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THE FUTURE CHURCH IN BOLIVIA
School children from a Friends
Day School in Bolivia

Recent Developments in Bolivia

...SEE PAGE 2

Recent Developments in Mission-National Church Relations

By Oscar Brown and Jack L. Willcuts

JT IS spring in the Southern Hemisphere, and the Aymara Indians are plowing and planting. As their ancestors have done for centuries, those fortunate enough to own oxen bedeck the horns with white streamers and drape their backs with magenta cloth to bring luck. This is the way a Time magazine reporter tells his impressions of Bolivia, last week. Women in derbylike hats stoop to plant potatoes, their basic staple of life. When—and if—the potatoes ripen, the Indians will eat some of them fresh, save others for seed, and turn the rest into "chunos".

But some of those oxen will have no white streamers nor draped backs to bring good luck. These belong to Aymara Friends who have placed their faith in a God of love, rather than the traditions of their ancestors. And it is springtime too, for the National Friends Church which last month entered a new season of spiritual plowing, planting and even of reaping a harvest of thirty-five years of sowing the Word of Truth by missionaries of Oregon Yearly Meeting of Friends.

The letter sent to all the Oregon Yearly Meeting churches dated October 19, told part of the story. Only eternity will reveal the whole account of sacrifice and success, of suffering and set-backs, but those familiar with the Bolivian Friends Mission field regard the recent decisions of the Bolivian National Church leaders and the Mission Council as significant and on the whole, encouraging.

The following is based on a report given by Oscar Brown to the Mission Council. It is rewritten and condensed by the editor to help mission minded readers of the Northwest Friend better understand the Bolivian situation.

J. L. W.

Today in Bolivia, as in many mission fields, both the national Christian and the missionary are subjected to distinct pres-

ures characteristic of the revolutionary times in which we live. Every downtrodden segment of society, regardless of color, has joined the clamor for independence. Bolivia is not unaffected by these struggles. It has in fact, been a focal center of social revolution since the 1953 rise to power of the National Revolutionary Movement of Bolivia. Likewise, the National Friends Church has been influenced greatly in this revolutionary atmosphere. The national Christian has grown accustomed to think in terms of new independence which to the average Aymara family with ten or eleven children with only four or five surviving with a life expectancy of only 32 years; whose life centers around mud-brick huts where feeble fires sputter in the thin air, means simply more

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THE NORTHWEST FRIEND

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Editorial

A Double Take on Stewardship

WHY emphasize stewardship again? Has everything been said about it that can be said? Has everything been done about it in our Yearly Meeting that can be done? To some the subject of stewardship is a sign to turn down the volume of our church listening ears, or to flip the page on a stewardship-theme article. Others are not just bored but ruffled about this constant talk about tithing. . . it's just another scheme to get Friends to fork over more from pockets already emptied by taxes, payments, bills and offerings. Usually, however, the people the most touchy about tithing aren't doing it. So, why bring it up again?

The reason is quite simple. Stewardship is important if two things are considered in our religious motivation: first, that we love God, and second, that we are thankful to God. There is really only one adequate reason for worship and that is love, and there is only one adequate reason for service and that is gratitude. Stewardship involves both worship and service. That is why, with Isaac Watts, we sing:

"Love so amazing, so divine
Demands my soul, my life, my all."

We need to make a double-take on this stewardship picture, for again and again we are urged to go to church for reasons which are patently selfish. One church I heard about displayed the slogan, "Come to Church and cure your stomach ulcers." That may have some merit but it is certainly urged for the wrong reason. Of course it is true that the person who goes to church is less likely to suffer from nervous tension; of course it is true there is a therapeutic value in the confession of sin; it is true that those who worship God are conscious of an inner serenity, a sense of peace, a feeling of tranquility. Generous giving makes a man feel good inside and all over, it may even improve his image in the community, make business better as a result and land him on a prominent church board. But these reasons are not ends in themselves although they are often gracious by-products of the service of God. And the worship of God or a tithing program are not insurance policies against bad fortune as though the profession of the Christian faith exempted a man from the toils and tribulations which are an inseparable part of our common life. A man does not serve God and give his money for these reasons; he serves God, not for his benefits, but for God Himself.

Jesus refused to win men by the offer of material rewards. He refused to turn stones into bread in the wilderness which represents a form of economic security. It is true that a man cannot live without bread, but it is also true that a man cannot live by bread alone. This thought can be stretched out to some uncomfortable applications today. I was reading the other day from an essay by a scholarly man who expressed the view that "religious qualities and high moral character are essential to success." Thus the profession of religion, in the competitive economic world of today, helps a man to get to the top. This idea carried further suggests

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IT'S TRULY a wonderful feeling to be rich, but it would be more wonderful to have some money to go along with it! This may sound like a paradox, but we Quakers are without doubt a very rich denomination. We possess a faith, and a heritage with a testimony, the value of which reaches far beyond dollars and digits. The Friends Church possesses also an unprecedented era of opportunity for growth and outreach as does every group, good or evil, which has a message it wants to convey. Yet a formidable barrier of limited financial resources has many times kept us at the threshold of success, even though little by little it is yielding to the Church because of the coming of age, in this generation, of the spiritual dollar phase of Stewardship. One of Satan's last and most effective strongholds has been, and still is in many cases, a man's pocketbook. With a vision of complete stewardship, we shall see hitherto unclaimed resources resulting in the new birth of increasing numbers of precious souls. More and more, men, women, and youth should discover that the larger their treasures given to God, the fuller will be their love to Christ and the Church. Jesus said, "Where your treasure is there will your heart be also."

A church is justified in questioning its maturity when it faces with timidity the strategic issue of full Stewardship. An undergrowth of fear and reluctance has grown up within the Church which is robbing her efforts of the degree of fruitfulness, missionary outreach, pastoral support, clerical help, building upkeep, and expansion of facilities which is far below the standard worthy of our Lord, the Head of the Church.

Defective Stewardship has been the villain of long standing, dating back to the beginning of the human race and dealt with so severely in Malachi's prophetic book as God felt the heartthrob of His people beginning to lessen. Not until all their defenses and objections had been countered and they saw how distant they were from God's favor was there a sign of change. Their plea, "How shall we return" was answered by God's charge against them of withholding from God their tithes. He instructed them regarding the tithes, and pledges Himself to bless them in a measure out of all proportions to their tithe. God has never modified his generosity to those whose Stewardship of money becomes an expression of true devotion to Him and His Church.

This causes us to inquire if there is an approach to the spiritual dollar phase of

By Willard L. Kennon
Pastor, Star, Idaho, Friends Church

Another Look at STEWARDSHIP

stewardship which might possibly be more productive within the church? The per-capita giving of our 2,587 resident active members was \$247.50, which embraces the total scope of our work as recorded in the 1962 Minutes. Latest statistics show a total membership increase of 140 in the last fiscal year '62-'63. Basing a dollar cost to our growth, for each new member gained there was an expenditure of \$4,082. This figure does not include the amount involved in our missionary outreach, only the amount recorded in the Minutes, which does include budgets, building, schools and Christian Education, etc. One conclusion from such statistics is the apparent relationship of our dollar Stewardship and Evangelism. Neither is without need for upgrading. H. G. Wells, now deceased, pioneer in professional fund-raising insists, "There are only four kinds of good churches: Infant, Adolescent, Adult, and Great. The Infant church is the mission or small church whose members give as much as possible and are able to meet the requirements of their local budget and leadership. The Adolescent Church has equally good giving habits but is engaged in a major building program. The Adult Church is one that gives to Missions, Schools, or benevolences more than it is spending for an adequate local budget. The Great Church is one which gives to Missions, Schools or benevolences more than twice as much as required for an adequate current operating expense budget." In each of the four churches it is understood that the local pastor who can give his full time to pastoring, has been a vital factor. The "small church complex" has taken an excessive toll in missed opportunities and dissipated energies.

Certainly no one can condone the extravagant use of spiritual dollars but it is vi-

"LET US TAKE A LONG AND
PRAYERFUL LOOK AT THE
DOLLAR-PHASE OF OUR STEWARDSHIP"

tally important and a part of Christian service for every church to provide attractive places of worship, educational, and fellowship activity. There should be no limit to the amount which a church can use constructively and there should be no limit to the amount an individual family can give without fear of reducing the giving responsibility of the other members of the Church. It seems superfluous to even suggest that the Friends Church has no danger from an over-supply of leadership nor a surplus of dollars, but by the efficiency with which our expenditures have made their impact it should and does thrill us to visualize what the results could be with a total membership response to FAITH, PRAYER, AND SACRIFICE as they relate to our stewardship.

The spiritual-dollar phase of stewardship has often been feared to be as dangerous as steering between Scylla and Charybdis. Scylla is the mythical monster, supposed to live near a huge rock on the coast of Italy, which seized and wrecked passing vessels. Just across the narrow strait of Messina, near Sicily, was a dangerous whirlpool thought to be the home of another monster, Charybdis; for a vessel to avoid one meant the risk of falling into the clutches of the other. The rock of Scylla is to ignore the spiritual impact of challenging our total membership to unite with God in a covenant of sacrifice and faith. The whirlpool of Charybdis is to expect the spiritual impact to precede very far ahead of sacrificial and faith commitments.

It may sound paradoxical to say that the spiritual impact is not the primary objective to be sought. Rather, as Christians we are to engage ourselves in the work of God, fol-

lowing His will in giving, and exercising faith in our planning. Spiritual impact will come as a result. There is an amount in terms of dollars, be it pledge or cash, which each must make before he arrives at the point at which a type of acceptable selfishness causes his renewed interest to follow his dollars. Did not Jesus give some hint to the effect that a man's heart will follow the location of his treasure? Spiritual impact begins at this point with a joy and emotion frequently attending the acceptance of big responsibilities and personal goals.

