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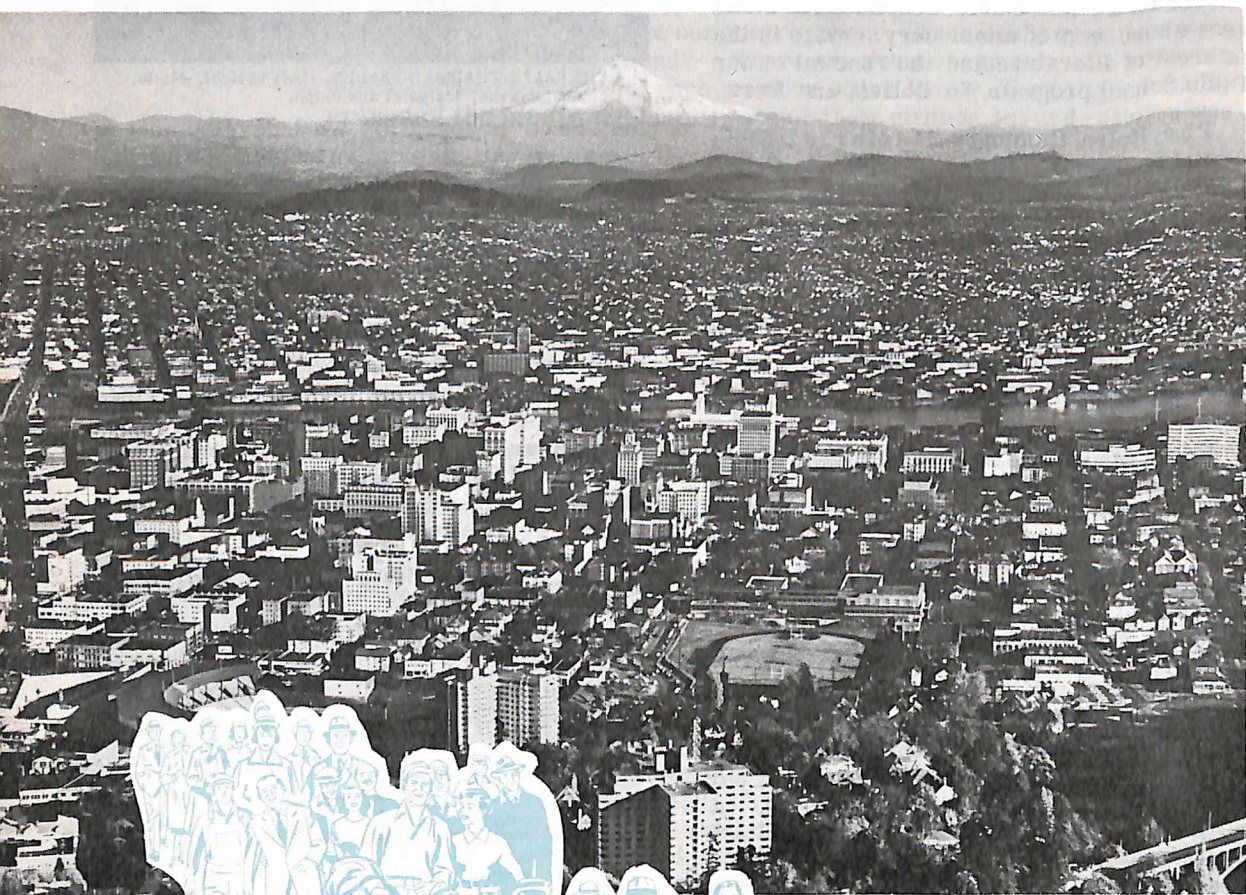
NORTHWEST & FRIEND

MARCH
1963

"Quaker Journal of the Pacific Northwest"

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No. 1



*Be
sure
to read...*

THE CALL OF THE CITY

a challenging feature length article by Milo Ross
. . .beginning on page 4.

Chapmans to Return to Bolivia For Short Term

OREGON Yearly Meeting's Board of Missions has just announced the appointment of Ralph and Marie Chapman for a two year short term of missionary service in the interest of literature and the renewal of our Bible School program in Bolivia and Peru.

The Helen Cammack Memorial Bible Training School, located at Hacienda Copajira, Bolivia, functioned for 12 years from 1947 to 1959. During this time the school grew until the student body, (numbering 60-65), represented every area of the field. Since the confiscation of the farm and the loss of Bible school site, activity in Bible school work has been limited to Bible classes conducted as has been possible in areas over the field.

It is a recognized fact that the Bible school constitutes one of the strategic areas of ministry in Bolivia and Peru, since it is through this that we can help to instruct and indoctrinate national church leaders, pastors and workers. Many throughout Oregon Yearly Meeting have been praying faithfully that personnel and means be forthcoming to renew this work.

Ralph and Marie Chapman have expressed a concern to divide their time between Bible school work and the further promotion of our literature ministry on the mission field. A desire to enlarge our missionary literature ministry has prompted a concern to give personal attention to re-evaluation of our needs on our field, recruiting of national personnel both for writing and distribution, as well as cooperation with the Inter-mission literacy/literature committee promoting the development of Aymara literature and materials, both in Spanish and Aymara, for new literates.

Clare Willcuts, president of the Board of Missions, in a letter to pastors urges "continued prayer support" and added: "Since the Chapmans were so helpful in getting the former Bible school established it seems logical that they should return to assist in re-establishment. It is quite obvious that 'on



THE RALPH CHAPMAN FAMILY. Left to right, Marie, Linnea, Wayne, Margaret and Ralph.

the field' preparation and development of literature will be most valuable. Ralph and Marie feel clearly that God has called them to return to the field in this service. God be praised for His marvelous leading and loving care."

The Chapmans plan to leave for Bolivia in early August. They will take their two children, Margaret and Wayne, with them and are corresponding with the New Tribes missionary school in eastern Bolivia to secure entrance for both of the children. Their daughter, Linnea, will remain in Newberg where she will complete her final year at George Fox College.

THE NORTHWEST FRIEND

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March, 1963

Editorial

Do You Know Your Neighbors?

IT IS one thing to discuss in a committee or a Ministry and Oversight why the church is not growing more rapidly, and another to visit every house in the community to try to find out. A religious census was taken in our area last month when around 500 homes surrounding our church were visited by members of our congregation. Three basic questions were asked: Where do you attend? Where are you a member? Do you go to Sunday school? Names of each member of the family, the religious background of the family and an estimate of their attitude toward religion was attempted.

This sampling process of religious interest, although made in the Medford, Oregon, area may be significant for other Friends of the Northwest. What is the thinking of the more than 75 per cent of these people who do not regularly attend church anywhere?

Only a few express open animosity to the church, any church, and these do so because they apparently feel Christianity is too high a standard for anyone to honestly say he has reached. It is not the teaching of Christianity (or their understanding of it), that they oppose, but the inconsistency of people they have known who have had the nerve to say they were Christians while demonstrating dishonest or unChristian traits. This group of non-church attenders indicate they felt honesty is important and that they are better off by being forthright in their acknowledgement of human inadequacy. This kind of thinking can even lead, apparently, to a sort of pride in being as bad as desired, for after all "I am honest in admitting it, which is better than church people are in pretending to be better than they are."

Another larger segment of non-church attenders might be called the religious illiterates. These have no particular opposition to Christianity, but feel uncomfortable talking about it because they feel at a disadvantage in being ill-informed. They consider church rather irrelevant to their lives. Some view church members as a rather exclusive, somewhat secretive group who are probably good people but a little odd. On the occasions these people do attend, they prefer large worship services to a Sunday school class, for in church they do not have to expose their ignorance of religious matters and the Bible. They may view church a little like some of us might the legislature—a necessary thing, but not for us personally. They are afraid they might not know just how to act in good taste, not having either religious training or any particular interest in it.

Also, it is slightly un-American to denounce religion entirely, but it is socially proper to avoid any appearance of being fanatically religious. There is genuine spiritual hunger shown around the edges of the conversa-

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By Milo C. Ross

President Milo Ross of George Fox College was asked by the Board of Evangelism to prepare the following message for the annual Campus Conference held at the college February 19 - 21. This was given to a student prayer meeting group, but speaks to the need of new dimensions in evangelism for Friends today.

-- The Editor

the CALL of the CITY



OGDEN Nash once wrote a simple couplet which goes:

The Bronx?
No thonx.

According to Truman B. Douglass in an article in the HARPER'S magazine, "Today one out of every eight people in the United States lives in a city of more than a million inhabitants; four out of every ten in cities of at least 25,000, and another four within 25 miles of such cities. And from these cities spring the ideas, tastes, standards, folkways, and value judgments which—through radio, television, and the mass-circulation magazines—become those of the whole nation. If Protestantism gives up the city, it virtually gives up America. Yet that is precisely what it has been doing."

It is for this reason that I have asked the committee in charge of this year's conference to give me an opportunity to air my concern over this problem. For a college trains for the future. A college is not only a repository of ancient lore; it also gives direction to its students that they may be oriented into the culture of today and learn how to fit into the employment, mores, home life, and social situations of tomorrow. These are not to be easy accommodations in which we succumb to a sensual and weak pattern of the world, for it is St. Paul writing in Romans, the 12th chapter (Phillips version) who admonishes us, "And do not allow the world to squeeze you into its own mold."

But things are changing all around us. Most of you came from small towns and cities, or the open countryside. Many of you have lived in the open country most of your lives. But even those areas are fast becoming urbanized, or suburbanized. The

trend is so hurried that the latest figures claim that one million acres a year are being lost to the farm and are being turned to industrial sites, urban extensions, or highways. Entire states and countries are being metropolitanized. It is now admitted that the extent of land from Portland, Maine to Richmond, Virginia, will be one vast city within 25 years. Also, the extent of California from above Sacramento to below San Diego will become an urban belt. The eastern city complex is being dubbed "Megapolis."

As far back as 1948, the World Council of Churches meeting in Amsterdam declared: "There are three great areas of our world which the churches have not really penetrated. They are Hinduism, Islam, and the culture of modern cities." Tonight, I want us to face up to these crises! In Cleveland from 1920 to 1950 the membership of five leading Protestant denominations declined 15 per cent. In Detroit, 53 churches deserted the heart of the city within 15 years. In New York City, one denomination alone has dissolved 54 congregations, and merged 42 with other groups. This is typical: one leading Protestant church, while its total membership has increased 41 per cent in 25 years, has shown a loss in the major cities of 20 per cent.

