

12-1943

Northwest Friend, December 1943

George Fox University Archives

Follow this and additional works at: https://digitalcommons.georgefox.edu/nwym_nwfriend

Recommended Citation

George Fox University Archives, "Northwest Friend, December 1943" (1943). *Northwest Friend*. 6.
https://digitalcommons.georgefox.edu/nwym_nwfriend/6

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Northwest Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

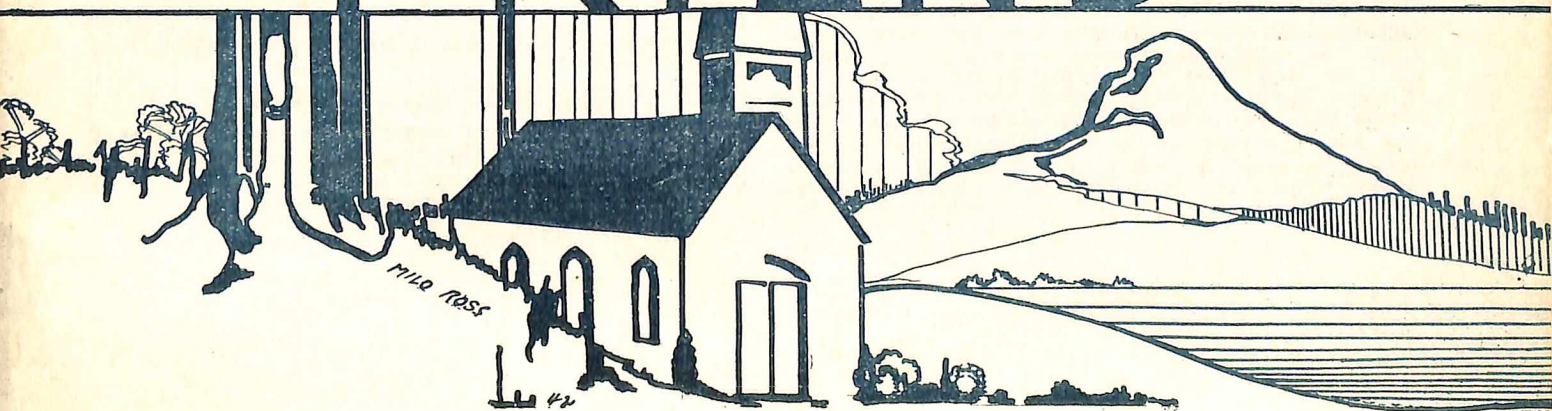


IN THIS ISSUE

1. Friends Are A Church
2. The Meaning of Christmas (Editorial)
3. News of the Churches
4. Friends Are Working A Modern Miracle
5. With Our College
6. With Books And Authors
7. Departmental Page
8. C. E. Highlights
9. Kansas Yearly Meeting In Annual Session
10. With The Quarterly Meetings

DECEMBER, 1943

THE NORTHWEST FRIEND



Article On "Friends" In Liberty Magazine Gives Wrong Impression To Readers
Orthodox Friends Need To Clarify The Issue Before A Bewildered Public

Friends Are a Church

By Edward Mott

(This subject is presented for consideration in view of the fact a very general misunderstanding exists as to what Friends are from an organization viewpoint. This is due to the fact that there is not a unity of thought, among the various groups which use the name, Friends, as to what we are and what we stand for. As a consequence there is the general misunderstanding, referred to above, as to what Friends are from a church viewpoint. This is brought prominently into view through the fact that it has, in an unfortunate manner, been introduced in the public press; and this to our confusion before the public generally.)

An outstanding instance of this, (though not the first by any means) is of recent occurrence. An article appeared in the "Liberty" magazine of October 30, 1943 under the heading, "THEY CALL THEMSELVES FRIENDS — AND MEAN IT".)

Many Friends would not recognize themselves as they are pictured in this article. The following statement is printed at the head of the article on a red background: "The Quakers *reco, nize no Sabbath, have no written creed, and stick to no ritual. The fascinating story of a religion without a church.*" The writer has been asked a number of times by other than Friends as to the truth or falsity of the last sentence in particular; "Are you not a church?" is the query. I have replied that we are a church and have stated the facts in the matter, but if we bore a generally recognized name with a Christian meaning it would be an answer to the question and would require no explanation.

