
Northwest Friend

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(Quakers)

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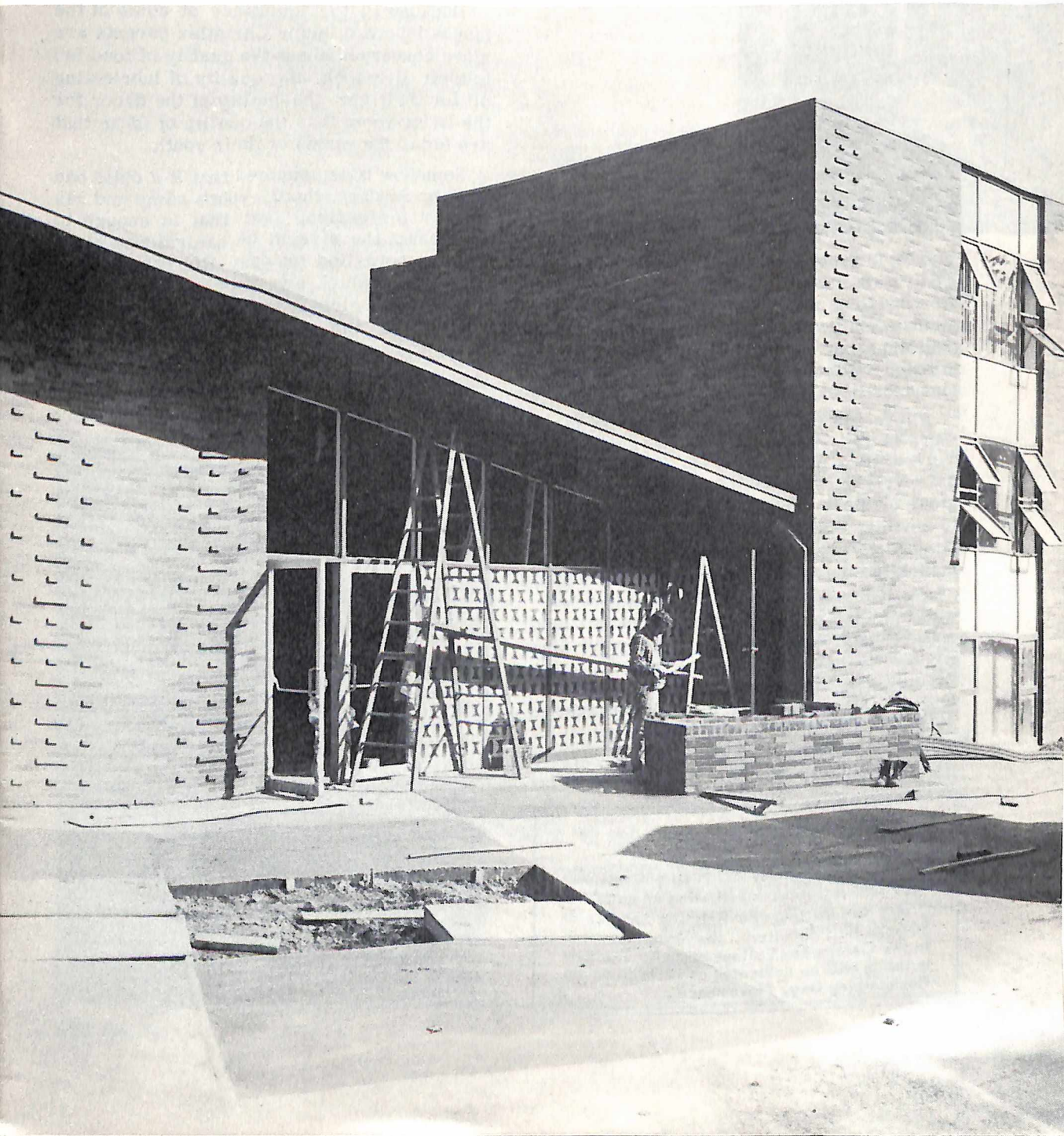
NORTHWEST & FRIEND

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General Education Is Not General



"Some are more concerned about the quality of the decor for the living room than the quality of ideas fed to their youth..."

By George Moore
GFC Dean of Faculty

HOW important, to you, are the minds of your youth? The General Education Board is dedicated to the idea that the minds of our youth are tremendously important, that they constitute one of the greatest mission fields today, and are worth any financial sacrifice.

Altogether too prevalent is the idea that there is a hierarchy of piety in giving to the work of the Kingdom of God—that is, different levels of worth—so that it is more religious or more pious to give to missions than to anything else. The next level of religious piety in giving is to Church Extension; then comes fixed expense and the general budget, and at the bottom comes the giving to Christian schools and academies. This is based on the relative value we place on these activities. We have the idea that our Christian schools are nice! desirable, but not absolutely necessary. This idea of hierarchy in giving is also based on the premise that all general education in secular subjects is about the same quality and the same kind, and it

THE COVER

Construction workers, including glaziers who have returned to work following an extended strike, are putting the finishing touches on Edwards Hall dormitory, the newest addition to the George Fox College campus. The new building will be dedicated at 12:45 p.m. on Homecoming Day, November 7.

doesn't make much difference where one gets it.

We of the Board are unequivocally committed to the idea that there is a tremendous difference in general education; that when you provide for your child an education that is completely secular and naturalistic, you are shortchanging your child. For there is omitted a priceless ingredient, namely the application of revealed truth to subjects studied. Also there is a tremendous difference as to who teaches, as to the things which are left out, as well as the things which are left in.

Because of the ignorance of some of the issues involved, many Christian parents are more concerned about the quality of food fed to their livestock; the quality of lubricating oil for their car; the quality of the decor for the living room than the quality of ideas that are fed to the minds of their youth.

Somehow it is assumed that if a child has gone to Sunday School, youth camp and has made a profession, that that is enough to counteract the stream of naturalistic ideas which ignore God or deny His relevance to life—ideas which are fed into the minds of our boys and girls from the grades, through high school, and into graduate school.

It is a psychological truth that if you are told something often enough you will tend to

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THE NORTHWEST FRIEND

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DON'T MOVE THOSE ROCKS!

THERE is a saying, "He's grown up over night!" This is a wild exaggeration of course, if "he" is a human being. But the awareness of age and the passing of time hits us by jerks and leaps rather than a daily morning comment about being one day older. Such a jump took me to the mirror again recently to contemplate the ravages of time. It was at Twin Rocks Camp Ground where I, as speaker last month for the College Age Camp, suddenly found myself surrounded by people just half my age, but yet college students and graduates. It is simply incredible!

You see, Twin Rocks Camp Grounds has a special significance to me. While at George Fox College (then called Pacific College, doesn't that date you though?), I journeyed each week to Twin Rocks to fulfill the duties of a student pastor of a nearby community church. There I cut my ministerial teeth. Searching out and organizing those first sermons, timidly knocking on beach cabin doors, relating the stability of God to the surging tides, the greatness of the Lord to the endless ocean and majestic mighty Twin Rocks—all this sort of established for me a timelessness about that place. My ministerial memory is anchored to those towering rocks; out of those ocean mists emerged a college youngster who had found himself and his calling, not in the spiritually-charged atmosphere of a brief summer conference, but during the long, lonely walks along the beach, the quiet, cold nights in an unheated camper's cabin—for you don't really know Twin Rocks until you've wintered there. There is a thrill of starting out in one's life work when all the resources of God seem close at hand with a whole Pacific Ocean right there to prove it. Dreams, visions, plans, the future—a life-time just waiting to be lived!

So, we plunged into it. The Lord and I entered the ocean of life with those changeless Twin Rocks standing by even though our various duties took us to Tacoma, Bolivia, Portland, back to South America and then to Southern Oregon. Always looking ahead to that life to be lived, I had somehow never bothered to glance back a great deal until suddenly I found taking before me a group of people arising out of nowhere who stood between me and Twin Rocks. I should surely be one of them for they are just like I am—except for one interesting detail, they are half my age!

And they eye me curiously, a little like an intruder. And here I was helped over to a warm, modern guest speaker's cabin replete with private shower and knotty pine comfort. They listen to my advice respectfully, then hurry away to talk of the future, even the ministry, missions and the church, but in a way that leaves me out. For I am not 21. I am 42.

Having thus glanced over my shoulder, and into the mirror, I rushed out to the beach in the rain to see, and sure enough, Twin Rocks are still

(Continued on page 5)

INVOLVEMENT

By Chuck Mylander

YOUTH riots. Morals revolution. Racial tensions. As the Christian teenager or collegian looks at the world around him it appears rather discouraging. How can he present a witness for Christ in the midst of chaos? How involved should he, or dare he, become in the social issues tearing at the seams of our society?

