrs. Guy Tucker.

ONTARIO, Roy Dunagan, pastor

Reports of Mid-winter conference was given by Kirk Dodson. Improvements to the church sanctuary are progressing. Rosecolored pebble glass was installed in the windows. Repainting of the sanctuary will be underway by this printing. We plan several work days by the congregation to refinish our sanctuary floors before the new pews are installed. ¶ Our mid-week prayer meeting was held in the new home of Pheral and Joan Dodson. This was to dedicate their home, and present them with a gift and have a social time. At this meeting the 44th wedding anniversary of our pastor and his wife was remembered by two heart-shaped cakes, baked and decorated by Mrs. Cliff Metcalf. ¶ A dedication service for Angela Denise Randall, and the new grandson of Roy and Josephine Dunagan, David Lee Fields, son of Mr. and Mrs. Harry Fields of Dublin, California was held February 6. ¶ A SS class outing into the snow at McCall was taken January 28. ¶ Our pastor has begun sending out a newsletter. If you would like to receive this please notify him. ¶ Several carloads of young people attended the QM activities in Greenleaf on February 5. ¶ A recent communication from the Albert Cammacks of our meeting tells of their work at the Bethany Children's Home in Bethany, Kentucky. Their daughter Edith is in Social Welfare work in Salem, Oregon, since her graduation from GFC this last spring.

—Truellen McCracken, reporting

Vital Statistics

MARRIAGES

HOOPER-HATHAWAY—Charles Hooper and Anne Hathaway were united in marriage at the Rosemere Friends Church, Friday, January 20. BARNETT-GWIN—Robert L. Barnett and Gertrude H. Gwin were united in marriage in Newberg on January 21.

BIRTHS

RANDALL—To Mr. and Mrs. Clark Randall of Ontario, Oregon, a daughter, Angela Denise, born the 14th of January. HEWARD—To Mr. and Mrs. Stanley Heward, Jr., a son, Stanley Heward, III, born January, 1967.

DEATHS

WHITLOCK—Dora Whitlock, 94, passed away at Newberg on January 14. Services were conducted on January 17 by Charles S. Ball. AUSTIN—Louise E. Austin, 74, passed away at Newberg on January 24. Services were conducted by Charles Beals on January 28.

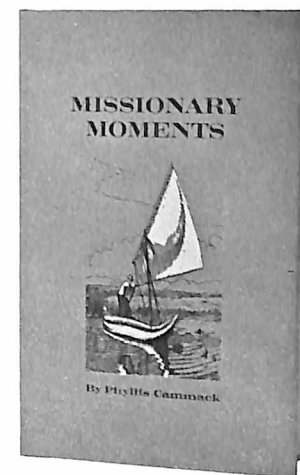
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Special Notice

PERSONNEL NEEDS AT GFC

As a service to our college, we are printing the following announcement: George Fox College will have a vacancy in its business office commencing this summer for the position of Bursar. The major duties are to maintain cost accounts, journal, and ledger for the college; be responsible for all receipts and disbursements; and to prepare reports as necessary based on accounting records.

Those who qualify and are interested should write: Dean of Administration, George Fox College, Newberg, Oregon 97132.



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ADVANCE

MARCH TO CHURCH IN MARCH

By Charlotte Macy

God will be speaking next Sunday morning
at the

FRIENDS CHURCH

Corner of 5th and Vine Streets

9:45 a. m. - 12:00 noon

Open to the public only

SUCH AN AD IN the local paper might raise a few eyebrows or even bring a smile to some. How many would take it seriously? Would you?

In the February month of Advance we have been "marching to homes" with Bible Study Groups. In this month let us Advance by "Marching to church in March!"

If you care to consider statistics, (and even if you don't, they boldly face us in the Minutes) last year we made it over the 6000 membership hurdle with a total of 6055, but our average attendance reached only 4961. This means that over one-sixth of our membership was absent from morning worship, and of course the percentage of absentees runs much higher for evening worship and prayer meeting. If we were to assume that people were ill, this has the proportions of a plague! Of course there are many reasons for this absenteeism. We may even console ourselves with the knowledge that this record is still better than some other denominations, or that it isn't a true picture of our own local Meeting. The fact still remains that while some are infirm, or legitimately absent each week, many are negligent, slothful and very careless about this appointed time when God speaks.

There is a current tendency for some who have been converted through personal evangelism in their homes or on their jobs, to feel that church is not necessary. One can know God anyway. His presence is with us everywhere. Why get involved with a lot of "Sunday machinery"?

Such an attitude is, first of all, unscriptural. We are taught to "not neglect the assembling of ourselves together." Christ exemplified attendance at worship services. God ordained corporate worship centuries ago. It is unescapably Biblical. Secondly, such an attitude is pure selfishness. All the great benefits of Christianity and the Gospel have come to us through the faithful corporate efforts of other generations. Just to hear, to believe and claim the benefits of Christ for our own without feeling any involvement in His cross and cause is quite contrary to the whole spirit and purpose of Christianity. Thirdly, such an attitude "misses the boat"—and reveals only ignorance of the Church, the Body of Christ. Such persons have not experienced the blessing of Paul's words to the Colossians where his concern is "that their hearts might be comforted, being knit together in love. . ." There are certain

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