You young people come from a number of churches and denominations. I suggest that you think through your understanding and knowledge of the situations I am presenting to you. How many of you actually belong and attend a home church which is located in the heart of a great city? We Friends have many problems along these lines. A number of years ago I attended First Day meeting at 4th and Arch in Philadelphia. It is the old historic meeting where George Fox himself

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preached—at least in the same location. It was on an Easter Sunday morning. There were 43 people in attendance! I inquired of the members about their spiritual problems. None of them lived within 5 miles of the Meeting. All had commuted in from the suburbs. None had any connection with the surrounding community. But the community itself had little opportunity for actual resident membership when all about the church were wholesale houses and factories. At the same time, as I walked about the district after my lunch, I saw dozens of children playing in the narrow streets and alleys.

Other situations in our recent history demonstrate in bold relief more of our problem. Our own Dr. George Moore has, in his pastoral experience, ministered in great cities. He was at one time pastor of the Memorial Friends Church in Seattle. Later, the property was sold because of the deterioration of the neighborhood. He was also pastor of our First Church in Los Angeles. Later, too, and within the last two years, that property has been sold and the church disbanded. In both of these instances, there were literally thousands of people within walking distance. Many of these had no church homes, and were and are spiritually illiterates.

It is easy to cast stones and to speak amiss of other's mistakes, or lack of vision. Such is not our province tonight, but rather to come to grips with these situations and seek some of the answers, with God's help. What are some of the backgrounds? Why do we look at the situations as we do? Why do we move out into the suburbs? What are the open cancers of our society which allow cesspools of iniquity to fester and grow in the hollow cores of our great cities?

In the first place, we have been a country people. Up until our own lifetimes, most of us Americans lived in the country. A city person was more than likely only a country boy far from home. A man may have had to work in a city, but just as soon as he had an opportunity to retire, we got away from it all. Think of the songs of America, our poetry, much of our literature, our whole tradition, and they will loom large with country and pastoral imagery. Coming along with this actual and practical situation, it must be admitted that there has been all of our years a kind of religious "holy land" club, which has claimed that God made the country, man made the city. There are those who claim, and with good Biblical authority, that

it was never God's intent for man to live in cities. Nimrod built the first city, but he was a renegade against God.

The preachers in the great cities have, for the most part, been transplanted country boys. Listen to their illustrations. Listen, even in your home churches, to the illustrations and illusions brought out by the pastors. Most of them will glorify the country and vilify the city. One of the greatest of American preachers today, Dr. Norman Vincent Peale of New York City, whom we have heard on a number of occasions, and who has adjusted to the city as well as any, even yet fills his sermons with whimsy and folk lore from his Midwestern youth.

And while our forebearers were leaving the eastern shore ahead of the sheriffs and working west to the wide open spaces, our cities were being filled with immigrants from the crowded cities of Europe—the English and Scotch-Irish, then the Irish, the Germans, then the Slavs, the Jews, and the Italians and Greeks. Now it is the Puerto Ricans. In the overall migrations, a majority have been either Greek or Roman Catholic. It has not been easy for these parishes, either, as the Roman press had admitted in recent months. But the Catholics have stayed in the heart of the cities; they have multiplied. At the same time, the Protestants have moved out. And surely the rural areas have been the sources of the preponderance of Christian leadership over the years. I have read of a random sampling of 1,709 ministerial students, and only 36 per cent have come from cities of more than 25,000 population. Facing the life of the city, the average Protestant minister's dominant emotion seems to be not the "love that casteth out fear," but the fear that excludes love. He is terrified by the vast agglomeration of human beings, by its monstrous vitality, myriad forms, restless energies, and by the impudent way in which the city, in its thrust into the future, deals with the proprieties which a polite-, middle-class Protestantism identifies with a "Christian culture."

To be sure, the city does offer more temptations than the country in the very multitude of its millions, its complexity, its ability to lose you in its vast wasteland, its lack of morality. It is brash, vulgar, over-aggressive in its manifestations. It displays its grinding want and hopelessness, crowding, dirt, noise, overburdened and inefficient transportation, scarcity of fresh air and

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sunlight. But the city does offer the chance to make choices, even bad choices; experiencing, perhaps for the first time, the insurgent joy of doing something wasteful. There is the opportunity to lose one's self, to hide away, to meditate, to think. A great deal of the creative work of musicians and artists is done in cities, where they can be alone. There are parks and museums, universities, cultural centers of all kinds, exhibits, concerts of the highest order, beautiful examples of architecture, and among which are our most exalted churches. There is the thrill of progress, the dynamism of movement and success, the mighty surge of commerce and industry, the dominion of man over nature. But with all of these pros and cons, there are people.

A study of the techniques of St. Paul and others of the early missionaries shows clearly that he and others went where there were people. He journeyed from Jerusalem to Ephesus to Athens to Corinth to Rome. He did not go off to some idyllic out-of-the-way place where the opportunities were few,



"People, people, people. The strategy of the early apostolic church was to go where the people were, and if we are to recapture the significance and urgency of the pentecostal church today, it must be—in one sense at least—to orient ourselves over into the acceptance of the challenge of the city."

there to commune with nature, and no one. He went into the market places, the pagan temples, the synagogues of the Jews, the Amphitheatres and the arenas. He spoke before crowned heads in their crowded courts. He stopped military processions with an imperious hand. He broke up a mob at a religious festival where they shouted "Great is Diana of the Ephesians!" He evangelized and taught in rented halls, in private homes, in synagogues, in jails, on the deck of ships. But he was always found in the center of groups and mobs and congregations, in great cities, in the center of populations. His inspired letters are to infant churches in Rome and Corinth and Ephesus, addressed as they were to people who had just come out of paganism into the glorious light of the Gospel, who faced opposition and persecution, the loss of jobs and status, their possessions, and even their lives, who were associated with minority groups many times.

People, people, people. The strategy of the early apostolic church was to go where the people were, and if we are to recapture

the significance and urgency of the pentecostal church today, it must be—in one sense at least—to orient ourselves over into the acceptance of the challenge of the city. What are some of the attitudes which we have to re-think in the situation of the modern church?

In the first place, how does a city grow? A city grows in much the same way as does a tree. It grows from the center out, with the new life to the outside, and eventually the center becomes dead. Slums are at the core. In the recognition of this first principle, we can find opportunities for many of our present churches today, for even those which we once found situated in the open country are now being surrounded by the burgeoning cities. Hundreds of country churches will soon be urban or suburban. The classic example of this development, as far as I am concerned, is what has happened in Ontario, Canada, at Pelham Meeting, founded as it was in 1792. The early and charter members of that Friends Meeting were refugees of the American revolution, choosing to stay

under the crown of England, and who migrated from New York and Pennsylvania. Of course, as good Quakers, they hid away as far as possible from any town. I have preached there. And what has happened after all of these generations? The city of St. Catharines, only a few miles from Niagara Falls and Buffalo, has begun to grow, and the new housing developments have already come within sight of the old brick meeting house. The same thing is happening in the Northwest. I can think of churches of our connection in California which also illustrate this point. Alamitos Church was out in the open country surrounded by orange groves when I first went there 25 years ago. But the town of Garden Grove grew from 8,000 population to 80,000 in ten years. Yorba Linda was out in the country, even two years ago, when the choir sang there. Now the sprawling housing developments are up to the door.

Thus, without our moving at all, many churches of all denominations will find themselves in the midst of populations. We must

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'SANCTIFY THEM' OR, WHAT HAPPENED AT PENTECOST?

By EARL P. BARKER
Vice President, Cascade College



Sixth in a series to appear
each month this year

BLESSED are the pure in heart, for they shall see God." These were no idle words, but words full of meaning, worthy of our reverent contemplation. If there were no other similar statement anywhere in Scripture, this from the lips of our Savior is sufficient to convince us that a guilty sinner's corrupt heart can be made pure.

How is this related to Pentecost? Peter makes it clear as he describes to the other Christian workers the glorious "second Pentecost" in the home of Cornelius, the Roman soldier. In Acts 11:15 we find him identifying that experience with his own, saying, "the Holy Ghost fell on them, as on us at the beginning." In verse 16 he finds in it the fulfillment of the promise of Christ, "ye shall be baptized with the Holy Ghost." Acts 15 relates his telling the same story to the official Council of Jerusalem. Here he says, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

No one who has come near to adulthood needs an explanation of what is meant by speaking of a defiled, impure, corrupt, depraved heart. It is something which the de-

vout Christian earnestly longs to forget, as he looks toward the past in his own life. God grant that not many of us have been so extremely sinful; we have heard, nevertheless, of others who, with their unholy passions, their putridly filthy thoughts, their loathsome lusts and their devilish desires, have come very near to the condition before the flood, when it was said that "every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). The Apostle describes this condition further (Romans 3:10-18) saying, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness."

Is there a remedy? God has it, a full and complete deliverance from moral corruption. "Blessed are the pure in heart."

The Yearly Meeting Ministry and Oversight directed that a questionnaire be sent to the various meetings to be studied, filled in and an evaluation prepared. This evaluation was to be sent to the Clerk of the Yearly Meeting Ministry and Oversight for compilation and presentation to the next sessions of the Yearly Meeting Ministry and Oversight.

An accompanying letter stated that it should not be returned, but an item at the end states that it is to be. This last item is a part of the questionnaire only and is to be evaluated along with the body of the proposition.

The questionnaire is to take the place of the annual report to the Quarterly Meeting and Yearly Meeting except as it is compiled with those of other meetings. It is hoped that it will furnish a base for self-evaluation of the Meetings and will contribute to the betterment of the general spiritual life of the Yearly Meeting.

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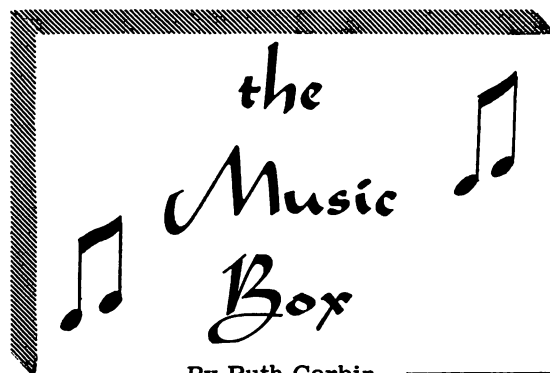
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What is Worship?

By Dave Mattson

Reprinted from the Cascade College LOOKOUT

RECENTLY I was engaged in dialogue with an Episcopalian rector. We were discussing such topics as philosophy and theology as related to the arts. He asked me a very pointed question: "Would you kindly explain to me how you are able to emphasize a theological doctrine which in essence demands losing self in the service of God, and at the same time are willing to spend so much time praising yourself in your Church music—music that tells how you feel rather than how great God is?"