For careful, prayerful consideration of such things Christian youth occasionally need to "get away from the multitude" and alone with Jesus and His disciples. In those fleeting days of retreat the problems of life come into sharper focus. Discussion helps in sharing concerns, complex as they seem. Bible study becomes relevant to present-day living under the skillful guidance of God's minister and the Holy Spirit. Searching—soul-searching, life-searching—goes on deep within the confines of the innermost heart. The fellowship of other desperately sincere believers makes the experience even more meaningful.

College Camp provided this opportunity. We sat around the fireplace in Hadley Hall at Twin Rocks discussing contemporary Christian and social issues. We considered the stimulating discussion outlines presented by Gordon St. George and the relevant messages by Jack Willcuts. God's Word lived and burned within our hearts. Similar reports of collegiate youth really getting down to business with God came from the first college camp at Quaker Hill.

We in Friends Youth are concerned about our college and career youth of the 17-22 age bracket. Frankly, we simply don't have anything (with the exception to the Youth Ambassador program) that seems to "fit" this age group. And all too often if these youth do not attend George Fox College or become actively involved in one of our churches, they become involved in other things. Result: loss to the Friends church, and sometimes to the body of Christ. Do you have anything working in your church for this age group? What ideas have been simmering within you waiting for expression? If it concerns these 17-22 year olds, write and share your concern with us in the Friends Youth office.

After investigation (still continuing) of some ideas and programs, the outline of a

plan for collegiate and career youth seems to be evolving. Actually we need about four plans. One for churches near Christian colleges. Another for churches near state colleges and universities. A third for churches in non-college towns—especially for career youth. Finally, a summer program for churches who have a college-age group only during the vacation months. This age group must be challenged to service, exposed to revolutionary New Testament Christianity, self-analyzed by searching discussion and motivated to take the gospel of Jesus Christ to a lost world.

Travels in September led my red Rambler to Nehalem, Netarts, Newberg, Springbrook and Parkrose churches. Everywhere teens and adults alike eagerly listen to the reports from our mission fields. And how I am encouraged with the number of Jr. Highers I find active in these churches. If you do not have a special Friends Youth for this vital age group, with interested, Christ-loving sponsors, then start praying that God will send laborers for this fascinating age. However, in some of these churches a combined group seems to be working equally well. The older teens see the potential in the younger ones and overlook the social differences in an attitude of Christian brotherhood. The younger teens in turn add enthusiasm, interest and numbers to the otherwise struggling high school group.

The key issue facing youth and adults alike in our contemporary situation may be summed up in one word, "Involvement." When should we be involved and when should we not become entangled with the things of this world? The answer leaps from Jesus' teaching on love and compassion. The Samaritan saw a personal need and became involved in a time-consuming financial loss because he had compassion. Jesus taught that those who helped a needy brother—when sick, in prison, naked or hungry—actually helped Him. The love of Christ leads to involvement—self-sacrificing involvement. But how can we do less when Jesus paid the supreme sacrifice to involve Himself in our life and meet our need? I, for one, have become so entangled with the legitimate activities of life in my Christian society that my life does not contact non-Christians with

the love and saving message of our Lord. I, for one, am asking God to remedy this situation according to His plan for my life. Involvement according to Christ's teachings means reacting to a needy life with love. Many need our help, many need our love, many need our Christ. We must not fail to see them. We must not fail to reach them.

Joseph Bayly, the author of *The Gospel Blimp* outlined three bridges we can build to our non-Christian neighbors. (1) Love. Costly love permits anyone to cross this bridge to our life, and to Christ's. (2) Home Bible-study groups. Souls are daily touched by Christian influence and God's Word in many homes, both within and without our Friends denomination, by Bible studies in the home. Many of these would never enter our church and the Church of Jesus Christ any other way. (3) Need. We may meet a need of a "neighbor" by visiting him when he is lonely, encouraging him when he is depressed, comforting him when he is bereaved.

God builds a fourth bridge: (4) Suffering. When non-Christians see Christians suffer, and react with the Comforter working in their lives, barriers drop. Christ's love and reality becomes apparent! They, too, realize a need for the Comforter. Then we must be alert to share Him! Of course we cannot begin to construct any one of these bridges solidly without the foundation of prayer. Prayer opens our eyes, and those of our neighbors, to God's plan for our life.

EDITORIAL

(Continued from page 3)

right there just like always! Twenty years means nothing to them. And just above them was the Lord, the same as yesterday and tomorrow. He seemed just a little closer than before, twenty years closer. So I wandered back to the camp grounds chuckling with satisfaction rather than frowning in dismay to know another generation (and a rather improved strain too I think), of Quakers is emerging out of the mists.

It is quite a jump to make in one brief visit to Twin Rocks, twenty years! But now that I have gotten used to the idea it is interesting to look both ways. After all, I am just another leap from Friendsview Manor and I am thrilled again with what God may have in mind again for us as the tides come and go and the stately Twin Rocks stand guard at the foundations of my faith.

—J. L. W.



SUNDAY SCHOOL COUNSEL

By Allen Hadley

"OVER 6,000!" in 1964-65. Earn 9 blue ribbons for your Sunday School this year! Will your Sunday School be a MONUMENT OR A MOVEMENT in 64-65?

These are the ingredients which the Oregon Yearly Meeting Christian Education Board hopes will produce a record Sunday School year, not only for the Yearly Meeting, but for each local meeting as well. Never in Oregon Yearly Meeting history has the average Sunday School attendance topped the 6,000 mark. There is great hope that this will be the year. As an encouragement to Sunday School growth, the Yearly Meeting board will award monthly honor ribbons to each Sunday School showing an attendance increase over the same (corresponding) month a year ago. This program begins with the month of October. Ribbons will be awarded as follows: 10% or above, blue ribbon - 5-9%, red ribbon - 1-4%, white ribbon.

Russell Myers, Yearly Meeting guest minister, asked the challenging question, "Is your Sunday School going to be a monument or a movement this coming year?" The Christian Education board borrowed this question and using it as the basis for their board report suggested a number of ways in which Sunday Schools could look forward to becoming a real movement in the year ahead. Advance planning and establishment of goals, visitation, teacher training, regular workers conferences and evangelistic emphasis within the Sunday School were included as suggestions for starting the local Sunday School on the way to becoming a movement in 1964-65.

Mid-Year Board Meetings

of Oregon Yearly Meeting of Friends Church

February 15 - 19, 1965

CAMP CLINIC - 7:30 p.m. - February 13

Newberg Friends Church

BOARD of STEWARDSHIP

THE Board of Stewardship is looking forward to the coming year as one filled with opportunities to minister. We believe that the coming of Earle and Esther Turner has been directed by the Lord. They have travelled extensively in Rocky Mountain Yearly Meeting and are highly recommended by Supt. Walter Lee and others who know them. Their materials to implement their concern that we be faithful stewards are extensive and their message is effective.

The Stewardship Bulletin will continue to be published. Stewardship filmstrips are being added to our Yearly Meeting library. The poster contest which is having ever-wider acceptance is being continued. We were gratified over the response in the new adult division. We believe that as each church enters into this activity, they will see developing healthy attitudes toward stewardship.

We believe that the Yearly Meeting took a great step forward in approving the following recommendation from the Yearly Meeting on Ministry and Oversight:

- that the base cash salary of the pastor of any meeting should be \$3600 per year, housing and utilities to be provided above this amount.
- that the local meetings are to be encouraged to cooperate with the Board of Stewardship in an intensive educational program to help implement this goal, and to seek the aid of the Board of Evangelism in event such aid is necessary.
- that the pastor's salary be given first consideration in any enlargement of the budget and before any expansion or rebuilding program be undertaken.

Of course this action by the Yearly Meeting is not to be considered a "mandate." Its purpose is to give a Scriptural emphasis: that when God seeks to accomplish a task, He looks first of all for a man. If that man is not severely distracted (in this case, by providing for his and his family's material needs) he can give full attention to God's calling...

The Board of Stewardship is eager to cooperate with each church in whatever way possible in order to see each pastor set free to be a pastor. This involves seeing that he has more adequate financial support. And it seems to be a law of spiritual life even in finances, if we through faith can release God to work through our lives, we shall see happen that which we had considered impossible.

Letters and Comments

Why is Christianity, which boasts of more members, bigger churches, better methods, more Bibles in more tongues, losing out to new ideas and beliefs? Today more and more people believe less and less than ever before.