The statement that "Quakers have no Sabbath" is certainly not true of Friends generally. Further, that we have no doctrinal standards, which is implied in the words, "no written creed", is decidedly untrue. We do expect our members to accept the beliefs of Friends and also that our ministers shall preach in accordance with them.

There is a further statement made in the article that should receive consideration. The author states that there are three groups of Friends, "Orthodox Independents representing some 15 percent of the Quakers, the Hicksites representing 20 per cent, and the Five Year Meeting group, which makes up the remaining 65 per cent All three have removed restrictions on card playing, dancing, theater going, drinking and music. They leave it to the individual conscience not to over indulge." We know that these statements do not represent the Orthodox group correctly; and we recognize that many in the Five Years Meeting group are orthodox; and they have not removed the restrictions mentioned. But to mention music in such a grouping is beyond comprehension. However, those who have removed such re-

strictions never use the name "Church" as applicable to them; they do not claim to be of that class. Similar statements to that in the Liberty magazine are current, but this one has received special attention because it is typical of much that is found in the public press. It is however, the most recent and is therefore attracting considerable attention. Its errors as to what Friends are, in a large measure stigmatical and should be corrected. There should be a right understanding of what we are, in the minds not only of Friends, but of the public in general. The name by which we are known is a matter of outstanding importance in this connection. It gives an immediate impression as to what we are and what we stand for.

Is it correct to say that we are a church? We say that we are. If we are, it should stand out clearly so that there need be no confusion. It should be a concise, definite term which could admit of no misunderstanding in the minds of any. To this end the name The Friends Church, is contributory. With it generally used, there would be no need of extended explanations as to what we are. Unfortunately it is not generally used as it ought to be; this is due to the fact that there are divergent forces, all using the name Friends in some manner or other; this leads to confusion. For this reason we are brought face to face with this vital question, what are we? In order to make this matter clear the meaning and use of the term "Church" is presented. We trust that Friends will read it carefully

(Continued to page 7)

THE NORTHWEST FRIEND

Published monthly except August by Oregon Yearly Meeting of Friends Church at Portland, Oregon. Copy dead line, C. E. Society news, 5th; all other news 10th of each month.

Subscription price, \$1.00 per year in advance.

THE STAFF

Joseph G. Reece.....Editor
2904 N. E. 50th Ave., Portland, Ore.
Telephone GARfield 4949

Frederick B. Baker.....Managing Editor
728 S. E. Sumner Street, Camas, Wash.
Telephone 344-W

Charles C. Haworth.....Departmental Editor
410 West Rural Ave., Salem, Ore.

Marjorie Haines.....Christian Endeavor Society Editor
2213 S. E. 57th Ave., Portland, Ore.

Arthur Roberts.....Christian Endeavor Editor
Pacific College, Newberg

Joseph G. Reece.....Circulation Manager
2904 N. E. 50th Ave., Portland, Ore.

Richard C. Kneeland.....Treasurer
801 Public Service Bldg., Portland, Oregon

NORTHWEST FRIEND PUBLICATION BOARD

Frederick B. Baker.....Chairman
Earl P. Barker.....Secretary
Joseph G. Reece.....Member ex-officio
Walter P. Lee, Herman H. Macy, Gervas A. Carey,
Ray L. Carter.

Address all correspondence to the Managing Editor,
728 S. E. Sumner Street, Camas, Washington.

Make all checks and money orders payable to the
Northwest Friend, 801 Public Service Building, Port-
land, Oregon.

THE NORTHWEST FRIEND

Published monthly except August at 2904 N. E. 50th Avenue, Portland, Oregon

Old Issue: Volume 22—No. 10

DECEMBER, 1943

New Issue: Volume 2—No. 4

Entered as second class matter, April 16, 1940, at the Post Office at Portland, Ore., under the Act of March 3, 1879.

THE MEANING OF CHRISTMAS

By Frederick B. Baker, Managing Editor.