The subject of Stewardship cannot be alienated from vital, living orthodoxy. Every means used by the Church for all purposes must first pass the test of orthodoxy or it deserves to die. God designed the means and the methods for the propagation of His Church by relating them to His boundless resources. Within the framework of orthodoxy three sources are designated from which the substance comes for the support of the Church, the extension of her ministry abroad, the training and essential culture for effective evangelism. These three sources lie within the reach of all families. Therefore let us measure our task, determine the needs, and appropriate the means embraced in the promises, "My God shall supply all your needs according to His riches in Glory by Christ Jesus," (Phil. 4:19) and "God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Ephesians 3:20)

The TITHE lies at the base of our Spiritual-dollar Stewardship. It seems strange that there exists a sort of feeling of nobility in minimizing the importance and orthodoxy of tithing as a Gospel Age means of local budget support. This stems from an assumption that Grace has changed this basic God-man relationship. It has puzzled this writer as to how such teaching "really sticks." This might explain the inadvertant trails of poverty and lack which outline the lowlands of small church strife, for here is the key which unlocks the first gate into the green pastures of the Good Shepherd. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10)

Tithing is not an act, but an experience. Leonard Ravenhill, British evangelist said, "A man with an experience is never at the mercy of a man with an argument." Tithing is the experience which prepares the way in attitudes and financial capacity for the giving

of larger gifts and has a supernatural effect upon the dimensions of the other nine-tenths. In returning to God and the Church the tithe, which belongs to Him already, there comes to the individual an experience of conscious relationship to the Great Giver who leads into faith and courage to the essential place of real giving, which does not commence until a portion of the nine-tenths left over is shared with those worthy extensions of our local church including our church supported colleges, schools, and missions. King David radiates this spirit in his public witness of what he gave and his reasons for doing so: "Moreover, because I have set my affections to the house of my God, I have of my own proper good, of gold and silver which I have given to the house of my God, OVER AND ABOVE all that I have prepared for the holy house." (1 Chron. 29:3)

The "Offering" is the specified amount given as the result of a pledge or special appeal in behalf of a project such as mentioned above. This has properly been referred to as a sacrificial gift. This is given from one's own resources, acknowledging, of course, on the full concept of stewardship, that ALL we have really belongs to God to whom we shall be accountable. Anyone can see the truth that INTEREST tends to produce sacrifice; but the larger truth is less apparent; that sacrifice produces interest. The margins of surplus have never been so great as they are in this decade. From these the luxuries of life issue forth in the form of excesses, entertainment, and duplication of possessions, leading to the fact that the plus factors of self-denial, from the numerous areas of the budget and surpluses, added to the tithe, would make a vast increase in the total giving of our churches. Behind every "excuse" for not giving is an imperfect man; but for every reason why we should give is a perfect Saviour who has promised, "Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosoms, for with the same measure that ye mete withal, it shall be measured to you again." (Luke 6:38); and again, "He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap also bountifully." (2 Corinthians 9:6)

The third and final step constitutes, perhaps the most amazing dimension of stewardship, namely the "Faith Pledge", or "Faith Gift", or "Faith Commitment". This represents an offering that is greater than the amount the giver is able to calculate by

counting the dollars in his possession. This certainly is not a part of "left-overs" after every other personal want has been gratified. The Faith-giver has already experienced the Spiritual impact because of his sacrificial gift and discovered for himself what Jesus meant when He said, "It is more blessed to give than to receive." The Faith gift is that portion of a covenant, pledge, or promise which comprises the "substance of things hoped for and evidence of things not seen" in personal experience. It is here that the true giants in the Lord take their stand and become the channels through which God can bless the world, and through whom the "Great" churches come into being, and where the "Impossible", which "takes just a little longer" comes into full-orbed reality. This final and dynamic step in stewardship brings the ultimate in Church-centered service and results also in full satisfaction in Spiritual experience. Think it not strange at this point when feelings of elation bear witness to the law of Christ that if one "seeks first the kingdom of God, all these other things will be added unto them."

In conclusion it is essential to observe that FAITH PLEDGING will be vastly enhanced by determining what should be the measuring device to determine the size of the pledge. God does not expect man's working capital to compose it, nor the farmer to sell his farm and cows, nor the investor to sell all his securities. God only asks that we "look on the fields, they are white unto harvest." That is the size of our task. Look to the pagan darkness of the unreached millions abroad. See the large number of youth responding to the call to Christian service and the colleges and schools for their training. This is the size of our task and it balances perfectly with the size of the pledge which God expects our combined faith to embrace. I challenge you to re-examine Christ's instruction for building in Luke 14:22, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it. . . ." He surely had more in mind than merely counting of dollars on hand. It would be more in keeping with His total spirit and challenge if we saw in this exhortation a plea to measure your faith. According to your faith, be it unto you. Without faith it is impossible to please God.

Let us take a long and prayerful look at the DOLLAR-PHASE of our Stewardship, and make our covenant of faith and sacrifice according to the measure of sainthood in Psalms 50:5.

The College and the Yearly Meeting

By Milo C. Ross
President, George Fox College

ONE of the pressing concerns of us at George Fox College and many Friends is that of the cooperation of the church and its college. Some of this stems from the problems of support. Another facet comes from the modest size of our constituency. Yet another slant is the fear of largeness in which standards of Christian conduct may be compromised in the sheer force of numbers. All these are serious considerations and cannot be passed over lightly.

It is a fact that Oregon Yearly Meeting is paying only about one-tenth of the cost of the operating budget through its gifts and offerings. The great majority of church members give nothing to George Fox, as it is found that most of this total comes from six or seven families, and the balance from about 300 attenders. It is true that added support is coming from other yearly meetings and we thank God for all who are catching the vision of stewardship among evangelical Friends.

We admit to a small membership. Oregon Yearly Meeting is like the proverbial bumble bee, which should not be able to fly—but does! It is simply not reasonable for 6000 persons to underwrite our home and foreign missions, new building projects, services, and our schools. And yet, God is giving success and blessing in so many areas, and we give Him praise.

It is true that our standards for admission are very high in regard to social behavior. It may be that there could be a larger student body if we let down the bars. We are committed to an even stricter adherence to our traditional stand, come what may; and we believe that there are hundreds more of Friends and other Christian groups of like precious faith who feel the same, and who will send to us the type of student who can best profit by the experience. There need be no diminution of spirituality simply because of numbers; instead, there can be great peer pressures and power for the right as a greater number of wholesome youth are trained under the tutelage of Spirit-filled professors.

But there is one area in this total concern which has to do with prayer support. It comes from an extension of the idea that the

support of the church does not mean that all the funds must come from the church, nor all the youth from Oregon Yearly Meeting or other churches, nor the influence be confined to Friends only. I am thinking of the fact that prayer, earnest, intercessory prayer, extends beyond any denominational limits, beyond the Northwest, beyond time into eternity. While our immediate resources may be limited, God's are not. Many of us know of the prayer-chains that preceded the first gifts of the Shambaughs leading up to the construction of our wonderful library which bears their name. There have been many other concerns shared through out monthly prayer bulletins which tell of needs, and in which many people unite. The church can have a major part in the development of the college, even beyond our fondest dreams, but which are also beyond our confines of persons and geography.

Let us take the challenge of the broader concept of prayer support, and eternity alone will tell the story of miracle and victory. What if funds come from New York City, or Los Angeles, or from estates of persons whom you have not known? IF you have prayed and God answers, it matters not the source of support, the home towns of students, the size of the church.

MISSIONARIES COMING HOME

(Late presstime news release)

Oscar and Ruth Brown are to arrive at the Portland airport December 3, 9:15 a.m. No furlough address has been given but mail can reach them at the Yearly Meeting office or at their son's home at 230 1/2 Baxter Road, Eugene, Oregon.

Gene and Betty Comfort may be addressed at Rt. 1, Box 154, c/o Ralph Comfort, Newberg, Oregon. They plan to be home by Christmas time.

Mark and Wilma Roberts will be home around Christmas time and may be addressed at the Yearly Meeting office.

W M U Retreat at Pendleton

By Dilla Winslow

IT WAS a precious time at the Women's Missionary Retreat when the presence of the Lord was practiced during the three days at Pendleton, October 8 through October 10.

Under the leadership of our new president, May Nordyke, both the business and the inspirational periods moved smoothly along. Especially interesting were the reports from

'I HAVE TITHED FOR ONLY 58 YEARS'

(Clifton Ross of Highland Avenue Friends Meeting whose church leadership has blessed the Yearly Meeting for more than 70 years was asked to share his convictions on stewardship. In his own inimitable style, he gives his testimony. Clifton Ross is Milo Ross' father.)

By Clifton Ross

LINDLEY Wells, a faithful Quaker preacher of 50 years ago used to tell how God provided for him on one occasion. He was a farmer and people were poor in those days. He owed money on a note and was hoping to sell his fat hogs for enough to pay it off. Question was—should he pay the tithe first? Finally he decided to give God first place and renew the note if necessary, but those hogs weighed more than he expected. He paid the tithe, then the note and had enough money left for a much needed new pair of shoes for his wife.

Stewardship no doubt applies to every aspect of our Christian lives. But it seems to me we try to sidetrack the main issue by trying to apply it to everything else but money. "The love of money is the root of all evil." Now there is nothing wrong with money. It will buy about anything but happiness, and take us most any place but to heaven. Any Christian who faithfully pays God's tithe into the church will avoid many difficulties in life. I feel our tithe should go into our home church and other outside causes be paid by free will offerings. Read Malachi three, eight to twelve. This is God's promise.

Friends, we can't outgive God. If you are not a tither, try it first for a month. See if you starve. Of course, I have only tithed for 58 years so if you really want to know if it pays you should ask someone who knows more about it. ●

the ministers' wives who are serving in our outposts. Much faith was demonstrated as they related their problems and expectations. The hopes of Emmett caused a joyous response over the audience.

The executive committee recommended that the term for newly elected officers should begin the first of September, but the financial term should remain as it now stands. The change would be advantageous in getting in final reports and in sending out banquet tickets. The new officers would also have time to become acquainted with their duties.

Another report of interest was that this organization has grown from a small group in 1941 to eighty unions with 990 paid up members in 1963.

As the ladies are eager to help in the distribution of literature written in the native tongues, it was decided that the November collection should go for that purpose as it has in former years. We hope to have a large collection so this point should be impressed upon the minds of all.