It is said that things were done wrong fifty years ago—too much of "Thou shalt not" do this and that. Today, are we straying too far the other direction? Is it possible that we have let ourselves "customize" our own thinking and rationalize our standards? Today some pastors feel "checked," that maybe they personally are aware that something might be wrong, but just don't feel like they should stand up and say anything about it. Maybe some instances merit this reasoning, but I feel that because more and more "so called" churches and denominations have become liberal, have practiced an attitude of indifference toward things like smoking or indecent wearing-apparel, is because someone is failing.

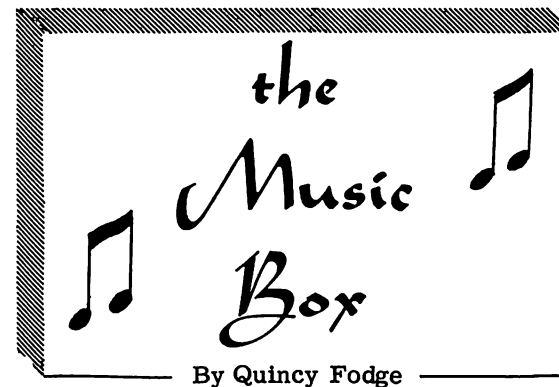
We associate daily with people who "do not walk in the light they were given" and every day we hesitate to say something. Then we're told, "your daily life is testimony enough." I don't believe this. In the twenty-eighth chapter of Matthew we're told to teach the things "whatsoever I have commanded you." This we can best do by making a good contact and being an effective witness, telling others the good news. Of course every Christian is to lead a life that can be an example, but in itself, it's not enough. In this day people want answers.

We are told in 1 Peter 5, that the Elders should "Feed the flock of God. . . and be ensamples to the flock." In the early church men used to die for Him. Why this passive attitude now?

I believe that we as Quakers have the task of being strong, hard working examples, that we shouldn't become lax, that we should grow in whatever field we feel called to. We have a fine College to learn in, good churches and friends to fellowship with, praying people who know how to pray, and a harvest field that never was more ripe. Now, I ask you, what are we going to do about it?

Jack A. Hamilton
Tacoma, Washington

The Northwest Friend



Quincy Fodge, a member of the yearly meeting music committee writes his answer to the question "How to develop an appetite for good music among our young people."

MUSIC IN THE HOME

THE place to develop a Christian musical appetite as well as a good spiritual appetite is in the home. The church only adds to and implements musical tastes acquired in the training. However, in many cases the church admittedly is the only source for this training.

Parents who wish to safeguard and develop their children's music appreciation may consider these suggestions. Fine Christian records are available from Christian book stores and other sources. These records help to familiarize youngsters with Christian hymns and classics. However, just because a record has a religious label on it does not mean it is spiritually elevating. If you are not already familiar with a certain record or artist, ask to listen to the record before you buy. Christian records are available for all ages from the very young to the mature. Aim for variety by including a wide selection of instrumental as well as vocal groups. You could join a Christian record club. It is surprising how soon a record library can be built up by purchasing records one at a time.

Give the members of the family a generous sprinkling of the light and serious classics, also, of course. These can inspire courage, optimism, sympathy, and appreciation of beauty.

Music is absorbed as well as heard. To cultivate an appreciation of Christian music, use it as a background for sleeping, working and relaxing, and especially for waking up in the morning. When there is a conflict in the home regarding the best music, intersperse spiritual with secular, but make a definite effort to develop good taste. There are, of course, types of fine music, and if you find a

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preference, for instance, for the stringed instruments, but you do not like the sound of the brass instruments, then start with these more pleasant sounds and move out to other areas gradually. The sky is the limit, for there is such a variety of recordings available today. But gradually and determinedly replace the sensual music which strikes at the base emotions with fine music which puts within us a desire to be better people as well as better Christians.

Ruth Narramore has written a fine little booklet entitled "Music in the Christian Home", which can be ordered through Psychology for Living; P. O. Box 206; Pasadena, California. It is a splendid treatise on this subject.

Churchmen Urge Use of Bible

Seventy leading churchmen from 39 countries issued a call for greater use of the Bible throughout the world. This followed their first worldwide meeting with leaders of Bible Societies at Driebergen, Holland, June 22-26. Twenty-four denominations were represented.

The joint Church-Bible leaders conference was drawn together by the President of the United Bible Societies, The Most Rev. F. Donald Coggan, Archbishop of York. The purpose was to consider specifically how in practice the Bible can become the Book of the World.

The summit meeting of church and Bible leaders declared: "Our conviction is that if we have the courage to use the Scriptures today, to listen to the Holy Spirit speaking to us in our tongues about our own times, we shall find these words to be in truth, 'God's word for a new age.'"

QUAKER MEN CONFERENCE

Men! Plan now to attend the 1964 Quaker Men Spiritual Life Conference and Workshop—"Study to show thyself approved."

NOVEMBER, 20-22

PENDLETON, OREGON

believe it; especially if there are not counteracting ideas which are engaging your mind at the same time. The question, of course, is, what chance has the mind of your boy or girl of not being affected by Godless education if we provide them nothing to counteract it?

I can assure you that in our concern for secular education, we are not crying Wolf-Wolf—where there is no wolf. The problem of the warfare in ideas and ideologies is a real one. I could quote from book after book, periodical after periodical, class lecture after class lecture and come up with statements such as these:

1. The Judeo-Christian traditions are no longer relevant for today's world.
2. Once we had to depend on theology for our system of values; now we have to turn to the Scientific Method.
3. We must have new myths; the old ones are passed; and these must be taught from kindergarten through college. The teaching must be completely in the hands of the teachers; others should keep their hands off.

Dr. Phenix of Columbia points out another aspect, namely, that secularists, under the guise of promoting the long standing tradition of the separation of the Church and State have led a planned attack on all religious emphasis in the schools which are certainly never in the minds of our founding fathers. Worse than that, religiously sterilized schools have spread the virus of irreverence. The absence of any reference to faith or its historic expression, communicates the idea they are unimportant or at least irrelevant to whatever is studied in school.

At this point, maybe I need to suggest that I am not talking about the stifling of ideas, of the shielding of our youth from facing up to ideas; but I am concerned about the card-stacking of ideas which we permit and which we do nothing about; and seemingly we are unconcerned, as if it didn't matter.

Of course, this whole question gets into the problem of the curriculum: that which we teach and the nature of arriving at truth, and the nature of truth.

Now there are three ways of arriving at truth: 1. Through our senses, 2. By following scientific method and by rational thought, 3. By revealed truth, or revelation.

Secular education knows all about the first two and nothing about the third. Frank Gaebelien has pointed out that all truth is

God's truth. But certainly unless revealed truth is integrated into all of the educational disciplines—the areas of study—the student is short-changed. He will be deprived of seeing how God's Word is relevant to and has something to say to every field of study. This is Education Plus and what is this: it is the idea that all truth is God's truth; the idea that all truth must be approached in the framework of the Christian World View; the idea that the one who said, "I am the Way, the Truth and the Life" is the author of all truth. Apart from Him there is no ultimate truth.

Let me illustrate: one of my major interests happens to be psychology. The term, Christian psychologist, is unacceptable to most of the profession, even among some who are Christian. The argument is something like this: Psychology is a science and in clinical work, in experimentation, if one follows the scientific method, he will come up with the same result. It is true that in the administering of certain psychological tools, such as Stanford-Binet Intelligence test, it makes little difference whether one is a Saint or an Agnostic, but it is no accident that Solomon Asch, in his textbook on Social Psychology, starts out with a chapter on the doctrine of man. The rationale is: unless you understand man's basic nature, you cannot understand his social organization.

To be more specific, both in the classroom and in the clinical setting, it makes all the difference in the world as to one's concept of the nature of man, of mind, of purpose, of moral standards as to the conclusion to which one comes. Is a man a purposive, dynamic, self-actualizing individual, or is he just an animal—a reactive organism, a victim of the stimuli which impinge upon him? If he is the latter, why talk about morals and values, and personal responsibility to God and to man. In the Social Sciences, History, Sociology, Anthropology some may say that the facts of history are the same for the agnostic as well as for the believer. But the professor who looks on man as a cosmic accident, living in a blind universe in which there are no moral absolutes, is going to paint a different picture of history and interpret it in a vastly different way from the professor who looks on man as created in God's image, living out his destiny that God has made possible, in a universe under God's control and ultimate rule.

Certainly, in science one would expect to come up with the same answers no matter who was giving the lecture. Again, a man's

religion has little to do with the result of mixing certain chemicals in a test tube. Whether he is an agnostic or a believer he would come up with the same results. However, as to the basic concepts of nature, of the things with which science works, the degree of awe and wonder concerning the design of the universe in which we live, the ultimate use of those things which we discover—to the one oriented in Christian faith, these are different than to the one who is not.