Nineteen hundred and forty-three years of age! Twice as old as Methuselah, with years to spare. This is the remarkable fact that confronts us as we think of the birthday of our Lord. Nearly twenty centuries as to time—and no reckoning of it as to eternity.

Four great Christian feasts have been instituted in honor of this unique person, who lived before He was born, lived while He was dead, and rose from the regions of the dead to live forevermore. These feasts are: Christmas, Easter, Whitsunday and Epiphany.

Christmas has to do with the birth of our Lord, Easter with His resurrection, Whitsunday with the birth of the Church and Epiphany with the baptism of Jesus, the visit of the wise men and the miracle at Cana.

Christmas, or Christ's mass, is the youngest of these four feasts, and was not observed for the first 200 years of church history. The feast of Epiphany, or Little Christmas, as it is called, was practiced before the festival of Christmas. It is a day of gifts, in many countries today and comes on January 6. The feast of Whitsunday has been recognized as the birthday of the Church since the second century. Easter is considered the principal Christian festival and its message has been perpetuated since early time.

This historical background reveals that the early church looked at the birth of Jesus in somewhat different manner from the way it is done today. A study of church history acquaints us with many interesting things that are not generally known. Those who plead for first century Christianity may be asking for far more than they realize. It is rather startling to think that the birth of our Lord was not always surrounded by the same wrappings that we use today.

This article is not written with any plea that the Christmas observance be done away with, as we think of it today, but that we endeavor to understand more of the real meaning of the Christmas story. Christmas centers about the birth of Christ. What then is the meaning of

the birth of the Christ child to all ages, past, present and future?

On the part of God, the Father, Christ's birth means that He gave all, for we read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Here the direction is world-ward. The words, "world" and "whosoever" are indicative that it is universal. God is immune to color schemes as to race, or zoning schemes, as to the geography of nations.

To God, the Son, His birth means that He was willing to leave all of heaven's glory to become a servant obedient unto death, for we read about Him in the following statement: "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross." Philippians 2:5-8, R. V. This statement helps us to understand something of what it cost our Lord to become the babe in the manger, but to understand it more fully we need to span the earthly life of the Master and hear Him pray, "And now, Father, do Thou glorify me in Thine own presence, with the glory that I had in Thy presence before the world existed." John 17:5—Weymouth.

To the early Christians, the birth of Christ meant that God had provided a Saviour. We read in Luke 2:10 and 11, "I bring you good tidings of great joy, which shall be to all people, For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

To the early Christians the birth of Christ meant that God had provided a remedy for sin, as is revealed in Matthew 1:21, "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins."

To the early Christians it meant that peace had been found. Hear the message that they

(Continued to page 16)

Revival Schedules

(Will all pastors and evangelists, scheduling revival series, please report such events to the Managing Editor at 728 S. E. Sumner St., Camas, Wash. This will enable the entire Yearly Meeting to get under the load for the different meetings. Reports of the meetings after they are held are also urgently desired.—Managing Editor.)

Bell Friends Church, Bell, Calif. Frank L. Davies, pastor. November 28 to December 12 with Ray Carter of 1227 S. E. 35th Ave., Portland, Ore., as evangelist.

Highland Friends church, Salem, Ore., Herman H. Macy, pastor. November 28 - December 12 with Luther E. Addington of Greenleaf, Idaho, as evangelist.

Rosedale Friends Church (Near Salem, Ore.) Oscar N. Brown, pastor. December 5-19 with William J. Murphy of Rt. 1, Box 134A, Bellevue, Wash. as evangelist.

Chehalem Center Friends Church (Near Newberg, Ore.) Dorwin Smith, pastor. December 5-19 with Merle Roe of Greenleaf, Idaho as evangelist.

Homedale Friends Church, Homedale, Idaho. W. Keith Macy, pastor. January 2-16 with Frederick B. Baker of 728 S. E. Sumner St., Camas, Wash., as evangelist.

Second Friends Church, Portland, Ore. A Willard Mendenhall, pastor. January 9-23 with Hubert C. Mardock of Greenleaf, Idaho, as evangelist.

First Friends Church, Portland, Ore. Ray Carter, pastor. February 13-27 with Frank L. Davies of 6239 Otis Avenue, Bell, Calif., as evangelist.