The presentations of the various chairmen were outstanding and left the imprint of the deep concerns upon the delegates who will strive to carry them back to their unions and insert them in the year's work.

Dorothy Morse and Marguerite Eichenberger had planned a fellowship time, and during "breaks" we could be seen munching on delicious cookies, cakes, and fruit. This is only a sample of courtesy shown throughout the retreat.

The theme of the banquet was that of a Friendship cruise, and the room was decorated accordingly with sailing boats for nut cups, port holes, shells, corals, and miniature sailing ships. After an hour of entertainment and fun we gathered at the church for another inspiring address from our guest speaker, Hazel Lee, a returned missionary from India.

She carried us to the throne of Grace in sharing with us some of her experiences and the faithfulness of God when we give Him ourselves. Betty Hockett and Rosalie Pitts also assisted in devotional periods and precious moments when we realized God can give us peace of mind as well as peace of heart. The farewell note came as we joined hands and sang "Blest Be the Tie." ●

The Northwest Friend

Bolivian Visit Report

By Clare Willcuts
President, Board of Missions

SINCE Dean Gregory reported in the October issue of the Northwest Friend of our trip to Bolivia, I will share some of our experiences and impressions during our first weeks of field visitation. The missionaries have been excellent hosts and shown us consideration in arranging visitation schedules and counselling. This has given us time to catch our breath and that is not always easy to do in this altitude. But we are thankful for good health and spiritual strength throughout the journey.

The first days here (from September 23 on) were spent in securing proper tourist permits from various government officials. Our first trip was to Batallas, a point about an hour and a half out of La Paz on the altiplano. We were impressed upon seeing so many, many homes, hundreds of them, that are apparently still unevangelized.

On September 25, we joined the group of missionaries and nationals in welcoming Marshal and Catherine Cavit to Bolivia. After a short stay in La Paz, they went on to Cochabamba for a term of language refresher study before they assume responsibilities with the World Gospel Mission in Santa Cruz, Bolivia.

The day following we went with Chapmans to Pichu where we spent a weekend with the Mark Roberts' in their Yungas station. This visit gave me my first opportunity to preach in a Bolivian church and to eat meals prepared by Indian Christians. I enjoyed both experiences very much. This first trip into the Yungas was a breathtaking ride. The lay of the land in the Yungas high valley is something to write home about; the roads cling to incredibly steep mountainsides in a manner which is much more exciting to see than to view in pictures. And the farms on these hillsides are beyond description. Homes can be seen everywhere, and each, I am told, represent from two to a dozen

people, reminding us sharply that we have barely scratched the surface in evangelizing this area.

Another highlight to me was a visit to a new congregation on the altiplano about two and one half hours from La Paz at a place called Irapuma. We rode in the camper with Oscar Brown for the evening service. After eating with the pastor and wife, we walked nearly a mile to the church which is about three years old. Some 60 people were present and the pastor said at least half of the congregation had been saved less than a year. The property and church building had been acquired without mission aid. There was a wonderful spirit in the meeting and when they sang, "When the Roll is Called Up Yonder," and a hymn to the tune of "Leaning on the Everlasting Arms," it was a moving experience to me. I just sat and wept.

Dean and I separated for one weekend to attend different quarterly meeting areas. My journey took me near the location of our former farm at Copajira. I was glad for this opportunity to see the farm, also to drive by the Tiahuanco ruins of the pre-Incan civilization thought to have centered here. Another thrill was to drive with a group to Chacaltaya, the highest ski resort in the world, some 17,500 feet high.

October 8, 9 and 10 we met with all the missionaries and their families in a hotel at a resort in the Yungas for a retreat conference. This was an inspirational meeting and restful too as the altitude was around 6,000 ft. Several of the missionaries had prepared papers to be read on subjects of interest to mission work, followed by group discussion. Dean and I each brought devotional messages. After the conference, the Gene Comfort's took us on down the hill further to their home at Caranavi, less than 2,000 feet altitude.

My love and appreciation for the missionaries has increased during these days together. There are many problems to be faced, but they meet them with courage and faith. I have been impressed to observe the outgoing and friendly personalities of the nationals. The cultural differences will always remain a barrier to some degree, but their sincere seeking to know God's will for their lives is a constant challenge and inspiration. God's redeeming grace works for them just as it does for us. We do not speak the same language but our hearts are drawn together in worship through the power of the Holy Spirit. ●

Recent Developments in Mission-National Church Relations

(Continued from page 2)

land, more food, more medicine and more money. In the development of the National Church, the tendency to turn to material aid as the answer to life's basic problems, is directed toward "the brethren of the north".

The missionary is forced into one of two roles. Either he becomes another hand-out agent for various aids through the mission and other agencies which make helps available, or he must patiently and firmly explain to those who wait in line with requests for every imaginable aid from vegetables to vehicles, that "man does not live by bread alone."

These changes and struggles call for patience and wisdom on the part of both the missionary and the national today. It becomes the responsibility of the American missionary to be understanding, and to encourage Christian maturity in those newer in the faith. To do this requires a new maturity in establishing a proper balance of values for himself, for do not the Scriptures teach that it is harder for the wealthy to enter the Kingdom than for the poor? The upheaval of these changing times brings about needed adjustments in thinking for the mission as well as for the National Church to keep Christ and the Church central in life.

This all means that if we are to rightly evaluate the trends in mission-national relations, we must season our judgements and reactions with understanding and tolerance. We too, must be willing to see ourselves as they see us and to see their shortcomings through the eyes of Christian compassion.

With a note of sadness, one missionary observes, "It appears that the missionary-national relationship is not what it once was." It is not easy to answer this without a self-defensive attitude. But, it is true! Recent years have brought great changes in this very fellowship. The policies of indigenizing methods which have been deliberately, yet prayerfully followed by the mission, have contributed to this and the socio-political conditions surrounding the church life, have accentuated this cleavage. We have changed from mission paid pastors to self supporting

churches or self employed pastors; from mission operated and supported elementary schools to a program of local support and national leadership. We have decreased in recent years the amount of aid for church construction to the point that at present no construction aid is given. Of course these changes and policy adjustments have not been made without some reaction and misunderstanding, causing at times considerable tension between the missionary and the Bolivian brethren. Yet, as a parent who disciplines his children, we are persuaded that these steps taken to encourage national church independence were right and in the best interest of the National Bolivian Friends Church of the future.

These decisions have demanded deep and careful heartsearching on the part of the missionaries and a desperate desire for God-given wisdom and patience. It has been our prayer that the nationals would undergo similar heartsearching and we have prayed they might also be granted wisdom and patience even though it has been obvious that they have not received these mission policies with enthusiasm. It comes as no surprise to those informed on mission matters that certain steps taken by the mission have met with strong vocal opposition at times from the national believers. Sometimes this has taken extreme turns involving personal judgement and accusations against individual missionaries. It is never pleasant to be told by a national whom you have come half way around the world to reach with the Gospel that, "You do not love us as much as you should or you would give us more things."

No brief account of our mission program stretching across the years can fully explain the significant steps taken recently by the Bolivian Church to become independent of Oregon Yearly Meeting, but three specific areas of development will be considered: First, Pastoral Support.

Direct mission paid pastoral support has been gradually withdrawn through the years with various plans used to encourage and teach local congregations to give. Pastoral self-employment and other types of support arrangements were tried in order to acquaint the nationals with the scriptural plan and practical need for following principles of independent church operation. Many at home do not realize that no mission support to any pastor has been given since April, 1960. This policy action was finalized during the visit of Dean Gregory, Roscoe Knight and Oscar Brown to the field at that time, and

resulted in strenuous opposition from a few leaders. Under the stress of the moment, threats were made by some that they would leave the church entirely. Others predicted the church would soon die. It substantiated the fear that efforts to aid the nationals in evangelism by giving them aid with boats, medicine and other material aid has resulted in their becoming more dependent on the missionaries. This causes heartache for both the missionary who gives out of love for the people and a compassion to see the lost reached, and to the national whose loyalty to the missionary and dependency on American material wealth tempts him to trust more in these than in God.

So while the firm stand taken by the mission to discontinue material support has brought about considerable tension at times, the true Church itself has not suffered. Quite the contrary! The greatest recent growth has been in points opened by non-paid (by the mission) pastors, and even in situations with no pastoral direction at all. Here "workers" and elders have filled the leadership needs. It is estimated that not more than 25 per cent of the field congregations are now led by pastors who have graduated from the Helen Cammack Memorial Bible School.

This leads to the conclusion that the use of elders and lay workers now seems more suited to the initial development of new churches in Bolivia than the North American concept of highly trained, set-apart pastors. We must not expect the promotion and support patterns of North America to be the best for Bolivia; God is able to lead these humble people in a completely different way in a manner entirely adequate for their needs and interests.

Second, National Leadership in the Day Schools:

The change from missionary to national leadership in the elementary school program has been a difficult problem. The effort to encourage increased national leadership has been the objective of the mission since the days when Helen Cammack with tireless effort developed the first Aymara primers and gave herself in teaching hand-picked youth as future teachers.

It has taken time and much study by the missionaries to determine how best they could aid in this program. Should it be in developing curriculum and text books? Should it be in teacher training and general supervision? Should it be delegated to nationals

entirely with only periodic visits to determine areas of special need? Should the mission expect the Indian boys, even the girls, to pay their own tuition or should some aid be given both the school and the teacher? Through the years the Mission Council wrestled with these problems and tried various methods, but always trying to push the nationals a bit further in self-reliance and dependability.

The partial aid plan was discontinued ultimately at about the same time the pastoral support was entirely withdrawn. The mission announced in 1960 that no more aid to students, no more aid in building schools, desks or school books and supplies, and no more teacher's salary subsidy would continue. Since these steps were taken the mission has been under constant pressure by certain national leaders and also by the government Ministry of Education to return to some sort of sponsor-type relationship. But we have insisted that the day school program, to be completely national and thus independently strong, must not again come to rely on foreign-mission financial aid.