The question now comes: what can we do about this? The General Education Board believes that there is something we can do about it. The philosophy, "Education Plus," is already the committed philosophy of the Education Program at George Fox College and I am sure it is also at Greenleaf Academy. We can encourage attendance at these schools.

We have a group of educational leaders in our Yearly Meeting of whom we can be justly proud—our Christian teachers in the public schools. They have a wonderful opportunity to act as leaven. It is a concern of our Board that we encourage other Christian young people to enter the teaching profession, to join professional organizations and to let their voice be heard as they present the Christian viewpoint within them. We also urge that they align themselves with the Christian Educators Fellowship, a national organization of Christian teachers.

We further urge that parents of our youth acquaint themselves with the educational issues, sufficiently so that they can take their place in P.T.A. and speak effectively and tactfully and wisely to the issues that they can influence at the local level. We hope, when it comes to the support of George Fox College and Greenleaf Academy, we will start thinking in terms of the value of the minds of our youth.

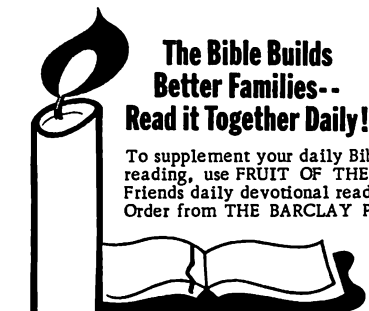
According to Dr. Bowra, "The Renaissance ideal . . . assumes that not only do we need to teach our youth to think, but we need to give them something worth thinking about. The task of education is to make the most of a man's natural capacities, and that this is owed him as a human being. It is because we believe that the individual is a creature of vast importance in himself that we wish him to have the chance to realize his potentials." In the margin, this is good, but in the Christian view of things, how much more is all of this true when one realizes that we are created in the Image of God? In Him our potential is practically limitless.

NAE Week Announced

Wheaton, Illinois (CNS)—Plans for N. A. E. Week were announced here by Arthur M. Climenhaga, Executive Director for the National Association of Evangelicals to be held in churches across the nation beginning October 18 and culminating with a special observance of Reformation Sunday, October 25.

Church bulletins and other information are provided by the Association to churches which schedule the week for special emphasis on the work of the 43-denomination Association with its 21 affiliated organizations and commissions active in the total world wide church service.

"The theme for this week and for the entire N. A. E. program will be 'Penetrating our Culture for Christ' which dramatizes our vigorous and constructive involvement in the issues of our time," according to Dr. Climenhaga.



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The Temptations of a Christian College



Each fall, President Milo C. Ross of George Fox College addresses new students on adjustment to college life. The following is taken from such an address.

FACULTY and students: beginning in the autumn of 1955 I was asked by the freshmen orientation committee, as it was then constituted, to give a talk along spiritual lines to the incoming people. My background was not academic at that time, having come from nearly twenty-five years of pastoral work; and I looked at things from the viewpoint of a pastor and not so much from that of a college person. I had counselled with many youth over the span of years who went away to school. The experiences of these youth in going both to public and private colleges, large and small, and especially in regard to the religious life of these young people, had continued to intrigue me, and I began to think that something of a pattern was developing in my thinking. So I gave the talk. And each year since, in some manner or other, I have included these ideas, either to the freshmen as a group, or to the entire student body.

These remarks are couched under the general title of "The Temptations of a Christian College," for there are temptations in

a Christian school. If you have not run across any of them, that may be the first proof of my thesis. For to know a temptation when one confronts a person is the first law of protection and victory.

These are different from the temptations of other environments, but they are nonetheless real. Some have supposed that a Christian school like George Fox College would be trouble free almost like being at the front door of heaven itself!

So allow me to talk about you, your backgrounds and your hopes and aspirations. The first group is from non-Christian homes. Your parents have not yet become active Christians, and you have felt alone. Your only fellowship along Christian lines has come from a Bible club, or a church youth society, or perhaps even all the way back to a summer camp; and you have longed for an environment conducive to Christian growth. You have longed for a garden where there are fewer weeds to pull! In some instances, you have seen the results of sin in the lives of your loved ones. You have revolted from evil to good. You have come a long way. You have developed a set of standards which St. Peter himself would have difficulty in keeping. You have gone all out. No this, and no that! You have travelled the Christian pathway as long in the first year of your

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Christian life as some who have grown up in church homes have done in ten years. The change is the more climactic, and it is difficult for you to understand the more commonplace and phlegmatic experiences of your classmates who have come from more sheltered backgrounds.

Now, there are temptations in such a situation. One of the most serious has to do with a spirit of pride and harsh criticism. You cannot understand why others do not have the same standards as you. You look about and question the experiences of others. Some times you stumble and fall because you have put some one up on a hero's pedestal, and that person takes a fall, and down you go, too. Let it be known that a person who has come out of a non-Christian environment into the full light of the Gospel is in a very vulnerable position. He may keep himself pure and unspotted from the world, but he may develop attitudes which are very un-Christian. Jesus faced the same situation among his disciples and finally had to rebuke them in saying: "What is that to thee, follow thou me!"

I do not wish to discourage any of you who may find yourself somewhat described in what I am saying; but I am calling your attention to what may be a surprise to you that such attitudes are yielding to temptation. The enemy of your soul is clever enough to know that you cannot be lured away by the more sordid types of sin, so he comes at you with a kind of supercilious sneering pride and makes you happy in your prudish ways, better than the others, and very aware of the progress you have made.

The Christian life is a very normal life, and not something to be superimposed as a thin veneer. In fact, any other kind of life is not normal. You may be tempted to think that Christian living is a kind of addition, a take it or leave it affair; but such is not the case; it is a necessity, and it fits like a glove. Any other type of existence is either sub-normal or abnormal; and normality is found in the Christian experience and ideal.

There may be many other ways in which the type can be shown, but I have given you only one illustration.

If there are those from backgrounds which are not dynamically Christian, there are many from Christian homes. Where the home church has been a virile church and the home life has been full of love and appreciation, you came along in fine fashion. And if there has been a kind of characterization which has been the George Fox type, it is a

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kind of innocency. I do not know what to do about it. We here at college cannot change your first seventeen years. And one cannot learn everything in the first years. But innocence can be a snare. And if you assume upon coming here that all is fine and there will be no temptations, and you just go along in a kind of happy singing of Gospel choruses, you will end up shocked and disillusioned.

There are various problems besetting the youth from a Christian home. These are in the area of inconsistency and eventual revolt. Perhaps you think your parents have been too strict. Perhaps the pastor has been too severe. Perhaps you have not yet come to a place of personal allegiance to the Lord Jesus Christ. You are down on yourself and others. And all this carries over into your school life. You stay away from all of the Christian activities or look on from afar off. You gravitate away from Sunday School and church and use the week-ends as excuses to get as little religion as possible.

I may be painting pictures which do not characterize you completely, but I am endeavoring to alert you to conditions which do come into the lives of all, and which must be resisted, if you are to grow spiritually. Part of the problem stems from the time in our lives when all of these things happen. We feel quite self-sufficient. We go away from home and we are on our own for the first time. Our decisions are being made by us, and not by our parents. College differs from high school in many respects, not the least of which is that we are on our own much more, both in social life and in class preparation, and all of these factors have overtones into our spiritual life.

It is possible to get very busy, and even busy doing very little. This carries over into spiritual things, as when it is difficult to order your life for personal devotions and prayer. You can waste your time so greatly that all at once you are very busy on Wednesday evening. You can allow yourself

to fritter away your time on week-ends, even in wholesome pursuits, so that you are fatigued on Mondays. And when one gets fatigued, you will find that you are an easy prey for the tempter.

Another sector of our interest comes from the type of social situation we have at George Fox. Over the years, the school has been too small to encourage more objectivity in social affairs. Everyone knows everyone else. Bull sessions tend more toward gossip sessions, and are not beamed toward the

great issues of life, philosophy, and serious matters. The total number of dates is known for every social affair. Some of us who look at the total life of the school from a little more objective position are pleased with the growth. The field is the broader for social contacts. You students are coming from a varied set of backgrounds. We appreciate you students from other lands and cultures, for you have much to contribute to our lives here.

The old adage is still true that familiarity breeds contempt, and a more general and objective social life is better for you in the long run. Boys, don't get saddled with a steady too soon. Play the entire field. There is safety in numbers!