MARCH IS MUSIC MONTH again. Do stress good music in your church this month in every way possible, and let us know what you did. I hope many of you have enjoyed a music conference with Herschel Thornburg as he has held meetings here and there, and that many more of you will be able to take in the music conference that is being planned for the Portland, Newberg and Salem area the last of March.

MUSIC CONTEST. Don't forget there is to be another music contest this year. Categories are increased to include not only hymns, gospel songs and choruses, but also anthems and original instrumental arrangements of familiar sacred melodies. Deadline is July 1, 1963. Send to Ruth Corbin, 6026 N. Campbell Ave., Portland 17. No copies to be returned this year, so be sure to make a copy for yourself before sending in your entry.

Here is an interesting question. How can one who is lost in God's will sing more about his feelings than about God's salvation? Is it good to bring God down to our level by moulding Him in the distorted image of modern day popular love songs?

At this point the evangelistic Church raises a storm of protest by pointing to statistics: "Our churches are winning souls to Christ, and even if our music is less than ideal, the end justifies the means!" Does it?

So you see, already we have found that the question of Church music does involve ethical considerations. If this were not the case it would not matter one iota whether we saw an orbis factor liturgical setting, or if we sang that grand old hymn of the Church, "If Jesus is Your Polish You Will Shine."

Let us take a glimpse at two extremes of music in worship:

1. The pianist, in a bright red dress, is sitting at the piano playing "I've got a Mansion Just Over the Hilltop" for the prelude. The piano is on the platform in plain view of everyone so that the pianist can smile at her friends. Of course nobody is listening to her rendition, as everyone is gossiping with his neighbor. After all, reverence is for "formal" Churches! Then the song leader, wearing a sport jacket and a bright red tie leaps forward and announces, "Let's all take our song books and turn to hymn number 100 - 'Beulah Land,' and let's all really sing it out! Everyone on the first verse—let's go!" The pianist does not play the melody but rather shows off her prodigious technique by playing octave runs all over the place which are reminiscent of Hanon piano exercises.

2. The organist, in a robe, is playing a well rehearsed, worshipful prelude. He is off to the side, and quite inconspicuous, so as not to distract the worshipper from meditation. When it is time for the opening hymn, the organist plays a call to worship on the chimes, the worshippers look at their bulletins, and note that the hymn will be number 100 - "Holy, Holy, Holy." They quietly turn to the hymn. When the organ-

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ist begins to play the introduction, everyone stands to sing. There is no song director to distract from worship, and the organist and choir lead in the hymn. The hymn is sung at a relatively fast tempo, and is quite joyous in spirit.

There are problems connected with both types of worship. I recall one service of the first type in which the piano bench was quite near the edge of the platform. While the pianist was playing, the bench backed up somehow, and bench and pianist toppled over backwards. I later talked to the pianist who laughingly admitted that her pride was hurt more than her head—she landed on her head. Everyone was laughing so heartily that the pastor finally gave up and dismissed the service.

In the second type of service I can recall an instance in which the organist played a different hymn from the one listed in the bulletin so that nobody could sing. By the time the confusion was settled many people were so upset because liturgical propriety had been violated that their attitude ruined the spirit of the service.

While one type of service produces religious fervor and friendliness among the people, the worship is often shallow, and the music does not offer praise to God. Only too often the religious fervor is emotionalism without direction or purpose. In the other type of service one can be lulled to sleep by the sheer beauty of the service and not meet God at all.

It is true that a blacklist of songs to be discarded could be issued, but such a list would not offer guide lines or principles by which to differentiate between the good and the bad. This is often the fault of the musician who vehemently protests if music to his taste is not used, but when questioned, cannot offer any valid reasons why his wishes should be followed.

The following are general principles to follow in seeking to find suitable music for worship, and are not meant to be ex cathedra pronouncements:

1. Every song or hymn used in Church should have some theological significance. The Gospel should be proclaimed, and Christ should be praised.

2. Hymns and Psalms should be more in evidence than gospel songs. This concept is based upon both Biblical and historical precedent. Hymns address the Trinity,

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EDITORIAL

(Continued from page 3)

tion with them, they usually want their children to have at least some experience in church but quickly add, "They will never be forced to go, of course."

Another smaller segment of the community non-church goers consists of people with unhappy religious experiences in church life somewhere in the past. False doctrines may have deceived them. More often than not, one suspects they have pinned their confidence in a person or a movement that has failed to measure up to their opinion of Christian standards. So they are disillusioned. These are probably the hardest to reach.

The larger body is also the greatest challenge. They are quite openminded and want to be courteous and learn more about the church and Christianity, provided it is not embarrassing to them, nor in any way unattractive or distasteful. It is to these that a home Bible study program may be the most effective, where informal, conversational type of teaching regarding the plan of salvation is permitted. Most of them are extremely wary of the traditional revival meeting approach, not so much because they are hardened sinners as because they distrust professional religionists. Most of these people are well read, many have some college training, and they respect a church's religious teaching when it is demonstrated and taught by people whom they recognize as being their own level socially and educationally.

Another observation is that most of these people are just as busy as church goers are, they are involved in so many things and responsibilities and interests that at first thought, the church is just something else to take their time and money. Of course, many of these activities are definitely non-Christian, but they are used as a major reason for by-passing the church.

These are some things that a census and visitation program show. We are surrounded with people, and most of them do not know the Lord. We must somehow get through to them that they do not need the church and will not really enjoy it any way until they know Jesus. Listen to His advice on this problem: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." He did. And, "all men did marvel." (Mark 5:19, 20) ●

— J. L. W.

Book Review

THE CHILDREN'S HYMNBOOK, published by The National Union of Christian Schools and William B. Eerdmans Publishing Company, 1962.

This is one of the most delightful books of its kind I have seen. This book is especially suitable for children ages three to eight. To quote from the preface: "There is a body of distinguished devotional songs that can be used for reverent worship and also for developing in the singer a sensitivity to truth and a taste for good music." There is a reverence and dignity about these beautiful and very singable melodies, tunes that have stood the test of time and stand out as gems of hymnody. The book is beautifully illustrated both with sketches and full page color pictures of real quality. They are pictures that a child would thrill to see. The large notes make the songs more readable, and the uncrowded arrangement of the words makes each song a joy. There are exciting selections for every occasion of the year. I was especially impressed with the number of very good missionary songs.

This would be such a lovely book to have in the home where there are small children, or in Sunday school, or primary choir. It is a rich source of the best songs you would want to teach those children you love most.

— Ruth Corbin

...

The apostle Paul beckons Christians across the centuries by the power of his Spirit-filled life and ministry. We welcome another book about him. Reginald E. O. White has written APOSTLE EXTRAORDINARY (Grand Rapids: William B. Eerdmans, 1962; 209 pp.; \$3.50)

It is, as he says, "a portrait", and its value lies in the topical grouping of scripture passages which open to us the Christian personality of Paul. The book is more of a spiritual biography than an analytic one. If one is willing to let the Bible speak its own message of Paul, and ponder the implications, then this book can perform a real ministry to the heart of the believer.

— Arthur O. Roberts

...

Not since the turn of the century has there been such an abundance of good evangelical literature as in recent years. Surely one of

the most significant features of the post-war revival in American life is the production of this literature, the effect of which will be long-lasting. THE WYCLIFFE BIBLE COMMENTARY, is one of the latest of these significant writings. Edited by Charles F. Pfeiffer, professor of Old Testament at Gordon Divinity School, and Everett F. Harrison, Professor of New Testament at Fuller Seminary, the one-volume work is published by Moody Press (1962; 1525 pp.; \$11.95).

Each book is handled by a different scholar, with the result that within the range of evangelical thought a variety of perspective results. Most of the scholars are within the Calvinist tradition, which will make certain interpretations difficult for those of us within the holiness, Arminian theological camp. To my mind, Romans is the least satisfactory commentary. Wilbur Smith is at his best on the book of the Revelation; and Quakers will be interested that in his commentary on Matthew, Homer Kent, of Grace Theological Seminary at Winona Lake, Indiana, writes thus about Jesus and oaths ("swear not at all"): "It is difficult to find any loopholes in this directive. . . Thus no believer should employ an oath to authenticate his statements. Even the state will usually allow an affirmation instead of an oath if requested."

The volume is a handy reference for the minister, the Sunday school teacher and all students of the Bible.

— Arthur O. Roberts

GREENLEAF QUARTER MEETS

The abiding presence of the Holy Spirit in the pulpit, the pew and the home was stressed by Nathan Pierson of Caldwell, in the opening message of Greenleaf Quarterly Meeting held at Ontario, Oregon, February 2.

In the business session, presided over by Ira Craven, several important actions were approved including a recommendation from Boise Valley Quarterly Meeting to give "immediate and serious consideration of producing a radio program for use by any of the meetings within the four Yearly Meetings" (Oregon, Ohio, Kansas and Rocky Mountain) who care to broadcast it. It was believed that this larger scale would benefit more people with small expense and possibly attract additional talent.

Reports from the Christian Education and Moral Action Committees were presented with special emphasis on recognition and awards for achievement.

The Northwest Friend

the : **MAGNIFICENT** MISSION of the : **CHURCH**

By Roy Dunagan

IF the responsibility of the church could be summed up in a few words, I believe it might be stated something like this: The mission of the church is to give the message of God to the world. I am quite sure that to state HOW this may best be done cannot be said in a few words. I do not claim to be able, at all, to declare just how it may be done best but I will try to offer a few suggestions and hope they will help.

This message in brief, is: Man is separated from God by sin but God loves him and has provided his redemption through Christ and this redemption is a present and eternal privilege.

This is the most attractive message ever offered to the world and must be presented in an attractive way. A preacher who shared a seat on a passenger train with a movie actor is reported to have asked the actor this question: "Why is it that you can act a story someone has written, and is generally known not to be true, and people clamor for it, but when I preach the true Gospel, people show so little interest?" Said the actor, "That's easy to answer. I act a lie as though it were the truth and you preach the truth as though it were a lie." Is it possible the church has missed the urgency of its mission with only superficial interest and effort? Will you join me in a brief prayer right now? Oh, God, please forgive our indifference and help us, by reviewing the story of redemption, which we have known so long, to be aroused and enthused; then anoint us anew and afresh to go tell it to the world as though it were the greatest message on earth, for it is, Amen.