We must report that while we have a few high calibre schools, the day school program for the most part has deteriorated in both standards and quality of teachers. Several national church leaders are recommending, that on this basis, the school program be discontinued.

Third, Construction of Churches.

What is a Bolivian Friends Church building like? When the first one was constructed in La Paz back in the thirties, there were few Protestant Churches in the country and in a land that gives great importance to cathedrals in the Roman Catholic tradition of church building prestige, the concept of a simple "meeting house" is not easily taught. The La Paz First Friends Church building is much like a simple church structure which might have been built in Oregon at the time. It even has a few small stained glass windows. So this image has fixed itself on many Aymara congregations as the ideal type of building to have, and along with the Roman-Bolivian culture of the land, has made church construction a point of controversy on our field for many years.

The missionaries have felt that consistent with Friends beliefs and with the real needs of the people, these churches, to accommodate the rapidly developing congregations should be simple, small and similar to the homes of

the people. But even to construct these became a large task, for the Aymaras had little experience in cooperative projects such as a building program demands. At the same time, the missionaries felt the churches should be clean, light and a credit to the Gospel, so suggested the use of white stucco, small windows and good roofs.

So the problem of purchasing these items, the matter of constructing churches that would be suitable for the Aymara taste, and honoring to the Lord has been the topic of many discussions. (Any American church which has built a new structure knows this is not easy under the best of circumstances.)

Again experimentation began with the mission giving partial aid, tactful suggestions and often helping with the most expensive or difficult problems while learning also that the ideal Aymara church was apparently one that was Aymara built with thatched roof, home-made doors and furniture. With a few of the earlier buildings more elaborately built, it became a matter of community pride occasionally to have as nice a church as some other group, and thus the pressure on the mission became intense at times, to buy metal roofing, windows and custom furniture.

Little by little the aid was reduced until in recent years it amounted to only \$85.00 per month, which was given to the national church for distribution. But this was not always properly administered, some felt. Occasionally funds were "borrowed" to buy church property, or to maintain the National Church owned Jeep or for travel expense for Mesa Directiva members. Although the amount is small by American standards, yet it was a source of much rivalry and discussion by the national church leaders. The dispensing of money by the mission for any purpose produced unhappy situations.

The various material-centered problems became more apparent and acute as the years went by even though the missionaries encouraged the national leaders to put spiritual concerns first. But the matter of church construction aid served to point up a basic difference in the understanding of the national leaders and the mission on the philosophy of church independence. Two recent presidents of the National Church enthusiastically promoted the idea of more independence from the mission, and were eager to plan and administer the program of the church, but at the same time they requested a stronger material support program from the mission. The mission felt that a grow-



ing, maturing church required less outside financial and material aid.

The request for a national church owned vehicle purchased by the mission grew stronger year by year. Finally, one Mesa Directiva president made this an issue (along with five other similar requests for material aid), as to whether future cooperation with the mission would be considered at all. When the mission found it could not conscientiously provide this material aid because of the damage which might result to the spiritual foundations of the church, the gap of communication between the mission and certain National Church leaders widened. The missionaries were criticized openly for their lack of love and confidence in the Bolivian leaders. It was in this atmosphere that the Junta Anual (Annual Conference) met last April to consider among other things, the reopening of a Bible School.

Preceding the loss of the Copajira farm there was widespread discontent among the national leadership with various policies concerning the Bible School. Much of this was caused by misunderstanding regarding the relationship of the farm to the school; many of the Bolivian believers felt the school was somehow serving the interests of the farm rather than vice versa. With the farm taken and the school closed, it became obvious to nationals and missionaries both that we must rethink our plan for Bible training for young Christians. The missionaries began to think in terms of an entirely indigenous school with only a minor role of responsibility given to the missionary. The missionaries would do part of the teaching and help with the location of the physical plant, but the school would be under a na-

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Oregon Yearly Meeting's Bolivian and Peruvian missionaries pictured at Coroico Conference in October. Left to right, Wilma Roberts, Tina Knight, Mark Roberts, Roscoe Knight, Oscar Brown, Ruth Brown, Martha Puckett, Paul Puckett, Marie Chapman, Florene Nordyke, Betty Comfort, Ralph Chapman, Quentin Nordyke and Gene Comfort. Clare Willcuts is in last row between Paul and Florene.



Dean Gregory and Clare Willcuts visit Llojeta, Bolivian Friends in the Yungas area

tional director and students would attend at their own expense. The national Friends could never envision another school not wholly directed and supported by the mission. One exception was that of Carmelo Aspi, an outstanding Aymara Christian leader. His concern for the school was so deep that he offered to personally direct a program to start the Bible School along the lines outlined by the mission. His stand brought him into conflict with other nationals.

This dialogue became so intense at the Junta Anual in April that the seven national executive committee members resigned in protest against the position of the mission in what they considered to be a failure to cooperate with more material aid, including the establishment of a new Bible School.

Many of the missionaries felt this move was made impulsively and that most of these men acted without their hearts being in the outward protest. Also, during the intervening months, it is gratifying to observe that all the congregations, Monthly Meetings and Quarterly Meetings have continued to function normally without any particular direction from either the Mesa Directiva or the mission. The regular conferences have been held in every area with record attendance. The grass-roots membership and attenders are scarcely aware of any serious disagreements between the national leadership and the mission.

The recent visit of Dean Gregory and Clare Willcuts who joined the discussions with a

November, 1963



Clare Willcuts stands by an Aymara home.

number of the national church leaders and pastors brought a clearer conviction on the part of both the Bolivian church and the mission that the time has come for the entire National Church to independently pursue an indigenous program of direction and support. It is the prayer and hope of both groups that another Bible School will be started with the missionaries taking some part. It is hoped the use of Gospel literature which is a ministry of the mission wholeheartedly appreciated by the nationals, can be continued. Between now and January when the Bolivian church leadership will again meet, the missionaries will attempt to adjust even further to the action of the Bolivian brethren to be entirely independent.

Now is the time for earnest prayer that God will continue to breathe life into this human lump of clay which is His Church. The greatest problem faced by the missionary now is not the hardship of travel, the national food, cold buildings or flea-infested beds, but the difficult task of finding his place in the changing situations. We have learned to love and to respect the Bolivian brethren. We have confidence in their ability to be led of God. Among them are many truly regenerated and sanctified people with genuine spiritual discernment. We cannot think their thoughts for them, we would not plan their future further. But perhaps we can be permitted to walk and work side by side with them, not as superiors, but as brothers in Christ, seeking to further encourage their independence upon the Lord.

When Jesus said, "I will build my church and the gates of hell shall not prevail against it," He surely included the Aymara Friends Church.



FOREST HOME CONFERENCE

I AM deeply grateful to the yearly meeting music committee for making it possible for me to attend the Church Music Conference at Forest Home near Redlands, California, last July. To spend a week rubbing shoulders with outstanding church music leaders of the West was an enriching experience indeed. Joseph Blinco, associate evangelist with Billy Graham; Don Fontana, organist for the Laymen's Hour; Gerard Faber, Professor of Music at Azusa College; Bruce Gaston, organist at First Presbyterian Church, North Hollywood; Milton Johnson from Whitworth College, James McKelvy from Occidental College and University of California (Berkeley); Marvin McKissick from Biola College and Dorothy Best Rains from Asbury College were only a few of the many leaders that were there. The day from 8 a. m. to 2 p. m. was spent in workshop sessions, rehearsals, discussion groups, demonstrations, etc. Each day was different. And the week was climaxed with a great concert put on by five choirs which had been rehearsing all week. I for one came home somewhat dizzy with all the ideas gleaned at the conference, and with a deep desire to do more for our own churches to help raise the music standards.

FAMILY FILMSTRIPS - "Stories of Great Christian Hymns"

The music committee has made available to churches who wish to borrow them, two film strips with records telling the stories of many of our well-known hymns, with very fine narration and music background. The words are projected on the screen so that all can sing together after the story is told. The total time of the program is about a half hour. If you would like to schedule it for your church, contact Ruth Corbin, 6026 N. Campbell Ave., Portland 17, Oregon. Each church is asked to pay the mailing charges.

CHRISTMAS PROGRAMS

We would be most interested to know what you are doing for Christmas. If you put on a program you feel was particularly successful, send us a bulletin or program for our files. We would like to make these available to other churches who may need suggestions.

CHURCH MUSICIANS HANDBOOK

Six dozen handbooks are available at the Yearly Meeting Office. If any of you want copies, you may order them for \$1.00 each as long as they last. We hope to revise it and have it printed some time later. I hope you will use it to help cope with your music problems.

HYMN CONTEST

Now is the time to get to work on your song entries for the hymn contest. March is Music Month and a bulletin will be sent you with the rules of the hymn writing contest on the back. Also a poster will be prepared for your bulletin boards to keep this before your people. Encourage your musicians to enter.