I spoke a few moments ago about the time in our lives when all of these developments break upon us. Broadly speaking, it is the period from seventeen to twenty-one, or twenty-two. And any of you who have studied psychology at all by now will know that one of the characteristics of this period of later adolescence is the spirit of questioning and of doubt. These mental attitudes are ideal, for they enhance the situation of curiosity, they bring to us the hunger for learning, they cause us to grope after and grasp new truth. We really grow up. When in high school we grew up inconsistently, perhaps quite mature in one way and not in another, or mature at one time and not at another; now in these later years of our youth, we become the more consistently mature, we launch out on our own, we think for ourselves, we become more solid. But such developments and elements of growth do not come in compartmentalized or isolated areas of living. If they come in social and intellectual life, they come as well in spiritual life. We come to grips with the great issues of life and death, perhaps even of sorrow and suffering, surely with love. We are capable of a greater understanding of pathos, concern, sympathy, tolerance, appreciation, devotion. We question the eternal truths; where did I come from, why am I here, where am I going? Is Jesus Christ truly the Son of God? Is the Bible the inspired revelation of God? Have the teachings of my parents been correct? Have they been too easy or too strict? Is this really love? What is the will of God for my life? How does a man think pure thoughts?

At this position, may I say that here we have one of the strongest cases for the Christian college. If when these questions

come to us we find ourselves in an environment of positive Christian living, with the norm dictated by our peers for a high standard of wholesome social life and where it is more popular to be whole-heartedly Christian, then the result may well be for our good. We have a greater chance of becoming finer Christians. We come through our age of innocence into the clear light of mature experience, having tested our faith in the crucible of everyday living, and having come to higher concepts and keener appreciations. But, if while we are having all these doubts and fears, if while we are going through the turmoil of adjustment, and if while a thousand awakening ideas and activities are breaking in upon us we find ourselves away from the guiding influence of the church, in dormitories where there is drinking and questionable conduct, where the social life is wide open and little is done to control it, and if the professors have no unity of purpose and commitment to the Christian faith, then it is altogether possible to go down in utter defeat. It is now a proven fact that the incidence of spiritual defeat is far higher during the college years if the environment is not Christian than where it is. It is especially critical during the exact college years. One does not question as much during high school, and one becomes more rigid later and can take the pressures of intellectual and social materialism. The longer one lives, the pressures of one's peers loom the lesser, until one often hears on the part of older people how they do not care what others believe, or how others react toward them. But such is not said in honesty during college.

All this leads up to the Biblical injunction to bring every thought into subjection to the Lord Jesus Christ. The great commandment is to love the Lord Thy God with all thy mind.

Another of the early shocks which come up against a freshman is the attitude of the faculty. This, too, can be a snare. Your former experience with Christian leaders has been that they encourage you and help you along. They play you up. If you teach a Sunday School class, you are complimented. If you sing a song, it is lovely. If you are on time at church, you are congratulated. If you come to prayer meeting, it is wonderful. Now, let it be known that professors love you, but they show their affection in different ways. If you fulfill an assignment, you may be told of all the errors in the project. If you sing a solo, it may bring pain to the professor. You will not be

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missionary moments

By Phyllis Cammack

WE missionaries in Bolivia, living in the country, had at least one dog, and in the natural course of events usually had more than one. They were well integrated dogs, racially speaking, but sometimes we could not say as much for their personalities.

We once had a dog named Bingo. He was a loyal, zealous pet who had an aptitude for nipping all Aymara people approaching the door. (All Americans, English, or German visitors were ignored.) It was not an uncommon occurrence for us to greet an Aymara at the door to find that not only did we need to give him the aspirin, purgative, or shot that he had come for in the first place, but also we would need to paint on antiseptic, wrap a bandage around the dog-scratch, and offer a patch for pants as well.

It is true that I do not remember one visitor that was angry at this assault. Often this ferocity excited the admiration of the visitor and elicited a request for one of the next pups. A fierce dog is an asset to any country Aymara Indian. It engenders respect and safety.

But as American missionaries we could not justify our being the cause of hurting rather than helping our Aymara neighbors. Finally, since it was furlough time, we left Bingo to our fellow-missionaries who soon killed him after our departure.

It makes me think of Christians everywhere who may harbor harmful, disagreeable habits of action or speech which drive away those who might come to us for spiritual help. Perhaps there's a dog of levity, sarcasm, or gossip; maybe its name is Self-Centered or Pride. There are few Seekers about us who will ordinarily brave such biting guardians.

highly complimented when you arrive on time. There may be a test during the first five minutes. You may get into the situation of thinking you are pretty good, only to find yourself flunking. You may petition the faculty and have them turn you down. And, believe it or not, they may tell you that all of this is for your own good.

Here again, the time element in activities is different from that of church life. Several years ago, the faculty had difficulty with a young fellow who had his problems after he came to school, and could not be found in his room late at night. He left for a job about November first, but in the course of his difficulties, he was able to gain the favor of his pastor back home, who wrote me a letter on asbestos writing material and who, among other things, claimed that he had had no difficulties with the lad. He was always faith-

ful in church, etc. etc. We had had no difficulty with the lad in church either. All of our problems had developed long after church was dismissed! Which simply admits that college is far more complex, twenty-four hours a day, seven days a week, and demanding a greater vigilance in all areas.

I am sure that a few minutes' discussion of the temptations one is confronted with in a Christian school is not exhaustive. I have touched on the high spots only. But if there can be anything of helpfulness which eventuates from this talk, may it be that you become the more aware of your situation. The devil's wiles are more sophisticated than you may have imagined, and George Fox is not the front door to heaven. It doesn't rain this much in heaven, and the food is different!

LISTEN! LITTLE QUAKERS

By Marie Haines

A Hallow'een Adventure

GRANDPA, did you have Hallowe'en when you were a boy?" Danny asked. "Did you go trick or treating?"

"We had Hallowe'en all right," Grandpa laughed, "And we knew plenty about tricks but not treats. I lived in the country and neighbors were a long way off. There's one Hallowe'en I'll never forget though."

"A story. A story." Danny cried. "Lynn, come on. Grandpa's going to tell a story."

"Well," Grandpa began, "this Hallowe'en was a cold clear night. My father was a doctor and he had been called away so mama kept me at home in case there was an emergency."

"Along about nine o'clock, as I was just getting ready for bed, the telephone rang. We were on a party line with ten other people and others usually listened in when the phone rang. This time, it was old Mrs. Snow calling for father. Her husband had had another heart attack and she was out of medicine."

"'Dr. Dan is away,' I heard my mother say, 'But I have some medicine here for emergency. I'll send little Dan over right away.'"

"Then, I heard someone else talking. 'I'll tell him to be careful,' mama said."

"Snows lived about a mile straight west of us. I hated to own up I was afraid but I was. There were always gangs of tough boys out on Hallowe'en."

"What did somebody tell you?" I asked.

"Mama looked thoughtful. 'Big Rudy and his gang have been around. I don't know what to do Danny but send you. Mr. Snow may die before papa gets home. We'll ask the Lord to take care of you.'"

"I bundled up against the cold and we had prayer together. 'I'll put a lamp in the window.' Mama said. 'If you feel afraid, look back at it and remember I am praying for you. I wish I could go with you but Mary is too sick to take out in the cold.'"

"Mary was my baby sister. The lamp gave a comforting light as I looked back now and then. I was going through our corn field, when all at once, several dark forms surrounded me. I was too frightened to move."

"'It's the Doc's kid,' somebody growled from behind. I was grabbed and tightly held."

"'Let's drowse him,' somebody said and they all laughed."

"Let me go,' I finally managed to say, 'I have medicine for a sick man.'"

"A big boy stepped out and I recognized Big Rudy. He had been drinking and looked mean. 'Let's tie him up and leave him,' Big Rudy said with an ugly word."

"Somebody found a rope. I struggled desperately but I was no match for the gang. Then, I looked back and saw the light. I remembered my mother was praying. 'Lord help me,' I cried silently. 'You know Mr. Snow will die if I don't get this medicine to him.'"

"All at once, children, a wonderful thing happened. I heard a rustle in the corn. 'Listen!' I cried."

"The boys heard it too. It sounded like a heavy beast or people walking. The corn was swaying and cracking."

"Someone's coming. Beat it.' Big Rudy cried and they all ran."

"The noise stopped but I ran too. I tell you I was glad to get to the Snows. Mama phoned for me to wait there. Papa had called and said he would stop and see Mr. Snow and bring me home."

"That's about all," grandpa concluded. "But I'll never forget that Hallowe'en."

"But the noise in the corn, grandpa, what was that?"

"That is the strange part," grandpa said. "Next day, we could find no signs of anything. The corn was not even tramped down."

"I think the Lord sent the noise to save you," Lynn said."

"We always thought that honey," grandpa answered."