No other message is so thrilling, no other hero so gallant, no other martyr so brave,
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no other person ever attempted so great a feat, no other person accomplished so much and nothing else in all of the events of history makes so much difference now. We need to preach it, teach it, testify to it, dramatize it, write it, live it and do all in our power to make it known and accepted. The only occasion to be ashamed is when we fail to present it forcefully and attractively and under the anointing of the Holy Spirit.

Friends are, traditionally, a quiet people and I like that. The calm and tranquil spirit of a person who is at peace with God and his fellowman is too wonderful to be expressed in words but however strange the paradox may seem, this peace and quiet is too wonderful to keep still about. We must tell it and the God Who gave the message can give us wisdom and zeal in presenting it. We must not copy the world's methods. We are followers but not of the world. I fear that in too many instances the church is trying to adapt the world's methods to the use of the church. Jesus did say ". . . the children of this world are, in their generation, wiser than the children of light." But He did not say they are wiser than He. We need to get our ideas from God. We have a source of information and ideas second to none. The above mentioned statement of Jesus makes it clear that we cannot match wits with the world, just by our own natural ability, but if we get our direction from heaven the world will be impressed. An extreme example of looking to the world for ideas, although none of the churches of Oregon Yearly Meeting are doing this sort of thing, is the observation that young people are attracted to the teenage dance, so "decent dances" are sponsored in order to hold our young people in church. The mission of the church in proclaiming the message of the Gospel is not accomplished in compromise, nor even in entertainment alone. We have a unique ministry to perform and the methods and means for doing it are simple and direct.

Let us remember that the church has no competition. It has opposition but not competition. The world cannot compete with the church. To compete one must offer as much or more and as good or better than the ones with whom he is competing. This the world cannot do. They cannot equal, much less better, what the church can offer. The fre-

(Continued to top of page 14)

The SOUL CRY of the AYMARA

WHAT do you see from your living-room window? If I were an artist I'd paint for you a most interesting picture. As I stand looking out of our living-room window, wondering where Roscoe is, my eyes wander over a bit of "home"—just an Indian landscape in Peru. Black clouds scuttle across the sky and empty their hail and rain on thatched homes, sheet metal roofs, people,

An Artist's Touch

By Tina Knight

mountains, lake and peninsula. Lake Titicaca turns dark and angry, whipped by the wind. And to the right a terraced, green mountain reaches into a grey, misty sky.

An Aymara "Mama" hurries home with the sheep and donkeys reluctant to go against the hail, so are trying to stop in the lee of a stone wall. Men, clad in heavy ponchos but barefoot, climb muddy trails to their huts on the hillside. A little boy, hunched in his poncho, urges his mother to run as they hurry along the cobblestones. A Spanish woman, dressed completely in black, western style dress, with the family wet-wash on her back, gingerly picks her way down a steep trail. Men with heavy burdens, women with babies, young people and children—all hurrying home through the rain!

And beyond the lake a faint line of land can be seen. It is the peninsula—covered with huts built very close together. Thousands of huts! Thousands of people! I can't see them from here but they are there—the Mamas and Tatas, the young people and children, some with packs on their backs, some with babies, most with ponchos, shawls and no shoes but all are heavy-hearted Aymaras hurrying with heads bent against the storm.

This is the picture, pitiful but real, in a mountain storm. Yet it is a beautiful one

for the artist's brush. But there is a tiny part the artist wouldn't see to paint. Out on that slender finger of land a man and his son are on their way home from Sunday services. They maybe jolting in and out of deep muddy ruts and through rivers that run too high for the Volkswagen. Or they may be pedaling bicycles along a slippery trail, trying to reach the spot where they had to leave the car this morning. But they too, are hurrying with heads bent against the rain—hurrying home.

"It is getting dark, and colder and it is still raining. I wonder when Roscoe and Gary will get home?"



The Nicholas Glass Family

The Glass Family of Nampa to Serve at Rough Rock Mission

The Nicholas Glass family of Nampa, Idaho Friends Church left recently to serve as missionaries on the Rough Rock Indian Mission in Arizona under Rocky Mountain Yearly Meeting.

Their concern for this type of work came during the Missionary Convention held in Nampa Friends Church a few months ago.

They will serve as houseparents for 20 Indian boys and girls, and help in the mission program as needed.

They have six children: Barbara, Carolyn, Nancy, David and Sherman. Elizabeth, a married daughter, lives in Newfoundland.

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missionary moments

By Phyllis Cammack

"BE SURE to bring your accordion when you come," urged Pablo.

We complied though it was a bother on the whole trip. The car was already loaded down with indispensable equipment such as food and bedding. But the accordion went along.

It was moved into a swaying slow cargo boat with the other baggage, but had to have a special waterproof protection. On the other side of the lake, unloading the accordion was even yet more burdensome. A barefooted man put it on his back, lurched down a fragile ladder, and waded through two feet of water to the swampy shore. There the accordion was placed on a hammock to await the time when it could be carried again on its mile journey up the hill to the church.

The reward came when meeting time drew near. The crowd of Indians felt it was worth it all to have an instrument helping them in their singing. It was a special occasion.

"They brought the accordion tonight. Let's have a good (and long) song service. We'll begin with number thirty-two," announced the song leader. For at least a half hour, one song gustily followed another until the missionary grew tired and breathless. The accordion could have continued for hours.

On the trip home, the accordion again was disagreeably heavy but it had contributed to the spiritual blessing of the group and would no doubt be taken on the next trip.

'Tell Thy Neighbor Also ...'

By Ruth Brown

A KNOCK sounded on the door of the mission home. As I opened the door there stood before me an old man in tatters, his clothes so covered with patches one could not discern the original material, and a ragged ill-shaped hat rested on his head. I was ready for the customary plea for money, when in a rush of Aymara I distinguished the word "New Testament." Surprised, I led him to the book room and showed him some New Testaments. Upon realizing that his dim eyes could not read the price, nor could he understand Spanish, I called an interpreter. I then heard his story:

"I live far out in the country, and I want a Spanish New Testament to give to a friend. I have twelve neighbors also who need the gospel, and I want to help them, so I need literature to give them. I have the Lord in my heart," he said patting his chest. "Some people don't like me, but that doesn't matter. If they should kill me, I'd go to hea-

ven, and then I'd have a white robe and a crown."

I handed him an inexpensive Testament, and he untied an old cloth. Inside that was another, and inside that a third. Within that was a little roll of bills from which he paid me the twenty-one cents for the Testament. I then gave him a good supply of tracts which, on receiving, he kissed and reverently wrapped in his dirty cloth pouch. With effusive thanks, Aymara spoken, he hobbled down the steps and away.

Our friend has returned a number of times since, always to buy a Testament or hymn book, and always to receive more tracts.

The willingness of these humble underprivileged people to share the good news of salvation with their friends and neighbors is a real challenge. And the value of literature is unlimited in this needy land, going far beyond the meager ability of many of these who would work for the Lord.

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quently heard remark that, "The world is bidding high for our young people these days," is untrue. IT IS NOT! How can any one who knows about Christ on Calvary, say that the world offers anything to compare with God's plan for the souls of men? The world has no message, it is empty of real issues and appeal, and is trying to destroy the youth with deceit. The bid the world is making on our young people is an insult. "The wages of sin is death," while God offers eternal life.

Friends, the mission of the church is to make this message known. To get the message out requires work. With all of the "labor saving" equipment invented and manufactured in recent years, nothing has been devised to lessen the work connected with winning souls. Of course, I am aware that no one can work his way into the kingdom of God, but after he is in the kingdom he will find work to do. Whether others get in will depend on how faithful we work. I have been receiving some advertising on a book entitled, Soul Winning Made Easy, but I have not ordered the book because I don't believe there is an easy way to win souls. I am interested in knowing the most effective way to win souls but I am afraid of the "easy way". "Woe to them that are at ease in Zion" said the prophet Amos.

Some time ago I read an article by an eminent medical doctor in which he warned that there are certain dangers connected with any form of anesthetic used in connection with child birth. While I realize that this analogy is not a perfect one, I think it suggests something that may be helpful to the church. There seem to be several kinds of influence on the church that act as an anesthetic. The craze for pleasure, and material things or the problem of just being able to make ends meet financially may dim our mission. The desire for social status and many other demands or allurements seem to make it hard for Christians to stay spiritually awake and alert.

The mission of the church today is not changed, the message is the same. "Go, preach and teach." A new generation of needs surrounds us, and Friends have a greater opportunity than ever before to be used of God if we are faithful to a simple, basic, fundamental ministry. ●

These LITTLE words to tell you about a BIG help in conducting your daily private and family devotions. Use FRUIT OF THE VINE, Friends Daily Devotional Readings, April - June quarterly issue now available from The Barclay Press, 600 East Third Street, Newberg, Oregon. Price is 35¢ per copy or \$1.40 per year. Extra gift subscriptions, \$1.00 each. Order FRUIT OF THE VINE today!

MERIDIAN

THE newest Friends Outpost of Oregon Yearly Meeting opened for the first Sunday services at Meridian, Idaho, on February 24th. There were 30 present with six Sunday school classes meeting, followed by a worship hour and a sermon by the pastor, Dorwin Smith.

Dorwin and Marita Smith resigned their pastorate at Star Friends Church in August to give leadership to opening a new church in Meridian where a number of Friends families now live. Meridian is described as the hub of Boise Valley and is almost geographi-

The concern column

By Grace James

HAVE we the courage to face the real truth about Gethsemane and the cross?

Have we sensed what it means to go with Jesus, in His suffering? Do tears come, even now, hearing His agony, as He sobbed, "If it be possible Father, let this cup pass from Me." The awful dread of the jeering hatred of His own loved people, the Son of God, smeared, filthy, spat upon, the beloved Son of God stripped naked—all this He saw in Gethsemane. Add to this the tearing flesh from the nails and the hours of agony with no anesthesia, until He could say, "It is finished."

And why?

Without crucifixion there could be no resurrection. The "old man," our self life refuses to die. Our puny efforts are unavailing to quiet the clamor of the demands of self. The "ego" rejects the cross and fights for its own survival. But there is One who has conquered this "man of sin" who can conquer our self life. He is Jesus, the Savior of the world. His death, His resurrection.

This is our way out of hopelessness and sin. Accept the cross with Jesus, being "dead to self" and resurrection with Him as "alive unto God." Then—"I in Him, and He in me," becomes reality, my body His sanctuary. And we can truly say: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." ●

The Northwest Friend

FRIENDS OUTPOST

A PROGRESS REPORT FROM
THE BOARD OF EVANGELISM

cally central between Boise, Nampa, Caldwell and Emmett. Friends attending the Yearly Meeting sessions last summer will remember the impressive Sunday afternoon rally when the Smith's told of their concern for this new outpost opportunity. Since then, Dorwin has visited a number of the churches in the Yearly Meeting telling of the need and program.