Christmas Gift Suggestions

- RICH HERITAGE OF QUAKERISM - \$4.00
By Walter R. Williams
The past speaks to the present.
- THROUGH FLAMING SWORD - \$3.00
By Arthur O. Roberts
Spiritual Biography of George Fox
- MY BIBLE AND I - \$2.00
By Gervas A. Carey
- LITTLE FRIENDS OF LATIN AMERICA - 60¢
By Marie Haines
- THE SPIRIT OF HOLINESS - \$3.00
New book by Everett L. Cattell
- SIXTY YEARS OF GOSPEL MINISTRY
By Edward Mott
(Closeout price on hardbound volumes - \$1.00 ea.)
- FRUIT OF THE VINE
Friends Daily Devotional Readings
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LISTEN! LITTLE QUAKERS

By Marie Haines

Thanksgiving Like The Pilgrims

A NN and Sarah were walking slowly home from school in serious conversation. "Hi girls, wait for me," Julie panted running to catch them. "What are you talking about? I called three times before you heard me." "We were talking about Thanksgiving. What do you think of Miss Ley's idea? Do you think it would be fun to celebrate Thanksgiving like they did in Plymouth that first time?" Julie shook her head. "I don't think they had much to eat. Besides, we don't know any Indians to invite." "And the pilgrims had three days of Thanksgiving don't forget," Sarah warned. "How could we do that?" "I don't know exactly but I think it would be fun," Ann said. "I'm going to ask mama." "What do you think the pilgrims had to eat, mother?" Ann asked that night after she had told of Miss Ley's plan. "They surely had turkey because there were lots of wild ones," mother said thoughtfully. "They had deer meat too because on one of the three days we read the Indians went hunting and brought back five deer." "Miss Ley said they had pumpkins pies and corn," Ann explained. Mother nodded. "I remember reading four women did all the cooking for three days for one hundred and twenty. They only had brick ovens and fireplaces to cook on." "Don't you think it would be fun for us to try once, mother," Ann asked eagerly? "Not for three days," mother smiled, "But I will talk to some of the other mothers and see what they think." The idea was different. Some of the mothers talked to Miss Ley. What did she have in mind? "No great revolution," Miss Ley laughed. "The children were all talking about the good things they would be having to eat for Thanksgiving. I wanted them to realize it is not just a day for eating but a day for thanks to God." "If we ate only as they did that day, perhaps it would help us all remember how much we have for which to be thankful," Julie's mother said slowly. "Why wouldn't a community dinner be nice?" Ann's mother thought out loud. "We could have it in the grange hall." "And invite everyone to come who would like to do so." "And first of all let's everyone go to church," suggestions came thick and fast. Everyone declared afterwards it was the best Thanksgiving ever. They roasted the venison on spits for even the weather co-operated. The bread was corn pone and they had fish, ducks, turkey and wild hen. "Didn't our parents look surprised when we all came in dressed like Indians," Ann giggled. "I'm glad Miss Ley thought of that." "Tom said he never saw any pictures of squaws at the feast," Julie said. "Well, we had some at ours anyhow!" "I liked the service too," Sarah said softly. "Someway Thanksgiving means more to me than ever before." The others nodded approval.

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November, 1963

AMONG THE CHURCHES



SALEM QUARTERLY MEETING

Eugene—Walter Cook, pastor

The SS contest got off to a good start with a kick-off chuckwagon dinner at the Charles McConnaughey ranch. Trail food was served on tin plates, with the coffee strong and black from an old tin pot. Wagon boss Charlie McConnaughey was in charge, and he played his guitar while the large group sang around the campfire. Billie McConnaughey was connoisseur of the chuckwagon. The cow milking contest was won by Ralph Beebe. ¶ A follow-up wiener roast is planned in early November at the Ed Oliver ranch. Youngsters who brought prospects during the contest will get rides on Molly Mule. ¶ Two of our members are attending GFC this year. They are Sharon Wright and Allen Fowler. ¶ The CE group had a hay rack ride a few weeks ago, and on Halloween they met in the Oliver barn for an evening of spooks and hob-goblins.

Highland Avenue—Merle Green, pastor

Quaker Youth Club (QYC) began this fall with an enrollment almost doubled in comparison to last year. ¶ We are happy to have twelve students from the Chemawah Indian School worshipping with us on Sunday mornings. ¶ Merle and Thelma Green celebrated their twenty-fifth wedding anniversary Wednesday, October 9, and after the prayer meeting that night the church honored them with a delightful time of fellowship. Highland Friends were host to a missionary convention September 22-25, with the following missionaries participating: Paul and Phyllis Cammack, Everett Clarkson representing the Oregon Yearly Meeting fields; Frank Robbins from Bolivia, serving under WGM; Harold Beck challenged us with the Alaskan work; John VanPatter, missionary to Indonesia, serving with the Christian and Missionary Alliance Church, and Naomi Williamson from Formosa, working under the Oriental Missionary Society. ¶ The SS attendance is on the incline which we feel is a direct result of prayer, witnessing and wholehearted cooperation on the part of each teacher in the October "Round-Up" Contest.

—Evangelyn Green, reporting

Marion—Frank N. Haskins, pastor

The ministry of Mary Lou Gillan, Youth Ambassador who spent the summer in our church, was greatly appreciated. ¶ Marion was sorry this summer to lose the services of our pastors, Robert and Patricia Smith, due to health reasons. They have now resigned and are in Salem where he is working in a store. During the summer, guest speakers in-

cluded Frank Haskins, Joe Reece, Charles Beals and Clayton Brown. Frank Haskins is now our regular pastor. ¶ An Evangelistic Campaign and a SS contest are now underway. ¶ A plant has been given to our church as a living memorial to Jim Hightower.

—George Wilkinson, reporting

Medford—Jack L. Willcuts, pastor

We were happy to have Dr. and Mrs. Milo Ross, Earl Craven, and the members of the GFC football team worship with us September 29. The social committee served the team dinner before the football game on Saturday night. ¶ October is SS Emphasis month with our theme "Operation Handclasp". Many members are busy these days calling on prospective families for SS and church. ¶ Starting the first Sunday in October was the adult family hour during the time of Friends Youth. A primary F. Y. has been added to the group. ¶ A work day was held October 19, at the church with general clean-up, repairing and painting being done. ¶ Gerald Dillon held special meetings the week of October 20-27. ¶ The church's 21st anniversary was celebrated with a covered dish dinner October 20.

—Avadna Boshears, reporting

South Salem—John G. Fankhauser, pastor

Our pastor and his wife had a part in a missionary conference held in Medford over September 22. Frank Haskins brought the messages in the absence of the pastor. ¶ Rebekah Missionary Union met in September discussing the work of Gospel Recordings. Maranatha WMU heard Althea Lawrence, a missionary on furlough tell of work in New Guinea. ¶ A dedication service for parents and small babies was held September 29. ¶ Our church participated with several others in the Salem area in "Two Great Days With the Bible." Several outstanding Bible leaders, including Rev. Mark Talen of the American Bible Society, spoke at the sessions. ¶ In the absence of Don Barrick, adult department SS superintendent who is in Bermuda, several members of the adult department have led the opening worship services. Eilene Nordyke has been named as the new general SS superintendent, replacing Elizabeth Aebischer who has moved to Newberg.

Talent—A. Clark Smith, pastor

Mrs. Ruth Corbin, chairman of the OYM Music Committee, and Mrs. Virginia Helm, chairman of OYM Moral Action Committee, spoke in the morn-

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ing service in September. ¶ Boys and Girls Clubs have been organized, under the sponsorship of Virginia and Elmer Weitzel. ¶ The local Gideon Camp held their annual pot luck dinner and business meeting at our church September 23. ¶ Six members of the GFC football team attended our morning services, September 29. Wendell Barnett brought the morning message. After the services, a fellowship dinner was held in the basement of the church. ¶ Our

junior choir, directed by Jeannine Swanson, adds great blessing to our morning services. We also have a newly organized male quartet. Our SS attendance is running about 25% above last year. ¶ The doors of the church were opened at 7:00 a. m. and remained open all day, Wednesday, October 16, in observance of World Prayer Day.

—Margaret Cox, reporting

SOUTHWEST WASHINGTON QUARTERLY MEETING

Cherry Grove—Lloyd Melhorn, pastor

A Pizza party was held on September 28, for the Junior Hi department. ¶ A day off from school on Friday, October 11, was the occasion for an ice-skating party at Lloyd's Center for the Junior Hi CE'ers, while the Senior Hi CE'ers went bowling at the Tiger Bowl. ¶ October 6, singspiration was held at our church, and we captured the attendance banner with 47 present. ¶ Sunday evening, October 13, the Primary Church, under the direction of Della Sonstiby, presented several musical numbers. ¶ We are now in the third week of our SS contest, and the Junior Hi is leading by a narrow margin. ¶ Improvements noted in the past month include a fire-escape on the back of the new addition; the belfry, which was damaged in the windstorm last year has been rebuilt; eaves-troughs have been put on the north side of the church, and a front sidewalk has been poured.

—Marjorie Rengo, reporting

Vancouver—Fred Newkirk, pastor

Several of our young people are off to college. Those returning to GFC are Marie Ehrstrom, Joanne Rhodes, Geraldine Larsen, Sandra Neal and Allan Roberts. Lorna Hendrie returned to Cascade and Lois Mains and Lee Ohlinger are attending Clark College. ¶ Eleven couples of the young married class spent two days at the beach with recreation and inspiration. ¶ Rally Day and promotion of classes was October 6, with a good turnout. We saw colored pictures of the Holy Land during the SS opening ex-

GREENLEAF QUARTERLY MEETING

Greenleaf—Kenneth Pitts, pastors

Mrs. Latham spoke and showed pictures of their work in Jamaica to the Tina Knight WMU, September 16. ¶ A reception for all new Academy teachers and students was held in the church September 17. ¶ WCTU met at the church October 3. Dilla Winslow gave an interesting talk and demonstration along temperance lines. ¶ October is "Round-up Month" for Greenleaf SS. Albert Fisher and Oral Tish are round-up "bosses". Everyone is out "ridin' and ropin'" to reach our goal of 325 in SS. Each Sunday morning everyone meets in front of the church. A name is taken from the basket for a huge angel food cake and another name for a pie. Needless to say, we all try to be on time in case our name is called. The first part of November the one having brought the largest number to SS will receive an airplane ride over the valley. ¶ October 13 was "Good

Neighbor Sunday" when half of the congregation and community was invited out to dinner with the other half. ¶ Coach Earl Craven of GFC, spoke in our morning meeting, October 13. A male quartet from GFC sang. ¶ Hubert Mardock, who was on his way to his new pastorate in Indiana, with his wife, Audrey, visited in Greenleaf October 6. He preached in the evening meeting.

Ontario—Calvin Wilkins, pastor

About 25 GFC football players attended our services Sunday morning, October 13, following their Saturday night game with Treasure Valley College. Sam Drinnen and Jon Bishop spoke to various departments of the SS, and Lonny Fendall and Fred Newmann sang a duet for the worship service. The presence and help of these fellows was greatly appreciated.