AMONG THE CHURCHES



PORTLAND QUARTERLY MEETING

FIRST FRIENDS—Gerald Dillon, pastor

Pastor Kim held a service at Vancouver First Friends on Saturday evening, August 8. There were 51 present from 3 Korean ships. A 40 min. service preached by Pastor Kim followed a time of games. ¶ Vacation Club for the high school and college-age young people was held August 17-22. Clynton Crisman was the speaker with YFC Summer Continentals providing the special music on three nights. Highest attendance was 41. ¶ August 30 was a going away reception for Don and Nancy Lamm, to Quincy Friends, and Herb and Betty Lou Sargent, to Parkrose Friends. ¶ August 30 Sarah Lamb, Chinese girl from Calcutta, India, and most recently from Wheaton College, gave her testimony and told how the Lord saved them from Communist China. In the evening service she gave a reading of the book of Esther. ¶ Welcome to our new Assistant Pastor Pete Fertello and his wife Lorna. Pete will also

be working with Youth Adventures. ¶ An all-church golf tournament was held September 12, 1964.

—Renee Kargel, reporting

HILLSBORO—J. Russel Stands, pastor

Our pastor and family spent their vacation traveling in Southern California and while there attended the 50th anniversary observance at Sunnyside Friends August 16. One of our members, Grace Yates, was at the Sunnyside anniversary. Her father, Harry Hollingsworth, was their third pastor and died while serving there. ¶ Kenneth Williams filled the pulpit while our pastor was away and the young people had the 5th Sunday evening service. They presented a very thought provoking skit. ¶ We have had some new converts and our SS attendance is increasing.

—Grace Yates, reporting

INLAND QUARTERLY MEETING

EAST WENATCHEE—Robert Morrill, pastor

At the first fall meeting of the SS Council goals were set for increased attendance, offerings, and evangelism, and plans were made to reach these goals. We are happy to report a ten percent increase in attendance over September a year ago.

Three new families have started attending recently. A unified SS and morning worship service was held first Sunday in October, with classes assembling at 9:45, combined assembly and worship service at 10:30, and dismissal at 11:30. ¶ We enjoyed Don and Nancy Lamm with us on August 23, and especially appreciated the special music brought by Don.

SALEM QUARTERLY MEETING

MARION—Edward F. Harmon, pastor

Will and Victoria Watson were guests of honor August 2 at a 50th Wedding Anniversary Reception given by their two children, Ronald and Floyd Watson and families. One hundred seventy-five guests honored the Watsons by their attendance. The Watsons received their Bible training at Huntington Park Training School in Southern California. On completion of their schooling they were called to mission work among the Eskimos in Alaska where they remained from 1917-1922. They again felt the call to the mission field in 1943 whereupon they were sent to Sprague River, Oregon for a two year term. Between 1922 and 1943 they remained in the Lord's service in various capacities and were pastors at Marion Friends from 1938 to 1943. Though now retired their home is always open to those in need

and they remain very active in the Lord's work. ¶ Joan Mewhinney was our Youth Ambassador for the summer. ¶ New business of the church includes the planning and beginning construction of a furnace room and two SS rooms. ¶ Much work was done on the parsonage in preparation for the coming of our new pastors, Ed and Lois Harmon and family.

HIGHLAND—L. Merle Green, pastor

The young people of the church had the Sunday evening service, September 14. After the service a fellowship was held in the church basement honoring the ones leaving for College and the Youth Ambassador, Alice Hampton. Marilyn Oldenburg will be leaving for Nampa, Idaho where she will attend Northwest Nazarene College. Evangelyn Green will attend Mountain View Bible College in

Didsbury, Alberta, Canada. Orlan DeLapp is going to Multnomah Jr. College in Portland. Louise Hawk graduated from Merritt Davis Business College. ¶ Quaker Youth Club started again September 15. ¶ We are happy that the SS attendance is on the rise again since vacation is over.

—Karen Smitherman, reporting

MEDFORD—Jack Willcuts, pastor

Some of the eighth grade boys, and later some seventh grade boys enjoyed a two day camping trip with Harold Antrim and Sterling Tucker. ¶ Family Camp was held September 5-7 at Fir Point. Charles Beals was the guest speaker and Ralph Beebe the camp director. ¶ Rally Day was September 13 with 360 present. The Primary Department won the puzzle contest by having the greatest percentage of pieces on their picture of the church. Each person of the SS roll had been mailed a piece of the puzzle to bring on Sunday morning. ¶ After church Sunday evening September 6, we had a coffee hour for Shirley Mewhinney, our summer Youth Ambassador. We all have appreciated having her with us.

—Esther Hayes, reporting

ASHLAND—Harold Antrim, pastor

Harold Antrim has taken pastoral duties at Ashland in the place of Edward Harmon who has moved to Marion, Oregon. Larry Houston is assistant pastor. ¶ Our SS has started a contest called "In '64 Vote Sunday School." We hope to build up the attendance with a goal of 100. ¶ The parsonage has been painted, re-roofed and re-wired

SOUTHWEST WASHINGTON QUARTERLY MEETING

ROSE VALLEY—George Bales, pastor

We have appreciated the ministry of Paul Mills and Clayton Brown who have filled the pulpit during the absence of our pastors. We were also privileged August 16 to hear John Lemmons, a former member here who is now pastor of the Friends church in Bartlesville, Oklahoma. ¶ Bible School was held August 17-28 under the direction of Ila Weedman. Elenita Bales was evangelist and Theora Shelton directed the music. Attendance was excellent, and over sixty dollars was brought by the children for missionary literature. ¶ Twenty-six young people from Rose Valley attended the summer camps at Twin Rocks, and thirty-two attended Family Camp over Labor Day weekend. George and Elenita Bales held classes during each camp. ¶ Three of our young people are attending GFC this fall.

CHERRY GROVE—Lloyd Melhorn, pastor

At a recent potluck dinner color movies and color slides of church activities were shown. A full reel of 8mm color film taken over a period of years of various church functions has been presented to the church by the Earl Crosse Family. ¶ The message Sunday morning, August 16, was presented by Charles Morgan, pastor of the Holly Park Friends Church in Seattle. ¶ On August 23 we were privileged to have Geoffrey Percival, team member of

and has also been rented. ¶ We are happy to have Paul and Barbara Cammack in our congregation. Paul is attending Southern Oregon College. ¶ Friends Youth had a successful party Friday, October 2.

SOUTH SALEM—John Fankhauser, pastor

Vacation time has brought us many visitors this summer. Among them was Klane Robison who brought a special number in song on Sunday morning, August 30. ¶ The Bible study for adults, which is held each Sunday evening at 6:30, is on the book of James, beginning in September. ¶ Several families were able to attend family camp and found it very enjoyable and helpful. ¶ On Sunday, September 13, our pastors presented each family of the church with a small spoon with a llama on the handle as a souvenir of the trip which they took recently to Bolivia and Peru.

—Naomi Tuning, reporting

TALENT—A. Clark Smith, pastor

A farewell dinner was held at Ashland Friends Church for Ed and Lois Harmon. A good number attended to say goodbye to these friends. ¶ We were happy to have a good number of our young people attend Fir Point Conference this year. ¶ In August we held a Teen-Age Bible School. Despite a busy schedule, attendance was good and the results were satisfying. ¶ Plans are now under way for the addition of six new classrooms to our church.

—Virginia Weitzel, reporting

the Eric Hutchings Crusade, deliver a very challenging message. ¶ "Everybody's Birthday", for the benefit of the Missionary Transportation fund, was celebrated in Sunday School August 30, with an offering of \$12.16 received. ¶ The Gideon Society filled the pulpit on Labor Day weekend as the pastor and family attended Family Camp at Twin Rocks. ¶ Saturday September 12 the All-Church picnic was held at Lewisville Park.

—Marjorie Rengo, reporting

ROSEMERE—Edwin Cammack, pastor

An outstanding event in many of the lives of the youth of Rosemere, was a 10 day Revival from September 17-27, with Walter Lee, former OYM active member and presently the Superintendent of Rocky Mt. Yrly. Mtg., as the evangelist. Many others gained much, also. A series of cottage prayer mtgs. were held from September 10-15. ¶ The evening of September 25 was enjoyed as a dinner was given in honor of Kent Thornburg, a junior at GFC who spent the summer as Youth Ambassador at Rosemere. A love offering was given. ¶ August 31-September 4 the Rosemere youth joined with the youth of First Friends for Youth Accent meetings. Kent Thornburg, our Youth Ambassador, led singing and recreation time. The special speaker was from Cascade College. ¶ September 26 found the young people sponsoring a Chicken Barbeque, using

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the offering to pay on their Yearly Meeting pledge. ¶ Two from Rosemere attended WMU Retreat.