Property has been purchased on which is a house serving as a parsonage. The lot is large enough to provide space for the construction of a church. Cottage prayer meetings have been held for several months with interested Friends joining together for worship and careful study of the needs of the community and church development plans. The first Sunday meetings were held in the home of one of the attenders, Helen Sheirbon, and it was well arranged to accommodate the meeting.

The Friends attending the Meridian Outpost are optimistic about the future of this

new work, and request the prayers of the Yearly Meeting that souls will be saved and the Gospel proclaimed in this new church from the start. The Board of Evangelism feels this is one of the finest church extension opportunities ever entered by the Yearly Meeting. The Lord's call to Dorwin and Marita Smith provide this new Meeting with mature and capable leadership which is a key factor in a new outpost work.

The financial appeal for the Meridian work made at Yearly Meeting resulted in a cash and pledge response of \$2,527.50. It is hoped that these pledges will come in as soon as possible as this money is needed as Meridian Friends now begin regular services. The additional pledges and gifts made as a result of the deputation visits among the churches by Dorwin Smith will also be of help to this new meeting as they look toward a building program. All contributions sent to the Yearly Meeting for this purpose should be designated "Meridian Outpost." ●

(Continued from page 6)

THE CALL OF THE CITY

minister to these populations. These neighbors of ours are bent upon their own ways, more interested in bathrooms, boats, and beer than they are upon attending church, working all kinds of hours, caring little for the sanctity of the Lord's Day, buying their homes on \$95 down, and possessing everything else with 36 months to go. Geographically and physically, nothing needs to be done. But there must come an adaptation of methods and programs, adjusting into the schedules of families, appealing to all age groups, setting up a Christ-centered and Bible-centered approach to all of our service, and with a tolerance to new people who may be ignorant and innocent of our standards.

It should be recognized in all of our outreach that the early churches of the apostolic age were not ideal congregations either. There are some 28 errors and problems listed in the church at Corinth, ranging all the way from immorality to gossip. Older Christians associated with established churches are prone to be intolerant of the immaturity of the newer adherents.

Next, in our policies of the establishment of new churches, we should found them in localities where there are many hundreds, if not thousands, of people, making the poten-

tiality of growth more possible. However, these last two sets of observations do not come to grips with the critical problem, namely, the dying cores of the cities. May I come at the problem from two approaches. There are still hundreds of persons in most zones of cities, with the possible exception of the areas given over completely to heavy industry. The first classes are made up of those in the lower income bracket, the first or second generation immigrants, the dispossessed from Europe or Asia or Puerto Rico, or even the deep South. We have a tendency to gloss over their spiritual and social needs, saying that they are Catholic or some other religion, but all the while being interested in sending missionaries to the lands from whence they came.

It is very difficult to break into different social and ethnic groups. It is hard to be an outsider. Furthermore, it is difficult to rear a family in these circumstances as a layman, or as a pastor. There are social problems inherent in the locations where integration is being tested, and even though we may be quite tolerant and broad-minded ourselves, those who attend our services may not be.

What kind of a program can be presented

to such as these? How will a church be financed? What about leadership? Take, for instance, the varying problems coming out of different national backgrounds. It is said that the greatest problems of Christianity (both Catholic and Protestant) in Mexico are from a lack of leadership recruitment among their own adherents. Mexican Christians, by and large, do not reproduce themselves. The Protestants bring in pastors from the United States, while the Roman Catholics have traditionally brought in their priests from Cuba or Spain. At the same time, Cuban Christians have been great leaders.

The question arises next, is it better to endeavor to have international churches, or churches for different groups, such as Negroes, or Mexicans, or Japanese? Also, which do these people prefer? Perhaps these questions cannot be answered tonight, but you young people must come to grips with them, and, I trust, do a better job than your parents in solving them.

The second grouping of city dwellers is in much better circumstances, at least as far as income and status are concerned. They are for the most part hotel and apartment house renters, or owners. One of the bigger problems in dealing with this class is their utter disregard of religion coupled with a kind of Christian veneer. How do you get next to them? I recall my first exposure to the problem when I conducted Easter services in Pasadena in 1938. All about the church were substantial and pretentious apartments. I asked the pastor about his contact with these hundreds of couples and families in easy walking distance of the church. He said that he had tried to make contacts, but had been refused by the managers of each apartment house. He had tried to leave hand bills in the mailboxes, only to have them removed as being illegal. He had tried to get the names of occupants, but this request was refused. He had even started to call from the lobbies on the individual phones, but had been repulsed by the curt replies of the tenants.

Here again is a series of questions: How does one appeal to the dwellers of the skyscrapers? How does one get them out to church? How can any intimate or personal message be gotten over to them? How can they be led into a vital Christian experience? How can a program be developed which appeals to the sensibilities and interests of these? What about the ministry of the printed page, radio, and TV? What services are

offered to them, such as family clinics, discussion groups, rehabilitation, recreational opportunities, employment services, counseling?

I have not gone into the content of the Gospel message because I believe that it goes without saying that only the true message of salvation from sin by the blood of Christ can meet the need of the city dweller, as well as the country person. There are, however, new and improved techniques of administration and presentation which must come to the fore, and for which a ready acceptance must be found. I wish to make a number of suggestions for us as young Christians and earnest churchmen.

1. Let us appreciate the major problem confronting American Protestantism and vow to God that we shall have a positive part in improving the situation.
2. Let us take our places in church situations in which we advocate prayerful consideration of policies among church leaders to maintain and strengthen urban churches.
3. Let us resist any easy attempts to close down city churches.
4. Let us be trained for leadership in the ministry of the Word, as social workers, psychologists, psychiatrists, Christian Education directors, musicians, recreational leaders, dietitians, nurses, secretaries.
5. Let us study various successful urban church programs in an effort to understand the elements of their success.
6. As most of us will be forced to live in urban or suburban situations the rest of our lives, and fewer and fewer will live in the open country, let us adjust temperamentally and emotionally, make the most of the situation, learn to love the city, and learn how to make our lives count for Christ in this contemporary frontier.
7. Let us try to minimize the fellowship angle of Christian worship as much as possible, because the work of the church in the great cities must be thought of as a missionary enterprise.

St. Paul once said to Christians in the pagan city of Corinth: "I have become all things to all men that I might by all means save some." The most conspicuous defeat of American Protestantism has been its inability to "become" in any profound sense the metropolitan man. If the church is to serve the city, its leaders and members must first learn to love the city. Of all qualifications for its ministry, "The greatest of these is love."

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LISTEN! LITTLE QUAKERS

By Marie Haines

APRIL FOOL

BOBBOY I've thought of the best plan. Come here and let me whisper it to you," Betty said excitedly. "I just thought how we can play 'April Fool' on mother and daddy."

"What is it, Betty, what is it?" Bobby was excited too.

Betty whispered something in Bobby's ear. "Oh, oh!" he squealed, "That's the best we ever thought about. Even pinning daddy's coat tails together last year wasn't as good as that!"

"Be sure you don't give it away now," Betty cautioned him. "We want them to be fooled good."

"I won't," Bobby promised shaking his head vigorously. But it was hard to keep the secret. That evening, he almost forgot.

"Oh daddy," he cried hopping first on one foot and then the other. "Betty and I have the best secret. It's about you and mother and April Fool's Day."

"Hush, hush," Betty warned putting her hand over his mouth. "Remember, it's a secret."

"Are you going to put pepper in my tea," daddy laughed, "or salt in the sugar bowl?"

"It's not anything like that," Bobby turned his head from under Betty's hand. "We are going—" Betty dragged him off before he could say anything more.

"I wasn't going to tell," he said in a grievous voice. "I was just giving a hint."

"Daddy is pretty smart guessing hints," Betty laughed.

"Bobby, Bobby, are you awake," Betty said softly the next morning.

"Er-yes," Bobby yawned sleepily. Then he remembered. This was April Fool's Day! He sat up quickly. "Are you sure it's time?" he asked in a loud whisper.

"Hush, don't talk so loud," Betty cautioned. "Yes, I heard daddy's alarm clock ring. We better hurry."

They both hopped out of bed and began dressing. Bobby buttoned Betty's dress in the back. Betty helped Bobby with the hard buttons on his clothes. They had just finished when they heard the door of mother's room open.

"Hurry, jump back into bed," Betty whispered quickly climbing into her own bed. When mother opened the door, they both pretended to be fast asleep.

"Time to get up sleepy heads," mother called as she bent to kiss them. "Run into our room. Daddy will help you dress this morning."

Two pair of eyes popped open. Bobby and Betty jumped out of their beds. "April Fool, mother, April Fool!" they cried. "We're already dressed."

How surprised mother was! "You surely did fool me that time," she said giving them another kiss.

At breakfast time, they ate their mush. They drank their milk. They ate their toast. Even when mother gave them each an egg which they didn't like, they never said a word but ate every bit. When they had finished, they looked at daddy.

"April Fool!" they laughed. "You thought we would fuss about our breakfast and we didn't."

Daddy laid a shiny dime by Betty's plate. He laid another shiny dime by Bobby's plate. "Here is an April Fool for each of you too," he smiled.

"Oh, great!" they both shouted, "Ice cream!"

All day long, the twins did just as they were told. They went to the store without whining. They helped mother when she asked them. Even when Bobby fell down and bumped hard, he didn't cry. That night when mother tucked them into bed, Betty said, "Was this a nice April Fool's Day, mother?"

"It surely was," mother answered heartily. "Wouldn't you like to have every day like this? Think how nice that would be."

"I don't know," Bobby said sleepily, "It's pretty hard to be so—good—all—the time," his voice trailed off and he was asleep.

March, 1963

AMONG THE CHURCHES

Salem Quarterly Meeting

Highland Avenue—Merle Green, pastor

The young people had charge of the evening service on January 27. Special speaker of the evening was Dick Foster. ¶ The Senior CE had a pizzaparty on Saturday evening, January 26, at the home of Maurice and Edna Coulson. The Senior CE also enjoyed a good time at Mt. Hood on February 9. ¶ Highland has finished two weeks of revival services with Marlin Witt as evangelist, and Don Lamm as song leader. There were several special nights of honor throughout the meetings. It was a real blessing to see many of our young people find Christ as their Savior and to see others drawn closer to the Lord. ¶ Following the last evangelistic service, a "Revival Echoes" singspiration was held. It was very well attended and those who came had a real good time of fellowship. ¶ There was a miscellaneous shower for Thelma Armstrong and Frank Smith on February 22, in the church basement. ¶ Attendance in our QYC has been increasing.