Homedale—Irwin P. Alger, pastor

The Stewardship presentation by Mrs. Elizabeth Duncan of Greenleaf, was appreciated by those present for SS. ¶ Our pastor made a trip to Newberg taking his daughter Miriam, and Shirley and Joan McWhinney, where they will attend GFC. Others attending are Glenn and Ronald Stansell and Merlin

NEWBERG QUARTERLY MEETING

Netarts—David Thomas, pastor

Sunday, September 22, was set aside as a Rally Day. A special film was shown. ¶ Everett Clarkson visited our church September 29, and gave the Sunday morning sermon. ¶ October 6, we had Family Night with a group of young people from GFC presenting the evening program along with music specials.

Newberg—Glen Rinard, pastor

GFC students and families are welcomed into our services. The convocation was held in our church on September 22. Honors and scholarships were announced. The church reception for new students was held in connection with the prayer meeting on September 25. A program for so-called "adoption" of new students by church families was worked out. ¶ Installation of SS teachers was conducted by the pastors on September 29. ¶ The Elizabeth Fry and Friendship Missionary Unions held a picnic in Memorial Park on September 18. One of the Unions from Portland First Friends met with the group. ¶ Quaker Men met on September 19. Forrest Zander, missionary pilot with Wycliff Translators in Ecuador, was the speaker. ¶ Clynton Crisman was Sunday evening speaker on September 22. Charles Beals was Sunday evening speaker on September 29. ¶ Mothers' Club met with Colleen McBride on October 3. The program was by Mrs. Dalton Cook on making artificial flowers. ¶ Stanley Perisho was appointed assistant to the pastor. He is a student at Western Evangelical Seminary. ¶ Owen W. Glassburn, a minister of Ohio Yearly Meeting, brought the message on Sunday evening, October 6. He is public relations director of World Gospel Mission. ¶ The church choir enjoyed a retreat at Twin Rocks Conference dining hall on October 12. Sheldon Louthan is choir director.

—Margaret Weesner, reporting

Sherwood—Gordon St. George, pastor

The Evangelism Committee, and those interested in personal evangelism visited Dammasch Hospital on Monday evening September 16. ¶ During the SS hour September 22, with all SS departments combined, the film, "The Gospel Blimp" was shown in preparation for our October SS emphasis. ¶ An instrumental duet from Friendsview Manor and the Kingsmen quartet, formerly from Friends Bible College in Kansas, now from GFC, brought the special music for the evening service September 22. ¶ Sigma Apha Delta, our new college age organization, met for the first time following the September 22, evening service. Special feature was the film, "The Power of the Resurrection." SAD stands for

Glanzman. Janice VanDerhoff resumes nurses training at Portland. ¶ On September 28, the senior CE group had a miniature golf party at Caldwell. They are also publishing a news paper which is as yet not named and will publish church news. ¶ The SS contest consisting of the Greens and Golds is in progress. ¶ Plans are being carried out for the annual Smorgasbord to be held November 7.

Saved, Sanctified, Serve. They will meet each week after the evening service. ¶ Bob Armstrong, Tigard SS superintendent, exchanged SS with Dick Bishop, our superintendent, for the morning September 29. His chalk drawing was given to Lannel Weiss for bringing the most visitors. ¶ The CE'ers had charge of the evening service September 29. Each group took part with memory work, Bible Quiz, special music, and Don Chitwood brought the devotion. ¶ The I Will Pledge for October is to attend prayer meeting and pray for one another. ¶ Kirby Brumfield, Channel 2 Weather Announcer was the speaker at the SS hour October 6, taking part in a skit and a dramatic narrative reading. ¶ Storm Sherwood for Christ was the theme for our SS contest. Sherwood and Rose Valley are challenging each other in attendance. ¶ The outstanding film, "Jerusalem", another of the great films by Billy Graham, was shown Sunday evening, October 6. ¶ Addie Bobkins, television personality, spoke during the SS hour October 13.

—Bonnie Lundy, reporting



Gene Hockett, pastor, and Dan Stahlnecker, chairman of the "Round Up" Sunday School Contest at West Chesham Friends, stand in front of promotional display.

Springbrook—Fred Stewart, pastor

WMU's September meeting was a very interesting report of the life of faith of Joy Ridderhof and the marvelous work she has been able to do with God's help through gospel recordings. September

21 the CE young people of high school and college age enjoyed a day at Short Sands Beach. They left at 5:30 in the morning and did not return until after supper. ¶ Forrest Zander showed his pictures of the Auca Indians and other tribes to a full house on September 22. Forrest and Margaret are home on furlough from Ecuador where he is a pilot and she teaches the missionary children. They work for the Wycliff Bible Translators. ¶ The young people recently had charge of a Sunday evening service with Dick Foster from GFC as speaker. He brought an inspiring message. ¶ The men of the church are meeting Saturday mornings at 7:00 o'clock for a prayer meeting. Our regular prayer meetings have been well attended this fall. ¶ Sunday evening, October 13, during the prayer service, three young people came to the altar. No sermon was preached that night, but the presence of God was felt.

BOISE VALLEY QUARTERLY MEETING

Boise—Dale Field, pastor

On Thursday evening September 19, the Senior CE had a "cookout" at the home of Bonita Holton. After supper the group played miniature golf. The junior CE had a party Saturday afternoon, September 21, at the home of their sponsors, the Dean Repps. ¶ In cooperation with the Yearly Meeting Christian Education Board our SS is having a Fall Round-Up contest. Our objective attendance for the month of October is 133. So far we are meeting this objective. ¶ The WMU had a book shower for the church library in connection with their October meeting. ¶ Celia Cowan, a member of the Homedale Friends Church, showed pictures of her mission work in the Belgian Congo, to the junior and senior CE groups Sunday evening, October 13.

Meadows Valley—J. Edward Baker, pastor

September 22 marked the beginning of a new junior and intermediate CE. There were 12 present and the pastors are the sponsors. ¶ The new pastors, Edward and Violet Baker, were pleasantly surprised October 4, with a pot luck supper and pound shower. ¶ During the past few weeks some of our young people have gone to college. Jeannine Moore to Boise Junior College, John Moore to the University of Idaho at Moscow, and Lynette Heinrich to GFC.

Nampa—William Meehan, pastor

A SS picnic and farewell dinner was held August 11, for our pastors Clare and Edna Willcuts and Harold and Marilyn Antrim and children. The Willcuts concluded nine years as pastors here. After Yearly Meeting and a vacation in California they moved to Spokane, Washington, where they will serve as pastors. Harold Antrim was a charter member of Nampa Friends and has served in nearly every capacity of our church. ¶ We feel that God has definitely directed the William Meehan family to be our pastors. We welcome Bill and Mary Lou

PUGET SOUND QUARTERLY MEETING

Agnew—May Wallace, pastor

"Back To Sunday School" potluck dinner at the Agnew Community Hall brought together 32 for a time November, 1963

Tigard—Orville Winters, pastor

Forrest Zander and family met with us Sunday evening, October 13, with colored slides of the Auca Indians and other tribes, and phases of the work in the jungles. He is a pilot with the Wycliff Bible Translators. ¶ Sue Harris and Lois Winters, representatives to the annual WMU Retreat in Pendleton, gave a skit in our WMU meeting with highlights and help information from the retreat. ¶ We now have enough money in our carpet fund to cover the platform, choir loft, and front of the Church, and plans are now being made to order the carpet. ¶ Our love and prayers continue with the Allyson family who lost their 5 year old son in a sudden auto accident. Funeral services were held by our pastor October 12. ¶ A Boy Scout Troup has resumed meetings this fall at the church on Monday evenings.

and their two girls and pray God's blessing upon them. The parsonage has been remodelled for their convenience. ¶ We are busy with the SS contest. Many interesting posters are displayed. ¶ Several of our people are away in college this fall. We are represented in six different colleges. ¶ For several years there has been a Tuesday morning womens prayer meeting. Now the men are meeting in the pastor's study early Saturday morning for a time of prayer.

Star—Willard Kennon, pastor

In October we are engaged in a SS contest which is sponsored by the Yearly Meeting. If a previous attendance record is broken a donation of \$100.00 will be presented to the church for the building program. This has proved to be a good incentive so far. ¶ Many from Star attended the Leadership Conference which was held at Caldwell Friends over the week end of October 20-21. ¶ Mr. Marvin Honre', former Metropolitan Opera singer for several seasons, presented a concert October 14. Mr. Honre' is presently working with the Youth for Christ organization.

Woodland—Eugene Hibbs, pastor

Laura Shook brought the morning message October 6. Our pastor's wife has been bringing us some very good Sunday evening messages while the pastor has been ill. ¶ A farewell potluck dinner for Hubert and Audrey Mardock was held at the church following the morning service on September 15. The Mardocks left the second week in October to take up their duties as pastors at the Russiaville Friends Church in Russiaville, Indiana. ¶ Two active members were received into our meeting in October. ¶ We miss our young people who are away at school. Jim Hibbs is attending Greenleaf Academy and Roberta George is at GFC.

—Pearl Adams, reporting

and community women held a farewell fellowship at the Hall for Onie Mead who has moved. She was a real spiritual influence and a good friend to all and her presence here will be missed. ¶ Our new project for the SS is to finish paying for a new-used piano which was sorely needed. ¶ The Junior CE is increasing in attendance as they have started to meet late Sunday afternoon instead of 6:30 with the seniors. ¶ The choir is practicing on Sunday afternoons preparing for Christmas.

Everett—Leroy Neifert

Rally Day services were held in our SS on September 22. There was a good response to all the invitations sent out. ¶ SS prayer meetings have been held in the homes of Mary Tompkins and Mr. and Mrs. Albert Leakey. Prayer partners have been chosen for each of our SS teachers to join them through the week in special prayer for each pupil. ¶ Larry and Delores Choate and family were with us on October 6. Larry spoke to the opening worship of SS and also brought the morning message, in observance of Missionary Sunday.