—Eunice Coats, reporting

VANCOUVER—Fred Newkirk, pastor

Our women furnished dinner for 54 sailors from Korea. Recreation and a service was planned for them by Pastor Kim and our pastor. ¶ Our two week VBS in August was successful with an average daily attendance of 76. ¶ Our SS picnic under the leadership of Geraldine and Jerry Sugden was a big

PUGET SOUND QUARTERLY MEETING

NORTHEAST TACOMA—Fred Baker, pastor

Our SS picnic was held Thursday evening, August 27 in the fellowship hall of our church since it was not conducive for us to have a picnic. Twenty-eight were in attendance. ¶ This year we are starting a "nine months drive" in SS beginning Sunday, October 4, 1964. Our goal this year is for "100" in SS in 1964-1965. ¶ In the absence of Fred and Melva Baker to Quaker Cove Camp, our assistant pastor, Howard S. Harmon gave the message. ¶ Our Friends Youth began their meetings again on Sunday evening beginning September 13. They had been meeting on Monday evenings during the summer with good attendance.

—Donna Knutson, reporting

HOLLY PARK—Charles Morgan, pastor

Holly Park was well represented at Quaker Cove Family Camp with forty persons in regular attendance and four part time. ¶ LeRoy Neifert brought the morning message in our church September 13. The Music Committee was in charge of the evening service. ¶ A union service with Friends Memorial

GREENLEAF QUARTERLY MEETING

GREENLEAF—Kenneth Pitts, pastor

Roscoe Knight, spoke to the SS children (and adults) on August 30, telling of interesting happenings in South America. ¶ Kathryn Latham and Ruth Morse brought "echoes from Y. M. Christian Education" to the SS on August 30. ¶ Grant and Jane Martin gave the Jr. High Friends Youth an enjoyable summer party August 25. ¶ Several from Greenleaf attended family camp at Quaker Hill where over 100 people from our two quarterly meetings gathered to hear Miss Joy Ridderhoff of Gospel Recordings and others speak.

HOMEDALE—Irwin Alger, pastor

We were most happy to share four of our young people who served as Youth Ambassadors. All were home before leaving for college. Joan Mewhinney

NEWBERG QUARTERLY MEETING

CHEHALEM CENTER—Robert Fiscus, pastor

The men of the church are remodeling and preparing the parsonage basement to be used for Boys'

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success at Lewisville Park, August 29. ¶ Twenty-eight of our members were at Family Camp at Twin Rocks also 28 of our young people attended Youth camps at Twin Rocks this summer. ¶ Janice Lindgren was the winner of the Quarterly Meeting and Yearly Meeting in the Junior Memorization Contest. ¶ August 31-September 5 Youth nights were held from 6:30 to 9:45 at our church with Rosemere Young People and ours attending. There was an average attendance of 35 who enjoyed the recreation, eats and inspiration each night.

—Marian Larsen, reporting

meeting was held in our church the evening of August 31. ¶ Other activities of our church youth the past month was a Hawaiian Party; a "Going Away" social in honor of our Youth Ambassador Carolyn Hampton. They also had charge of the evening service August 23 with Marcia Hadlock in charge. The new officers were installed by Carolyn Hampton. ¶ The Queen Esther WMU added three new women at their meeting September 10.

—M. Ethel Cowgill, reporting

FRIENDS MEMORIAL—Oscar Brown, pastor

Glowing reports were brought to us by those attending Oregon Yearly Meeting Sessions in Newberg. Forty-four from our church attended Family Conference at Quaker Cove over Labor Day weekend. ¶ A reception was held in honor of our new pastors, Oscar and Ruth Brown, after the evening services September 13. ¶ Twelve of our youth, with Gil George, joined Holly Park youth for a social evening recently. ¶ The FMC and Charlotte Scott Womens Missionary Unions held their first meetings of the fall. Ruth Brown spoke to both groups.

—Dorothy Groves, reporting

served at Marion, Oregon, her sister Shirley served at Medford, and Merlin Glanzman was at West Chehalem, while Ron Stansell was at Newberg. ¶ We were truly inspired September 16 when Mr. and Mrs. Earl Turner from Rocky Mt. Yearly Meeting brought a special Stewardship message.

—Ruth Beebe, reporting

ONTARIO—Calvin Wilkins, pastor

Twenty of our number were able to attend the various camps at Quaker Hill this summer, with some representation at each camp. Reports were given by those attending camp in the evening service September 13. Steve LeBaron also reported on his work as a Youth Ambassador in Entiat this summer. ¶ Six of our young people are attending college this fall.

mittee meetings along with all the activities of the church into Wednesday evenings. Committees etc. meeting at 6:45 with prayer meeting at 7:30. This is planned so as to allow some evenings for families to be home together. ¶ It was a real blessing to have our Yearly Meeting Superintendent Dean Gregory with us September 20. He spoke a few minutes on "the importance of planning for the future of the church" then brought a message in song.
—Allene Arndt, reporting

TIGARD—Orville Winters, pastor

Betty Mills met with WMU September 10 and gave an excellent report of the Missionary Unions in relation to the Yearly Meeting program. She then conducted the installation service for the new officers. ¶ We are still enjoying the Sunday evening series of studies of the Book of Hebrews being led by Myron Goldsmith of GFC. ¶ We have started a mens prayer meeting, which meets in the pastors' study each Sunday morning at 7 A. M.

NEWBERG—Charles Ball, pastor

We welcome our pastor, Charles Ball, and his wife, Maxine, from East Whittier Friends Church in California. They were honored at a reception on September 13. Parsonage improvements have

BOISE VALLEY QUARTERLY MEETING

MELBA—J. Harley Adams, pastor

In this last month there have been many changes in the buildings and grounds here in Melba. . . rooms have been painted, new curtains put up, shrubbery trimmed, and the garage moved to fit in with the new landscaping arrangements. Plans are underway for a new parsonage and a better entry way for the church. ¶ There is a feeling of enthusiasm in the SS with the contest which will run until November 15. Rally Day will be held at the close of the contest. The attendance is gaining with 22 more in the worship service over the first Sunday in September. ¶ The church and community was pleased to have Sheldon and Gladys Newkirk with us for a morning worship service and a fellowship dinner on Sunday, October 4. ¶ The WMU is having a Family Night program October 8 with a fine program planned. Bob and LaVerne Forney will be showing slides of their trip to Alaska. ¶ God has been blessing the ministry of the Word. Several have come forward for help at the altar and others have prayed through in the pastor's study. ¶ We are looking forward to a great year here in Melba, and are depending upon the prayer support of the members of Oregon Yearly Meeting.

STAR—Willard Kennon, pastor

The Fall of 1964 finds the Star Friends Church with a great many new and embracing challenges. Many offices in the church this year are filled with new personnel in a general "switching" which we feel is a very healthy and encouraging sign as loyal members take up different tasks with freshness and vigor. ¶ Our people from young to old have been

included a new carpet, interior painting, new roof and new gas furnace. ¶ We have appreciated the work of Ron Stansell as Youth Ambassador during the summer months. ¶ New hymnals were dedicated and put into use on August 30. ¶ We appreciate the ministry of Glen and Mildred Rinard to our church. We pray the Lord's blessing on them in their new pastorate.

—Margaret Weesner, reporting

SPRINGBROOK—Marion Clarkson, pastor

Lucia Lopez, the Indian girl who came home with Inez Butler from Mexico, led our prayer meeting September 2 and Inez interpreted for her. At one prayer meeting they sang a duet in Zapotec and in Spanish. We are appreciating their presence with us and they are a real blessing in our meetings. Sunday evening, September 6, Inez had charge of the service and showed interesting pictures of her work in Mexico. She works for the Wycliff Bible Translators. ¶ September 13, following the morning service, we enjoyed a fellowship dinner given in honor of Duane and Sherrill Comfort, who with their young son have moved to Sandy, Oregon where Duane is teaching. We shall miss these faithful members. ¶ The men of the church had a six o'clock breakfast and prayer meeting at the parsonage on a recent Saturday morning.

refreshed through a summer of camps, retreats and Yearly Meeting. We are looking with expectancy to the coming year. As we face the awesome building program that is our challenge for this year, many have felt a deepening sense for the need of unity and prayer. ¶ Several men of the church have been working on the site of our new building, removing tree stumps, etc. Architectural plans are now completed. ¶ We claim the winner of the Yearly Meeting Music Composition Contest, Florann Young, who walked off with top honors in a hymn arrangement, "I Will Sing of My Redeemer." ¶ This very outstanding arrangement was performed by our local choir one Sunday morning. Florann now possesses a lovely trophy for her work.