—Louise Hawk, reporting

Medford—Jack L. Willcuts, pastor

Several parties have been held by the SS classes, namely the 4th and 6th grade girls, 5th grade boys and the 8th, 9th and 10th graders. ¶ The Betty Comfort WMU held a special Valentine's meeting February 12, at Virginia Browns. Eighteen women enjoyed hearing Geraldine Willcuts, our special speaker, speak on "Bolivian Women." ¶ Our pastor has been out of town attending board meetings and pastor training sessions.

—Avadna Boshears, reporting

Pringle—Roger Smith, pastor

Roger Smith held revival meeting for the youth at Fairfield Nazarene church in Eugene, February 6-10 with great success. ¶ Nine Bible certificates were awarded for those "reading the Bible through in '62." ¶ The young people had a Valentines party. They are now preparing an Easter play called "Silver Cord." ¶ The WMU has donated kitchen cabinets so now remodeling is being done in the kitchen. ¶ The Shaagrila School for mentally retarded is using the Primary department of the church for their school. School started January 15, and is five days a week.

—Mabel Kampstra, reporting

Rosedale—Harold Beck, pastor

At Quarterly Meeting Marita Cammack won first place in the Senior CE Stewardship poster contest, and David Beck won first place in the Junior poster contest. ¶ Our revival meetings and morning Bible study classes with Marshal Cavit were a real help

and time of soul searching and rich blessings from the Lord. Each evening he showed missionary pictures. ¶ January 27, was "Assistant Sunday" at our church with the assistant superintendent and assistant teachers taking charge of the SS departments. Rueben Cogswell of Newport brought the message at the morning worship service.

Scotts Mills—Marvin J. Kistler, pastor

The Senior CE had a candle light consecration service December 30. ¶ February 9, the "Increasers Class" went to YFC on Sweetheart night. ¶ February 10 there was a potluck dinner followed by a service conducted by Mr. Fred Elliot, showing pictures of his son's work in Ecuador. We enjoyed very much the films, his talk and testimony. ¶ Seventeen Senior CE's enjoyed a Valentine party February 14.

—Sharon Fink, reporting

South Salem—John Fankhauser, pastor

The cold weather and resulting iciness proved to be the "downfall" of several South Salem Friends folk. May Nordyke sustained a broken hip in a fall at her home January 30. She is recovering at home from the accident. John Fankhauser suffered a dislocated shoulder and was in the hospital for two days. Frank Haskins brought the message in the absence of the pastor. ¶ The Senior CE had charge of the evening service on February 3. Karen Pickett had charge of the service and introduced the various members of the CE who took part in the service. The final message of the evening was brought by Chuck Mylander, a GFC student. ¶ Services the evening of February 10, were united with those of the First Baptist as our congregation dismissed to hear Corrie Ten Boom, a Dutch spiritual leader speak. ¶ The young people had a "snowless" visit to Mt. Hood in February. ¶ Gerald and Inez Perry were feted at a 25th wedding anniversary reception in the basement of the church on February 17. ¶ Our pastor has been bringing expository messages from the book of Joshua in the morning worship hour.

Talent—A. Clark Smith, pastor

The SS has been growing steadily. The average for February was 102 plus. The average for last year was 77. ¶ Clark and Elizabeth Smith visited in Oregon City, Tacoma and Seattle over the week end of February 16. Clark Smith attended the Board Meetings in Newberg and attended the pastor's short course the week following. Elmer Weitzel preached in the morning service and Elaine Cronk in the evening in the absence of the pastor. ¶ A Friends Youth service has been started with Elmer and Virginia Weitzel as sponsors.

The Northwest Friend

CHURCH NEWS

Puget Sound Quarterly Meeting

Agnew—May Wallace, pastor

We are proud of our stewardship poster contest winners at Quarterly Meeting, Elna Hamilton, 1st in the Senior Division; Robyn Johnson, 2nd, in the Junior Division. ¶ Sunday February 3, Dean Gregory and Clynton Crisman brought messages in our worship hour and SS. ¶ The Junior and Senior CE's had as special guest speakers February 17, three people from Alcoholics Anonymous. They explained the problems of alcoholics and it proved very interesting since a teenager known to all here has been in jail for drinking and held now for vandalism. ¶ We are so thankful for our increased attendance in SS. Our average for January was 65.

Holly Park—Charles Morgan, pastor

Holly Park was well represented at Quarterly Meeting held in Seattle Memorial Church February 2. ¶ Paul Goins gave a very helpful message on "Soul Winning" to the SS staff of teachers at their regular monthly meeting in February. ¶ Special prayer meetings are held every Tuesday afternoon at the home of Ernie and Muriel Ostrin and every Friday evening at the home of Mattie Stephens preparatory for the special meetings with Herschel Thornburg March 13-24. ¶ The Quaker Men's group sponsored a lovely banquet at the South China restaurant for the adults of the church the evening of

February 14. A Valentine program was given by the male quartet, the women's trio, readings by Carine Richey and a gospel message on love by the pastor. Larry Choate was MC. Thirty eight adults were present. ¶ A large number of our youth attended the Quarterly Meeting CE Rally held in Tacoma. A time of skating followed. Holly Park won the attendance trophy. ¶ The Queen Esther WMU met February 14. ¶ Mrs. Lisle Lush of Kings Garden was guest speaker at the Quaker Men's evening meeting this month. Her subject was "A Man's Place as a Husband and Father in the Home." ¶ Larry Choate brought the evening message February 17. The SS average attendance for the last four Sundays was 164.

—M. Ethel Cowgill, reporting

Northeast Tacoma—Howard S. Harmon, pastor

Dennis Knutson was home on leave from Germany over the Christmas Holidays. ¶ A chicken potluck dinner was held on Friday, January 25, in the church. Mr. Dave Fendall, pastor of McKinley Avenue Friends Church, was guest speaker. ¶ A CE Valentine party was held on February 15, in the church. ¶ On February 14 the WMU met for its regular monthly meeting in the church. ¶ A choir that was formed by Mrs. Harmon held their first meeting on February 13, and sang for the congregation, Sunday, February 17.

—Judy Cole, reporting

S.W. Washington Quarterly Meeting

Cherry Grove—Lloyd Melhorn, pastor

Thursday evening, January 24, David Steiger and his family were with us. Both David and Janet gave personal testimonies, showed curios, and presented colored slides of the area in New Guinea where David served under Missionary Aviation Fellowship. ¶ February 3 the Junior and Senior CE's combined as six members of the OYMCE Executive Committee presented a program consisting of character studies, quizzes, and a panel discussion. Later that evening these visitors were introduced at Singspiration where Lonny Fendall was guest speaker. Cherry Grove was awarded the banner for having the largest percentage in attendance. ¶ February 17, Paul Cammack was with us and brought an object lesson during the SS hour. He was guest speaker for morning worship service, and told of the work in Bolivia and Peru. He challenged us with the great need for getting the gospel message to those who haven't heard. ¶ The Senior High CE launched a Stewardship program on Sunday February 17, with "Buck Night." Each CE'er was given a dollar bill, and now is responsible for making it return an increase within two week's time.

—Marjorie Rengo, reporting

Forest Home—Clayton Brown, pastor

We were invited to Oak Park Sunday evening February 3 and appreciated the Moody Science film on the life of bees. ¶ February 10, Oak Park group

attended Forest Home in the evening to see the pictures and hear Clayton Brown tell of the work in Urundi, Africa, where the Browns were missionaries for nineteen years, and where their son still works. This country is now called Burundi and has been called the "Switzerland of Africa" because of its beauty. ¶ February meeting of our WMU was held in the Forest Home parsonage on the 14th. For the program, we were happy to have our pastor's wife, Louella Brown with us to tell of the starting of the Greenleaf church and academy. ¶ Our pastor painted a picture reaching the length of our altar rail showing a railroad and scenes between Portland and New York. It will be used in our SS contest as the two sides race for New York.

Vancouver—Fred Newkirk, pastor

At our Sunday morning service January 27, Carl Haisch was presented the Boy Scout "God and Country" award by our pastor. We are proud of Carl's efforts in this area. It is one of the highest awards in Scouting. ¶ Junior high and high school youth have a basketball team and are playing in the church league. ¶ February 3, Joseph Kakai, from Kenya, and a new student at GFC, spoke at our morning service. We enjoyed him very much. ¶ Washington's birthday a bus load of young people from the three CE's went to Mt. Hood for the day. ¶ We are looking forward to the kick-off dinner for the building program on March 18.

—Marian Larsen, reporting

CHURCH NEWS

Rosemere—Alden & Esther White, pastors

On January 27, there were 41 persons present when David and Janet Steiger showed us their slides and told of their experience in New Guinea. Janet Steiger gave a very interesting talk to the CE group that same evening. ¶ WMU ladies met at the church January 24. ¶ The Senior CE is having another paper drive in the neighborhood. ¶ A good number of our congregation have been attending the Mid-winter Crusade of the Clark County Holiness Association with Rev. Don Cline as the evangelist. ¶ We have started having choir practice every week one half hour before prayer meeting with Marguerite Braithwaite as the director. The choir has been singing special songs each Sunday morning.

—Louisa Fich, reporting

Rose Valley—George Bales, pastor

Our building program is progressing. The build-

Greenleaf Quarterly Meeting

Caldwell—Nathan Pierson, pastor

There was an excellent representation from our church at the SS Teacher's Appreciation Banquet, January 29, at the Nampa Friends Church. One of our teachers, Mrs. Elizabeth Pruitt, received an award for having taught for fifty years. ¶ As a climax of Youth Week our young people conducted an inspirational evening service February 3. They brought the special music and gave short sermonettes. ¶ Bob Birch has begun his alternate service at Saint Luke's Hospital in Boise. ¶ Our pastor is conducting a study of the Church Discipline for those interested in becoming members of the church. ¶ Glen and Pearl Birch celebrated their 25th wedding anniversary Sunday afternoon February 17. Eighty-eight persons signed the guest book.