Friends Memorial—Paul Goins, pastor

Dr. A. C. Landgren, optometrist and Christian layman, spoke at the Quaker Men's Meeting on October 4. Clyde Miller is the new Quaker Men's president. ¶ We rejoice and give thanks in that a new SS attendance record has been set with 145 pre-

PORTLAND QUARTERLY MEETING

First Friends—Gerald Dillon, pastor

Rally Day was held October 6, with 384 for SS. ¶ The recent WMU Retreat at Pendleton was an inspiration to all who were privileged to attend. There was a total of 105 with 13 of those from First Friends. ¶ Dr. Thornfeldt, a Christian pediatrician, spoke to a group of young marrieds on October 15, on child discipline. ¶ We have an enthusiastic group of Junior Hi CE'ers meeting each Sunday evening with Gilbert and Iva Rickey as their sponsors. ¶ Nathan Cook brought some of his rock collection with him and spoke to 42 Junior and Junior Hi CE'ers on October 13. Everyone enjoyed seeing what beautiful stones come from common old rocks. ¶ The choir held a retreat October 12, at the Chapel of the Hills.

—Alma Hughes, reporting

Hillsboro—Russel Stands, pastor

Four of our young people attended College camp at Twin Rocks. ¶ The SS teachers and workers met at the Jack Cadd home for breakfast, saw a film strip on teaching suggestions and worked on plans for the coming quarter. ¶ Marilyn Richey who has recently become a member, showed pictures of her summer of service to the Indians on islands off the Canadian coast where she worked through the Marine Medical Mission. ¶ Under the direction of the Music Committee, we had a special "Sing Night" after prayer meeting this month. The ones especially interested in different group singing, duets, trios and quartets, met around different pianos and practiced. Some interesting things developed and it will be tried again. ¶ Three of our young people are

sent. The over-crowded situation in the pre-school department has been remedied temporarily by renting a house adjacent to the parsonage. ¶ SS Promotion Day was held October 6. ¶ A SS staff meeting and dedication service were held the same day with all SS officers and teachers present. ¶ Dick and Janet Wood entertained several college students, who attended our church, at a luncheon in their home. Dick, Janet and four of these students are on our SS staff. Dick is a professor at SPC. ¶ The Social Committee sponsored a Host and Hostess Time following an evening service recently, and a fine time of fellowship was enjoyed by all. ¶ Four of our ladies attended WMU retreat in Oregon. ¶ Pat DeLapp, SS Superintendent, is enrolled in a class at SPC on SS Administration.

—Dorothy Groves, reporting

Holly Park—Charles Morgan, pastor

Six persons from our church attended the GFC alumni dinner meeting October 12. It was held for the alumni in the Puget Sound area. The meeting was in the Tyie Club in Seattle. ¶ We are in the process of raising funds for new chapel pews. ¶ Our SS has increased 16% over last year at this time. ¶ A new choir has been organized from the 4th grade through the 8th grade. Lois Jones is director. ¶ Dorothy Stephens has organized a camp-fire group for 4th grade girls.

—M. Ethel Cowgill, reporting

attending GFC this year, Mary Goodman, Sharon Ehler, and David Peck. ¶ We had a week of prayer early in October. Two families were hosts for an hour each, every night and any who would, came in for a time of quiet meditation and Bible reading. There were Scripture references written on a black board and others added their own inspirational texts. All who attended were spiritually blessed. ¶ Herschel Thornburg will hold evangelistic meetings December 11-15.

Lynwood—Howard E. Harmon, pastor

A banquet was held in our Fellowship Hall the evening of September 30, to end the Rally Month contest and to kick off the fall round-up for October. ¶ An interesting musical service was given the evening of October 6. The choir, a men's quartet, a ladies sextet, Beverly Meireis on the piano and a duet by Dave and Dan Cammack were features of the program. ¶ Barbara Tamplin was a recent SS and church visitor, telling of the missionary work in South America. ¶ A junior choir, directed by Verna Hines, and open to all from first through sixth grades, has been started. ¶ Attendance during Rally Month: SS average 154, high 175; church A. M. 125, P. M. 69.

Maplewood—Dillon Mills, pastor

Our young people were guests of Hillsboro young people at a Luau recently. ¶ Our pastors celebrated their 40th wedding anniversary September 22, with an open house given by their children in the Phillip Fendall home. Over a hundred guests attended.

The Northwest Friend

¶ September 29 was Homecoming and Rally day. We had 75 for SS. Dick Rasmussen, a Christian business man, did several magical tricks for us to illustrate spiritual truth. Denver Headrick, a former pastor, brought the morning message. Donald Edmundson brought a message in song. There were 60 at the fellowship dinner following the morning service. Mary Lou Palmer sang for us at this time. In the evening a film "Just a Stranger" was shown and there was an altar service following. We thank God for the way He has led these past 10 years and for His many blessings. ¶ Mr. and Mrs. Bryan Williams and nine children, who are going as missionaries to Brazil for their third term, were in our services Sunday, October 6. They spoke in the SS hour. ¶ Our assistant pastor, Bruce Hicks, is bringing a series of messages in evening services on Holy living. ¶ Our young people enjoyed a pizza dinner October 13, prior to their CE. Larry Houston was the guest CE leader for the evening.

—Betty Heywood, reporting

Piedmont—Glenn Armstrong, pastor

Our church enjoyed a pot luck dinner in honor of Herman and Mabel Macy before they left us. It was a farewell and a celebration of their 50th wedding anniversary which was to come in a short time. ¶ Glenn and Verla Mae Armstrong and their four children moved into the parsonage, and are beginning their ministry here. Glenn is attending WES part time. ¶ Our SS had an enjoyable fall picnic at Columbia Park. The ball game gave those participating a good appetite for the bountiful meal with plenty of ice cream and cake for dessert. ¶ Our SS has not had its usual fall contest, but the attendance is climbing steadily, which is a great encouragement to the teachers and officers. ¶ We have had a number of college students in attendance, and some have volunteered to help in various ways. Our choir has been re-activated, for which we are grateful.

Metolius—Richard Cossel, pastor

Five Intermediate CE'ers went on an overnight camping trip at the Cove State Park. Devotional topic for the camp-out was, "The Dignity of Work." ¶ The Senior and Intermediate CE groups were invited to the Bible Baptist Church in Madras to hear special speaker, Dr. Herb Tyler, on September 21. ¶ The Cossels treated the Homebuilders SS class to a salmon bake at the parsonage on September 24. ¶ The women of the church again served luncheon at the Madras Sales Yard, this time on an evening's

INLAND QUARTERLY MEETING

East Wenatchee—Robert Morrill, pastor

WMU president, Mrs. Beverly Smith, reports the labor of the women has brought in around \$100 and they are making plans for an interesting missionary emphasis. ¶ Wednesday services have lately been devoted to the study of John. Young people then go to their own prayer meeting. ¶ We are encouraged with increased church attendance. During the past month we have had over thirteen out of town visitors from Friends churches. Everyone is pleased with our new sanctuary.

November, 1963

notice, October 2. Proceeds will be used for various WMU projects. ¶ Our SS attendance contest began October 6, with the theme, "The Hunt Is On." Members are being urged to hunt up an acquaintance who does not attend SS and bring him on Sunday morning—"everyone can be a dear hunter". Prizes will be awarded to those who earn the most points in each department, to all those who have perfect attendance the four Sundays of October, and to the one making the best poster depicting the contest theme. ¶ As this is the time of harvest and reaping our church joined together in remembering the Cossels with a "pounding" October 13-20. ¶ Dr. Irving Roddy, representing the Oregon Council on Alcohol Problems, spoke at our church during the morning worship service October 13. ¶ The Junior CE is selling Christmas cards to earn money for its projects.

Second Friends—Lyle Love, pastor

Shirley Mardock, our new vice president for the Quarterly Meeting WMU met with us and presented an impressive installation service for the officers of our WMU at Second Friends. Herbert Sargent, our new Quarterly Meeting Superintendent was present recently in a Sunday evening service and spoke of his concerns for our church as well as the Quarterly Meeting. The youth had charge of a Sunday evening service recently. They presented their program around the theme of "Books." ¶ There were 15 from the senior high SS class who attended an all day outing and picnic at the Eagle Fern Park near Estacada, Oregon.

Svensen—Dan Nolta, pastor

Men's prayer meeting was started during the last of September. They meet every Saturday morning at the church. ¶ The intermediate CE has been re-organized and started meeting again for the school year. Paul and Louella Hanson are the sponsors of this group. ¶ September 29, the CE met for their regular Sunday evening service around a bonfire back of the church. ¶ A Chuckwagon breakfast was held October 6. This was held on Sunday morning before SS with the interest of getting people to come and stay for SS. The men of the young adult class were the cooks. ¶ October 15, was WMU guest night at the church. Judi Nolta was the speaker and showed slides of Africa. Halloween was the theme of the meeting with each one wearing an appropriate name tag. A Halloween mixer game was used to start the meeting.

—Judi Nolta, reporting

Spokane—Clare Willcuts, pastor

On September 16, Clare Willcuts left to join Dean Gregory in Florida for their trip to South America. Mrs. Willcuts has graciously shared her letters with the congregation and the news of their visits with each missionary family and those churches ministered to have been enjoyed by all. ¶ In our pastor's absence many have ministered to us: September 22, Gideon representatives; September 29, American SS Union, Rev. Blythe McLean; October 6, Rev. Clay Cooper and October 13, Everett

Puckett. Each gave us much in spiritual feeding and growth. ¶ A farewell reception honored Harold Thomas on the evening of September 15. He is now attending GFC. ¶ The primary and kindergarten children gave a program for Promotion Day on October 6.

Hayden Lake—Wayne Piersall, pastor

Four ladies of our church were able to attend the WMU Retreat. The group had lunch with Mrs. Glenn Moor in Colfax enroute to Pendleton. The Moors are greatly missed from our church. ¶ The SS is enjoying a contest between the "Joshuas" and the "Calebs". The losers will be host to the winners for a church dinner. ¶ Twenty-seven junior high young people were given a banquet by their sponsors, Roger and Kay Knox and the ladies of the church. The program was presented by the high school CE and our pastor spoke briefly. ¶ Leon Ross of Spokane, was our guest speaker the morning of September 29. The young people had a very successful "backward" evening service. ¶ Work continues on the new church. How we appreciate the wonderful heating system. ¶ We covet your prayers for our coming revival meeting November 13-18 with Roy Dunagan as evangelist. In our haste to build we are anxious that we also grow spiritually.