—Louise Ralphs, reporting

BOISE—Dale Field, pastor

During the absence of our pastor for Yearly Meeting and for summer vacation, we had the following supply speakers, on August 16, Rev. Orrin Johnson from the Free Methodist church, on August 23, Chuck Mylander, who traveled to Central and South America, in the interest of Youth work, challenged us to awake to the needs of the missionaries presently on the field and the necessity for additional missionaries; on August 30, Oscar and Ruth Brown, returned missionaries, conducted our services. ¶ Mr. and Mrs. Earle Turner from Rocky Mountain Yearly Meeting conducted a Stewardship meeting during Sunday morning services September 13. ¶ The Senior Hi SS class had a swimming party at Idaho City, Saturday evening, September 12. ¶ The Senior Hi Friends Youth had their service Sunday evening after church in the home of Dorothy

The Northwest Friend

Roberts. They sang choruses, played Bible games and devotions were brought by Clinton Repp.

—Margaret Peterson, reporting

WHITNEY—Randall Emry, pastor

Richie Moon, one of our young people won first place in the Yearly Meeting Poster Contest. The theme was "Time and Talent" and it won him first place in the Monthly, Quarterly, and Yearly Meeting in the Junior Division. ¶ The Senior Friends Youth group met with those of the Meridian church in their regular meeting, Wednesday evening September 19. The combined meeting was arranged by the Youth Ambassadors from both churches. ¶ Oscar and Ruth Brown were in the evening services August 30. ¶ New tile and covering has been laid in the narthex of the church. This is something that was needed badly and it adds new beauty to the church entrance. ¶ There were eleven people from the church attending Family Camp at Quaker Hill over Labor Day weekend. ¶ The morning of September 13, Miss Joy Ridderhoff presented a challenging message. There was a potluck dinner in her honor following the service. The same morning Miss Terri Dike was welcomed into membership. ¶ Young people going back to college gave their testimonies and our Youth Ambassador, Barbara Baker gave a short inspirational the evening of September 13. Barbara received a gift from the church thanking her in a small way for all that she did for us while here this summer.

—Beverly Smith, reporting

Vital Statistics

BIRTHS

MORSE.—To Sam and Geraldine, Portland, a son Terrell Curtis, born July 1.

ALSLEBEN.—To Calvin and Barbara, Portland, a daughter, Martha Dawn, born September 25.

PRUITT.—To Leon and Shirley, Vancouver, a daughter, Janelle Nadine, September 24, by adoption.

COMFORT.—To Duane and Sherrill, Newberg, a son, Donald Duane, born August 26.

BAXTER.—To Dan and Sharon, Kelso, Washington, a daughter, Annette Danielle, born September 6.

ELLIS.—To Walter and Evelyn, Vancouver, a daughter, Crystal Irene, born August 24.

MARRIAGES

RAYMOND-COOK.—James Raymond and Evangeline Cook were united in marriage at Scotts Mills Friends Church, August 30, Miller Porter officiated. At home in Friendsview Manor.

EDWARDS-AEBISCHER.—Gerald Edwards and Elizabeth Aebischer were united in marriage August 14.

CALVERT-QUICK.—Gordon Calvert and Roxie Quick were united in marriage at Rose Valley Friends Church, July 10, George Bales officiated.

COATE-AITKEN.—Charles Coate and Joyce Aitken were united in marriage at Rose Valley Friends

Church, September 3, George Bales officiated.

ROBERTS-FLICKENGER.—Allan Roberts and Karen Flickenger were united in marriage at Ramona Friends Church, Ramona, California, August 21.

KENNON-HASH.—Joel Kennon and Linda Lee Hash were united in marriage August 27.

HADLEY-CRONRATH.—Floyd Hadley and Sharon Cronrath were united in marriage September 4.

ROURKE-HULL.—Bill Rourke and Myrlene Hull were united in marriage at Greenleaf Friends Church, August 28.

HANSEN-MORRIS.—David H. Hansen and Nellie Kay Morris were united in marriage at Medford Friends Church, August 29, Jack Willcuts officiated.

GASH-WINTERS.—Paul Clinton Gash and Joan Winters were united in marriage at Greenleaf, September 7.

CRAVEN-ROTH.—Howard Craven and Nettie Roth were united in marriage August 26.

LAKIN-HAWTHORNE.—Richard Lakin and Lynne Hawthorne were united in marriage at Northeast Tacoma Friends Church, August 29, Fred Baker officiating.

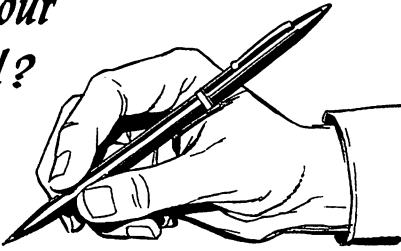
MYLANDER-NORDYKE.—Charles Mylander and Nancy Nordyke were united in marriage at South Salem Friends Church, August 28, John Fankhauser officiating.

DEATHS

HANSEN.—Senora Hansen passed away on September 8 in Medford. She was 94 years old.

SCHMELTZER.—Jeffrey Charles died at birth September 22, son of Conrad and Jan Schmeltzer.

Will You Remember God
In Your
Will?



Statistics show that two out of three people who die have not prepared a will. Their God-given money is often dissipated in litigation, or it is lost to causes or persons alien to their interests. A steward owes an even greater consideration to the designation of his estates than to the day-by-day gifts.

If you would like the comfort and well-being of knowing that your money will live on in the ministry of Christian education, write to
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FRIENDS YOUTH

"More Than Conquerors"



VOTE RIGHT!

Do you realize that unless you act immediately, you will by your indifference frustrate the hopes and dreams of some two and a half thousand people scattered across over a dozen states? In fact, your vote is the deciding factor! If the Friends Youth office of Oregon Yearly Meeting does not receive your affirmative vote in the form of a completed subscription blank to Accent on Friends Youth by early December, it is probable that "thar jes" won't be no sech thing" as Accent Magazine!

How cum? To be blunt, the OYM Friends Youth office has received a total of 102 subscriptions. Sounds great? Well... (cough!)... I hate to mention it, but the quota for our Yearly Meeting is 650. Not so good? Right! At the October meeting of the E. F. A. Youth Commission, it was decided that a minimum of 2,500 subscriptions is essential before publication can begin--so don't let down those teens in Rocky Mountain, Ohio, and Kansas Yearly Meetings because you neglected to vote for Accent Magazine. Since you'll probably forget about this by Election Day, go ahead and cast your absentee ballot early by sending in the form below TODAY!

Subscription for Accent Magazine

Name _____

Address _____

Friends Youth _____

Send to OYM Friends Youth
600 E. Third, Newberg, Oregon

Devotional Corner

Teenagers like to grumble. In fact, it's almost a sport--with everyone vying to gripe the loudest or make the most sarcastic remark and thereby win the crown of Grumbler Laureate. Teachers, the cafeteria menu, homework, parents, and even friends provide ready-made grumbling material for the alert complainer.

Too many Christian teens excuse their habit of complaining by insisting that they have to establish a common basis with their classmates, and any person who always saw the bright side of everything and everyone would be rated "square" and out of it. But nevertheless, the Bible standard is rather pointed and unequivocal on this point. It not only prohibits "murmuring," but it also commands a rejoicing, positive attitude.

J. B. Phillips clearly paraphrases the Lord's commandment on attitudes in Philippians 2:13-16. "For it is God who is at work within you, giving you the will and the power to achieve his purpose. Do all you have to do without grumbling or arguing, so that you may be God's children, blameless, sincere and wholesome, living in a warped and diseased world, and shining there like lights in a dark place. For you hold in your hands the very word of life." In other words, how can any concerned Christian teen who sees the need of salvation among his friends and realizes that he himself possesses the "very word of life" dare to grumble when the small details of everyday life don't seem to pan out.

Rather, he must follow the commandment given to the children of Israel in Deuteronomy 12:7 before they went in to possess the land of Caanan: "...and ye shall rejoice in all that ye put your hand unto." Well? Let's replace any "murmuring in your tents" with an undercurrent of sincere rejoicing.

—Barbara Baker

Tattle-Tale Talks

I've got a great big secret! But you can't know about it, yet. I'm supposed to let your curiosity flourish for awhile. There are a lot of juicy details ... but I'd better not say. But anyway, here's a hint--if I were you, I'd start planning to enter one of the Mid-Winter contests, 'cause it sure would be nice to win! Maybe next month they'll let me tell you about the prize, which is to be a...!

The Northwest Friend
600 East Third Street
Newberg, Oregon 97132

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