Greenleaf—Kenneth Pitts, pastor

The high school young men's class was January "class of the month." Their octet sang in the closing worship service of SS January 27. Bruce Ankeny was interviewed and told something of his class's activities. Bill Hopper is teacher of this "full of life" class. ¶ M. H. Dillon presented the church with beautiful new offering plates as a memorial to Laura Dillon. ¶ The annual quartet festival sponsored by Quaker Men, was held in the gymnasium the afternoon of January 27. ¶ A good representation from Greenleaf joined other SS teachers and officers of the two Quarterly Meetings for a banquet in the basement of Nampa Church. Dale Field spoke on the theme, "To Teach—A Sacred Trust." Elizabeth Pruitt received a book for having taught in SS for 50 years throughout her life. Also, Greenleaf SS received a beautiful picture of Christ as a reward for having the largest per cent

Newberg Quarterly Meeting

Chehalem Center—Robert Fiscus, pastor

The Lord blessed in a gracious way during our recent revival services with Marshal Cavit as evangelist. Each evening challenging missionary pic-

ing committee recently met with Don Lindgren and accepted the revised plan for the sanctuary and also the various color combinations. Our pastor has been working on the church nearly every day. ¶ The Rose Valley CE again won the attendance plaque at the Quarterly Meeting held at Oak Park on January 20. ¶ The congregation enjoyed the testimonies of Eldon and Virginia Helm during opening exercises on February 3. They are from First Friends in Portland. ¶ A contest on the book of Acts is in progress in the Junior High department. ¶ The Rose Valley and Florene Nordyke WMU's met February 3. Both WMU's held a rummage sale on February 8 and 9 raising \$80. ¶ A "Valentine Formal" was held on February 9. Junior High students through adults attended. Special entertainment included the Spanish Quartet from GFC. Beth Carroll and Don Whitaker were Queen and King of this special event. ¶ Eighty people attended a skating party February 11.

reading the Bible through in '62. Our local Margaret Fox class had 75% of their members who read it through. ¶ Over \$5,000 was realized from the Academy Benefit sale on February 8. ¶ WMU met with Josephine Smith, February 14. ¶ On Sunday morning, February 17, 40 new members were given the right hand of fellowship in an enthusiastic welcome. Though some have moved away, yet we welcome these.

Homedale—Irwin Alger, pastor

Despite the cold weather, 22 people were present for the Dinner Meeting of the SS Council and Christian Education Committee. Talks by Nathan and Hazel Pierson were appreciated. ¶ The new Bible class for teachers started off with 17 at the first meeting. The first part of the Junior CE hour is given over to junior choir practice with Mac Parkins as director. ¶ Mr. and Mrs. Nicholas Glass gave testimonies of their call to work in the Indian mission of Rough Rock in Arizona on January 27. ¶ Several of the men participated in the Quartet Festival at Greenleaf Academy. ¶ The Lucy Wright Guild was held January 27. ¶ Youth Emphasis Week (recognizing our youth in special services) was held January 27 to February 3. ¶ During the February 3 evening service, Roy Knight, principal of Greenleaf Academy, showed pictures of the Holy Land. There was also special music by the Academy Girls' Sextet. ¶ The top class of the entire SS in January was the "Dedicated Hands." ¶ WMU held an all day meeting in the church basement finishing two quilts. One will be sent to the Montezuma Indian School in Arizona. ¶ The David Beebe and Ted Van Derhoff families assisted the Nicholas Glass family in moving to Rough Rock, Arizona, where they will be missionaries at the Indian Mission.

tures were shown by Marshal Cavit, taken in various mission fields around the world. ¶ The young people's CE group recently enjoyed a time of fellowship at a spaghetti dinner at the parsonage. ¶ Several of our young people attended the CE Rally February 10

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CHURCH NEWS

at West Chehalem. ¶ After purchasing our new church hymnals, we donated our other song books to the Free Methodist Church in Ashland where Bob and Benny (Shires) Poet are pastors.

—Imy Arndt, reporting

Nehalem—Bernice Mardock, Elsie Gehrke, pastors

January 26, a potluck dinner at Twin Rocks Friends Camp was enjoyed by the Netarts and Nehalem churches. ¶ We are looking forward to having special meetings with Sylvan Sherrell from Vancouver, Washington, during Spring Vacation. ¶ Seven of our young people attended the Quarterly Meeting CE Rally at West Chehalem, February 10. Bernice Mardock accompanied them. Billy King won first prize in the Quarterly Meeting poster contest.

—Myrtle King, reporting

Netarts—J. David Thomas, pastor

Sunday, January 20, Paul Cammack, returned missionary from Peru, was guest speaker during our morning worship service. In the afternoon he was special dinner guest at a combined potluck with the members and friends of the Nehalem and Netarts Friends Churches. After dinner a devotional hour was held with J. David Thomas in charge. Paul Cammack spoke and answered questions about the field. ¶ Monday, January 21, the senior CE held a swimming party at the YMCA in Tillamook. ¶ The Florence Thomas WMU met at the home of Elsie Cross for an all day meeting February 7. ¶ Family night with a light potluck at 6:00 followed at 7:30 by showing a film entitled "Family that Changed the World," was held February 3. ¶ Sunday, February 10, Dr. George Moore, Dean of Faculty and Professor of Education at GFC, was guest speaker during our morning service at Netarts Friends Church. His topic was "Crisis in Christian Education." On Saturday night, February 16, the senior CE held a Valentine party in the church basement.

Sherwood—Gordon St. George, pastor

Youth week was observed in our church with a

Boise Valley Quarterly Meeting

Star—Willard Kennon, pastor

The junior choir, under the direction of Elizabeth Berry, featured six new numbers at the Friday night Quarterly Meeting rally. All numbers had several verses; all were memorized. Paul Cammack brought the evening Spirit-filled message which was timely and needed. ¶ A new Hamilton piano (Baldwin's heavy duty) was presented to the church by the Harold Hadley family, the Walter Wilhite family and the E. O. Mylander family, in memory of Arthur and Grace Hadley, pioneers in Quakerdom at Star. They were the parents of Harold Hadley, Katherine Wilhite, and Lucille Mylander. ¶ Fifty new Samsonite folding chairs were donated to the SS by the Quaker Men organization. ¶ Boise Valley Quaker Men sponsored a Sweetheart Banquet at Bowers 99'er in Boise, February 14. Wives and sweethearts were guests of honor. Outstanding musical selections were given by Dave Cossel and Bill Rourke. A searching message followed by Dr. Grant Hendrickson, pastor of the First Baptist

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special dinner on February 2. About 50 young people met together for dinner and a program. Lonny Fendall, MC, and the Swordsmen Quartet brought the special music. ¶ In charge of the evening service on February 3, were the three CE groups. A special choir number was presented by the junior CE followed by a Bible quiz on the first four chapters of Acts, held by the Intermediate CE. Ron Hersberger and David Lundy of the Senior CE brought a sermonette on the topic, "Venturing with Christ." The service was an excellent opportunity for the adults to observe the progress of the youth of the church. ¶ Once a month a GFC student brings the evening message. Nick Maurer spoke on February 17 on the duty of Christians to communicate to the world.

—Shirley Hackworth, reporting

Newberg—Glen Rinard, pastor

We are glad for an attendance of 300 in SS and 335 in Sunday morning worship. ¶ Sunday evening speakers have included Charles Beals and Paul Mills. ¶ Lyman Myers spoke to Quaker Men about his recent world tour and showed pictures of mission work in Africa. The ladies were guests at this meeting of January 29. ¶ The high school CE had charge of the evening service on February 3. Kent Thornburg presided. Lloyd Roberts led the singing. Speakers were Tricia Armstrong, Dean Rinard, Stanley Thornburg and Darlene Meeker. ¶ The church library is open for business under the direction of Barbara Morse, librarian. ¶ Three active and three associate members were welcomed into the church this month. ¶ Julia Pearson missionary union met with Nola Zlab on February 18. Mary Sandoz led the devotions and Genette McNichols presented a book review. ¶ Elizabeth Fry WMU met at the church on February 21, for a work day. Charles Beals was speaker in the afternoon on "William S. Brown—Cora Beals." Luella Brown was speaker on the same subject at Friendship Union at the home of Mabel Frost.

—Margaret Weesner, reporting

Church of Caldwell, who spoke on the theme of "The Christian Marriage", as described in the Scripture. "All wives could be good wives, if all husbands lived as the Bible teaches."

—Louise Ralphs, reporting

Whitney—Randall Emry, pastor

The young people of the church were in charge of the evening service, February 3. ¶ Several couples of the church attended the Boise Valley Quaker Men's "Sweetheart Banquet" on February 14. ¶ The Youth for Christ choir and the brass ensemble directed by Chuck Smith had charge of the evening church services on February 24. ¶ At the last city wide church skating party, Whitney won the prize for having the most people in attendance. ¶ Mr. and Mrs. Joe Rourke were honored by their family January 20, on their twenty-fifth anniversary. ¶ Several families will be leaving us when the Meridian church starts. We will certainly miss their fellowship.

CHURCH NEWS

Portland Quarterly Meeting

Lynwood—Howard E. Harmon, pastor

Faith promise pledges made at Lynwood for missionary work as a result of our recent conference totaled \$1,549.50. Each SS class will write to one missionary family and remember this family in prayer. Helen Street showed slides of our work in Bolivia to emphasize activities in that field. ¶ Howard Harmon attended SS workshops in Spokane and Hayden Lake February 6-8. ¶ The Lynwood Kindergarten Committee has decided to continue this work next year. Bethlin Harmon and Mary Meireis are the teachers. ¶ The Lynwood Planning Committee, made up of chairmen of committees and church officers, discussed goals of previous years and methods of meeting new standards. ¶ A music library has been started at Lynwood. Sacred music of all kinds will be used.

—Henry Nedry, reporting

Maplewood—Dillon Mills, pastor

The SS contest wound up with Edgar Haworth's blue side and Dick Phillip's red side taking turns eating beans. The attendance average is up about 10% over last year. ¶ Guest speaker, Myron Goldsmith, brought the message on GFC Day. The Jubileers from the college furnished special music with Donna Wilhite accompanying. Other visitors from the college were Regina Deibele and Kenneth Mainwaring. ¶ Joel Kennon from GFC has been assisting Dick Phillips, superintendent, with the SS work and also our pastor with church services. ¶ A lesson by the Hillsboro CE group was given in January. This month they entertained the Lynwood Friends young people. About \$20 was earned toward their pledge selling Christmas cards. Four attended Mid-Winter Convention.