Vital Statistics

MARRIAGES

ARMSTRONG-GARRETT. —Robert Armstrong and Marie Garrett were married at Salem, Oregon, September 1. (Correction: Miss Sylvia Hull and Mr. Louis Flow-ers were married May 11 instead of July 18 as an- nounced in the September Northwest Friend.

BIRTHS

CRISMAN. —To Clynton and Marjorie Crisman, Newberg, a daughter, Marcia Luella, born Septem-ber 30.
FOLWELL. —To Les and Rita Folwell, Boise, Ida- ho, a son, Roger Leslie, born September 18.
RALPHS. —To Paul and Lois Ralphs, Boise, Idaho, a daughter, Diane Marie, born September 22.
HOWARD. —To Marland and Lois Howard, Vancou- ver, a son, Glen Lloyd, born September 27.
CRONK. —To David and Nola Cronk, Portland, a son, Brent Ross, born September 20.
PUCKETT. —To Keith and Jacque Puckett, Port- land, a son, Timothy Keith, born October 22.
HANSON. —To Patrick and Kathleen (Kines) Han- son, Everett, a daughter, Heather Marie, born September 22.
STUNZ. —To Dale and Mary (Pierce) Stunz, Everett, a son, born on October 11
EICHENBERGER. —To Ted and Elletta Eichenber- ger, a daughter, Karen Ann, born September 15.
ZELL. —To Max and Donna (Switzer) Zell, New Castle, Indiana, a daughter, Lois Marie, born Oc- tober 31.

DEATHS

LORIMER. —Gertrude Lorimer, Holly Park, passed away October 12, at the age of 80 years.

HIGHTOWER. —James E. Hightower, of Marion, passed away October 7. Funeral services were held at the Wendell Funeral Parlors, Rev. Charles Mor- gan officiating.
STEVENS. —Jeannette Stevens, wife of George Stevens, Portland, passed away October 3.
TODD. —Oliver Todd, 77, of Friendsview Manor, passed away September 23.
QUINZER. —Memorial services for George Quin- zer, 39, were given by Rev. Willard Kennon on October 10. George passed away on October 6.
FARMER. —Allen Farmer, Nampa, passed away recently. His life was an inspiration to everyone. He especially loved young people. It was a privi- lege to be in a SS class taught by him or even be in a class he attended.

EDITORIAL

(Continued from page 3)

that if personal adjustment and social accep- tance are not enough to get you to church, there is also the prospect of financial re- ward. "The warmth derived from spiritual satisfaction," another man says, "is a prime requisite in success. Religion and business serve one another."

These quotes are cited because they hit home to certain implied assumptions behind the comments and assertions of some of our stewardship emphases. These remind me of the disgustingly cheap slogan stamped at times on our mail which says, "Hire the handicapped, it's good business!" Jesus, in the days of His ministry, rebuked the in- sincerity of those Jews who sought him, not because He was the truth, but because He gave them bread to eat. "Ye seek me," He said, "not because ye saw signs but because ye ate of the loaves and were filled." The plain truth is that today many of us are tempted to serve God out of prudent considerations of personal profit and popularity; for the bene- fits we hope to enjoy and the advantages we hope to gain. Let us not fool ourselves into thinking that God can be exploited. He can only be worshipped. This is the core mo- tive of stewardship emphasis, Sunday school contests, outreach and missions.

Remember that Jesus withdrew when the crowd tried to take Him by force to make Him king. He always withdraws when selfish motives creep into our religious life and church activities. "We love him," wrote the Apostle John, "because he first loved us." "He bore our sins," wrote Peter, "in his own body on the tree."

Love. Gratitude. Worship. Service. Mix these up any way you like and the result always comes out: stewardship. ●

The Northwest Friend

Capsule Communique

From Carolyn Hampton, OYMCE Program Chm.

How about a CE lesson entitled "Thanksgiving," in which you do not ask for anything? Here are a few tips to get the ball rolling:

—Include songs of praise and thanksgiving only in the song service.

—Instead of asking for an offering, give a "thank- you" gift to God.

—Prayers of thanksgiving without asking for any- thing could be emphasized.

—Base lesson talks on practical ways of "living our thanks."

Use your imagination, stressing Thanksgiving as a way of life rather than a special holiday.

SPECIAL NOTICES

HOME FOR SALE: 2 Bedroom, older house with partial basement, in Portland. 1 - car unattached garage, small green house, 75 x 100 lot. Close to shopping center, primary school and park. This property is known as the Wiley Estate property now owned by the Oregon Yearly Meeting Mission Board and is located at 924 Farragut, Port- land, Oregon. Contact: Glen Rinard at Newberg (JE 8-2801) or Everett Hackworth, Tigard (ME 9-4362)

Are you interested?

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God Answers Prayer

By Chuck Mylander
President, Oregon Yearly Meeting CE

I AM becoming more and more impressed with the power of prayer in changing lives! Just last month I saw 11 young people at Hayden Lake accept Jesus Christ as personal Saviour at a CE Conference. The Christians at that conference had banded together for an early-morning prayer meet- ing that morning. They also had been praying and witnessing before this time, and then came the harvest.

Also last month we saw many, many students at George Fox College make decisions for Christ. The results from Christian Emphasis Week were tre- mendous. For this we thank God! But look what had gone before: 1) For two or three weeks many voluntary prayer groups had met daily or weekly to pray that the Holy Spirit would have His way. 2) Every weekday during the revival meetings, 25-49 students met at 6:30 in the morning to pray.

The recent tremendous success of the Billy Gram- ham Crusade in greater Los Angeles is another witness to God's working when His people pray and obey Him.

God answers prayer!

Now I ask you to join with us in praying earnestly for a revival at Mid-Winter, 1963. Our evangelist, Dean Gregory, will have recently returned from Bolivia and will have a fresh message for us. But he cannot bring a revival in a suitcase. Only the Holy Spirit can bring revival, and He works as we permit Him by our prayers of faith.

Here is our plan. 1) We want you to meet in groups of two or three to pray as many times a week as possible for revival at Mid-Winter, 1963. 2) We have prayer reminders right now that can be set up in your room or in your place of prayer. We have ordered enough of these for the adults, too. 3) The new Investment in Teens blanks include a place for the adults to check that they will pray for Mid-Winter.

I sincerely believe that we need a revival among the youth of the Friends Church in Oregon Yearly Meeting. I also believe the Holy Spirit will give us this revival if we earnestly and sincerely pray and are obedient to whatever He shows us to do.

Start now to pray daily that the Holy Spirit will have His way at Mid-Winter Convention, 1963. ●

BLOW ON THIS SPOT!

If it turns green, you are running a fever.
If it turns yellow, call your family doctor
immediately! If nothing happens, you are
perfectly healthy and there is no reason why
you cannot attend the

C. E. Mid-Winter Convention
at Cannon Beach
December 27-30, 1963

"GREAT IS THE
HARVEST"



MID-WINTER PREVIEW

1 - GET THE FACTS!

Mid-Winter 1963 is a four-day conference at Cannon Beach, Oregon, during the last weekend in December (December 27-31). All high school and college young people planning to attend must submit a \$1 pre-registration fee to the Yearly Meeting C. E. Headquarters by December 8. A capacity crowd this year is 240 C. E. 'ers plus staff, so early pre-registration is important. Transportation costs and the remaining \$12 registration fee are to be paid at the conference.

2 - PLAN AHEAD!

The afternoon of Mid-Winter Sunday will feature three contests in which C. E. 'ers as a group and as individuals should be planning to participate.

Bible Quizzing: Each Quarterly Meeting will be represented by a star team from various C. E. 's in their quarter in a quiz over the Sermon on the Mount, Matthew 5-7.

Music Contest: Each C. E. may submit two entries (either solo or ensemble) performing either vocal or instrumental numbers. The sacred songs used must be memorized and not more than four minutes long. The names and division of each entry must be sent to C. E. Headquarters before Mid-Winter.

Photography Contest: Each C. E. may enter one display of black and white pictures of C. E. activities. The pictures must be taken by C. E. members, and they should be displayed on an 18 x 18 inch board.

All correspondence concerning these contests should be directed to Nancy Nordyke at C. E. Headquarters.

PRE-REGISTRATION
1963 CE MID-WINTER CONVENTION
December 27-31
Cannon Beach, Oregon

Name _____

Address _____

Local CE _____

Enclosed is my \$1 pre-registration fee.

"Concerning the things whereof ye wrote unto me . . ." 1 Corinthians 7:1

Whitney Senior C. E. has adopted a home project of purchasing a piano for their new church. This C. E. is also beginning a picture collection to enter in the Mid-Winter photography contest.

Spokane Senior C. E. recently featured a play entitled, "Great is the Harvest" in a Sunday evening service under their direction.

Podunk Senior C. E. 's wide scope of activities is not available for release in this issue of the Northwest Friend because a case of serious writer's cramp has struck the C. E. reporter. It is hoped that he will soon recover so that these news items can be included in the next issue.



By Barbara Baker

Because the word of the Lord was made a reproach unto me, and a derision, daily; then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Jeremiah 20:8b-9

Smart thinking, wouldn't you say? If someone pokes fun at you or causes you any embarrassment because of your stand for Christ and His Word, just bottle up the Good News inside yourself.

Don't tell your buddies about the peace and inner satisfaction that Christ can give; don't mention the guidance and inspiration you receive every day from God's Word; don't admit that you have found the answer to success in life: just hide it from everyone rather than run the risk of anyone ridiculing you about it.

You can try this approach if you like, but you'll discover along with Jeremiah that it just isn't possible to hide "this little light of mine" under a bushel—either the candle goes out completely or it burns up the whole box!

Too many Christians only show forth a feeble glimmer to a lost world around them instead of allowing the "burning fire" of Christ to shine as a floodlight through their lives. How about it, C. E. 'ers? Has your light been hidden and thus extinguished, or is Christ clearly illuminated in your life?

(Turn to page 23 for more C. E. news and features)