—Marge Deibele, reporting

Metolius—Richard Cossel, pastor

Nine young people from our area attended the Quarterly Meeting youth rally on January 27. ¶ Our church held a potluck dinner in the church following the morning worship service on February 3. ¶ The women of the church served lunch at the Madras Livestock Auction Yards on two consecutive Wednesdays to raise money for their WMU projects. ¶ The SS began an attendance contest on February 10, men and boys against the women and girls, to run for six consecutive Sundays. The losing side each week is responsible for the SS opening exercises the following Sunday. At the end of the contest

Inland Quarterly Meeting

Entiat—Stanley Perisho, pastor

Our general superintendent, Dean Gregory, was with us on the morning of January 20. Clynton Crisman was with us on Sunday evening. On Monday evening we had a SS teachers' meeting with Dean Gregory, Clynton Crisman and Gene Hockett, the president of the Board of Christian Education. They

the losing side will treat the winners to an evening of food and entertainment. ¶ The junior CE held a taffy pull at the home of their sponsor, Joy Little, on February 9. ¶ The Intermediate CE held a hamburger fry at the home of their sponsor, Catherine Schimming, on February 16. Following the meal the group attended the special meetings being held by Herschel Thornburg at the Madras Free Methodist Church. ¶ The Senior CE attended the Herschel Thornburg meetings on February 16.

Piedmont—Herman H. Macy, pastor

One of the outstanding events of recent months was the week of meetings we had with Marshal Cavit as our evangelist. The Lord wonderfully used him to proclaim the truths of full salvation. The Holy Spirit dealt with needysouls and a goodly number responded and were seekers and happy finders at the altar. These ranged in age from primary to "three score and ten." ¶ We are so happy to have Hubert and Esther Armstrong back again after having been kept away for several weeks because of injuries suffered as their car was wrecked by a drunken driver. It is good to have Florence Snow back in our fellowship again after a month's absence in California where she was ministering to a cousin who was crippled in an accident. Florence Taylor has returned from California where she was confined with some broken bones caused by a fall.

Second Friends—Lyle Love, pastor

We are happy for the active interest which the youth have in our church. They were host to the CE Rally of the Quarterly Meeting which was held on a Sunday evening with 158 in attendance. A film, "Teenage Romance," and a chalk message by Lyle Love were the highlights of the evening. On Friday evenings of each week, the youth have organized an activity evening with Calvin and Barbara Alsleben as the sponsors. One of the highlights this month was a trip to Timber playing basketball with the youth there. On other Friday evenings they go to a school gym for an hour's recreation, returning to the church educational unit for devotions, fellowship and refreshments. On one of these activity nights there were 35 in attendance. ¶ Geraldine Morse is doing fine work with our choir and they have been presenting inspiring and beautiful specials in our services for worship. ¶ Clynton Crisman has recently spoken in a Sunday morning worship service and Paul Cammack has shown slides and spoke in a Sunday evening service.

discussed the problems of the SS with us. ¶ Several of our people were able to go to Hayden Lake, Idaho, for Quarterly Meeting on February 8 and 9. ¶ Darrel Tetter of the Unevangelized Fields Mission, who had been on the field in British Guiana, spoke at our church on February 17, preaching in the morning. When he goes back he will be the lone worker for 50,000 people.

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Hayden Lake—Wayne Piersall, pastor

"God Himself is with us as our Captain." 2 Chronicles 13:12. The Lord is truly leading Hayden Lake Friends Church, pouring out blessings and answering prayer. Five more people have made decisions for Christ and many lives have been rededicated to the Lord. Our church and SS attendance has never been higher, plus we have raised \$2,000 of our \$2,500 goal so we can start building in June. Why have we started moving ahead at such a rapid speed when we were going so slowly? The answer is PRAYER. The ladies have a Tuesday Cottage prayer meeting and the men gather on Saturday morning at 6:00 a. m. for a prayer breakfast. The Lord is our Captain and He is leading us through the green pastures of Spiritual blessings. ¶ February 2, the WMU served a Groundhog Day buffet dinner with the proceeds to go into the building fund. A profit of \$200 was made. This is to be an annual project. ¶ Inland Quarterly Meeting was held at Hayden Lake on February 8-9 with a large turnout. ¶ The week of February 18-24 was set aside to honor the youth of our church. A progressive dinner was given on February 20, with a film shown later. The young people had charge of the evening service on Sunday.

—Pauline Miller, reporting

Vital Statistics

MARRIAGES

BROWN-PALMER. —Merlin Brown and Gale Palmer were united in marriage in Vancouver, Washington, January 21.

KENYON-BENTLEY. —Weyburn Kenyon and Margaret Bentley were united in marriage, January 23.

BIRTHS

PERISHO. —To Arthur and Patsy Perisho, a son, Robert Arthur, born February 21.

HAMILTON. —To Jack and Sue Hamilton, a daughter, Denise Lynette, born October 1.

GOSSARD. —To Mr. and Mrs. Mac Gossard, Greenleaf, Idaho, twin daughters, Lori Lynn and Lisa Ann, born January 16.

WEITZEL. —To Floyd and Anna Weitzel, a daughter, Lori Ann, born February 7.

BALES. —To Bill and Joan Bales, a daughter, Karen Suzanne, born February 14.

BROOD. —To Mr. and Mrs. DeWayne Brood, a son, Rodney Dale, born January 21, in Medford, Oregon.

EMRY. —To Randall and Norma Emry, Boise, Idaho, a daughter, Teresa Mae, born January 28.

TRENNER. —To Mr. and Mrs. Gary Trenner, Camas, Washington, a son, born February 16.

DEATHS

GOSSARD. —Lori Lynn Gossard, infant, passed away January 17. Graveside services were held in Greenleaf, Idaho.

MALOT. —Harvey Malot died January 23. Funeral services were held January 26 in Medford, Oregon, with Jack Willcuts officiating.

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What is Worship

(Continued from page 9)

while gospel songs refer to our feelings and religious experience. It is true, however, that there are numerous gospel hymns containing the best of the above mentioned categories. These are quite suitable for Church use. Examples are "And Can It Be," by Charles Wesley, and "Blessed Assurance," and "To God Be the Glory," by Fanny Crosby.

3. Whether in a worship or evangelistic service, our music should be reverent in spirit. It should not sound similar to the contemporary popular idiom of music, as such music only lets the devil in the back door of the Church. Remember—music can be as worldly as anything! Church music should be unique. It should be associated psychologically with the Church when it is heard.

4. The pianist or organist should lead in worship, and should never resort to showmanship tactics which call attention to the performer rather than to the message of the song.

5. Our music should be planned in such a way as to be able to reach the average man in our contemporary society. Remember, this is not the day of St. Augustine, Luther, or Moody.

6. Perhaps the distinction between Sunday morning and Sunday evening services should remain, but in either type of service, the music should be of a very high calibre. (High calibre music need not be complicated—it can be very simple.) Our God is a holy and righteous God. The very best sacrifice we can offer Him is a broken and a contrite spirit. Let us pray that every song we sing will evidence this spirit of true humility, that God's Name may be glorified, and His will accomplished.

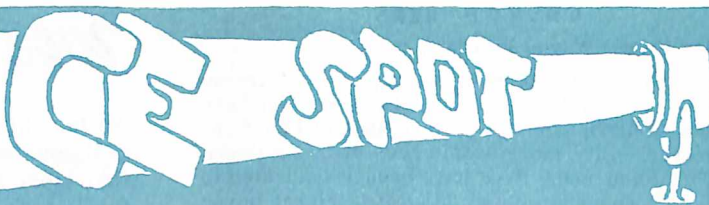
(The preceding article was published with the permission of the Cascade College LOOKOUT, student newspaper.)

MINISTERS' CONFERENCE

"God's Fellow Workers" is the theme of the forthcoming Minister's Conference of Oregon Yearly Meeting to be held in Pendleton, April 15-19.

The conference program will minister to ministers to encourage them in their duties at the local church. Because such conferences are so beneficial to the minister himself and subsequently to his church, each local meeting is encouraged to make it possible for their pastor to attend.

"BUILDING FOR
THE FUTURE"



Sherwood

Senior
C. E.
of the
month

Sherwood Senior C. E. started this year by electing president, Susan Dionne; vice president, Nancy Moore; missionary chairman, Carol Schaltenbrand; program chairman, Delmer Lewis; social chairman, Frank Schaftner; and lookout chairman, Ron Herschberger.

Major activities this year included a C. E. meeting at the coast last summer and an Officer's Advance at Oceanlake in mid-September planning the year's activities. Clynton Crisman was the speaker for this advance with Lonny Fendall assisting on Saturday.

The Halloween party in October with its hayride, chocolate covered doughnuts, and 28 young people was a social highlight. In December the C. E. 'ers went caroling and three attended Mid-Winter and received many blessings from the Lord.

During youth week in February, the church gave

the young people a banquet on Saturday night with MC Lonny Fendall and entertainment by the Swords-men Quartet from George Fox College. On Sunday evening the C. E. 'ers were in charge of the service with Susan Dionne, David Lundy, and Ron Herschberger bringing the message.

Sherwood Senior C. E. has also had some interesting lessons such as a series of three on evolution and a series on Friends Doctrine.

The C. E. is striving to follow the blueprint for this year. A missionary banquet is being planned near the end of April in conjunction with the church Missionary Fair. An offering will be taken to help in the Yearly Meeting C. E. project—a light plant for Peru. The C. E. 'ers are endeavoring to become a more effective group of young people by spending more time in prayer and being faithful in their witness at school and at home.



By Anna Simonson

D. L. Moody once said that "I have never known God to use a discouraged man." What makes you discouraged? Have you often been discouraged and not known why you were not feeling your best? Have you ever tried to serve God when you were in a dejected mood? If God cannot use you when you are discouraged, can a person say that he is right with God? To be realistic, it is a sin to be discouraged. There is no reason why we as Christians should ever be discouraged!

"And he (God) said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I (put your name here) rather glory in my infirmities, that the power of Christ may rest upon me." — 2 Corinthians 12:9

SCRIPTURE MEMORIZATION CONTEST

"Thy Word have I hid in my heart that I might not sin against thee." Every Junior and Junior High C. E. 'er should hide God's Word in his heart by joining in the Scripture Memorization Contest. This year each one of the Juniors will learn a scripture which shows Christ likened to a part of a spiritual building and together the scriptures will picture a complete building. Junior Higher's will learn scriptures which show the life and influence of Christ. Local contests are to be in May, and the Quarterly Meeting contests are to be held in the session previous to Yearly Meeting.

CE 7-l-a-s-h

Puget Sound Quarterly Meeting held their C. E. Rally at McKinley Avenue Friends Church on February 1. The program was entitled "This Is Your Life Teenager." Refreshments and ice skating followed the Rally.