Camas Friends Church, Camas, Wash., Frederick B. Baker, pastor. February 27-March 12 with Rev. John G. Bringdale of 616 N. 61st St., Seattle, Wash., as evangelist.

Denver B. Headrick of Rt. 3, Sherwood, Ore., writes from Ringwood, Oklahoma, that his next meeting is to be at Carthage, Mo., and from there he plans to come home for Christmas. He writes that God is blessing at Ringwood, and that souls are finding God.

Denver has open dates for spring and summer in Oregon Yearly Meeting. Those interested in a meeting write him at the above address.

CRESSMAN REVIVAL IS INSPIRATION

By Glenna Kneeland, reporter

(Glenna Kneeland, newly named reporter from the First Friends church, Portland, Ore., writes as follows: "All of us at First Friends are still feeling the inspiration of the Holy Spirit as He was manifested to us during our revival meetings held from October 20 to 31. Under the ministry of Lloyd Cressman of Newberg, Ore., we were convicted, encouraged, quickened and renewed, according to our needs and we can feel the new life in all our activities.")

Under the leadership of the Sunday School and its superintendent Harris Higgins, a Young Friends' Fun night has been instituted at the church. Every Friday evening from 7:30 to 9:30 boys and girls of all ages from Intermediates through high school come to the church recreation rooms for games and hobby classes. Educational films furnish additional interest and oftentimes refreshments make the whole thing a huge success. Members of the church, who have the spiritual interest of these young folks on their hearts, give their time faithfully in leading and directing all these important playtime activities.

Under way just now, are plans to construct a basement nursery with cribs and play equipment for babies and small youngsters. A competent attendant has been hired to take care of the children so that more young parents can enjoy the spiritual help of the church services. Junior church is also being contemplated.

The correspondent continues, "All these special activities are making it more clear that sometime in the future we're going to have to build on our lot. We need more Sunday School rooms and more recreational space, so when conditions are more favorable to new construction we'll just 'enlarge our borders' as the church should do to meet the needs of this changing world."

First Friends church feels special interest in the sailing of Ralph and Marie Chapman to Bolivia, South America, for while they belong to the whole Yearly Meeting as missionaries, still since they are members of the church, and since Marie grew up in the church, they feel that they belong to them in a special way.

From November 28 to December 12, Ray Carter of the First Friends church, Portland, Ore., is scheduled to conduct a revival series at the Bell Friends church, Bell, Calif., where Frank L. Davies is pastor. Arrangements for the meeting came about in a very unusual way. A long distance call came from the Bell church, while they were having a session of their Meeting on Ministry and Oversight. The call was

(Continued to page 8)

BOISE HOME COMING IS FEATURED

By Everett Craven, Reporter

Boise Friends church, Boise, Idaho, closed a revival campaign November 7 with William J. Murphy of Bellvue, Wash., as evangelist. The first day of the meeting, October 24, was designated as Home Coming day, with a basket dinner at noon in the church basement. In the afternoon, time was given for reminiscences, and reading of letters from non-resident members. The climax of the afternoon meeting was reached in the burning of a note, clearing the property of all indebtedness.

The revival was a time of blessing, especially to the Christian people. Many gave testimony to new light received, and of blessings to their souls. There were about ten at the altar. In addition to the spoken word, the ministry in music, both at the piano and vocally by the evangelist, was a great inspiration.

Attendance during the revival was fair with a larger percentage of attendance from the immediate community than usual. The two Friday night services were designated as family night. On the second Friday night a choir of boys and girls under the direction of William Murphy, inspired the audience with a number of choruses.

Pre-prayer meetings were held each evening, prior to the regular services, and several cottage prayer meetings were held in the afternoon.

Additional funds are being raised for an electric organ, and for Pacific college.

The entire church is burdened for its boys who have been called into the service of their country. They are being remembered in prayer, gift boxes are sent and regular correspondence is kept up. The replies received from them, and their testimonies when home on furlough, indicate that most of them are being drawn closer to God, and are living faithful to Him before their fellows.

The Helen Cammack Club, an organization of young women, and also the Ladies Missionary society are doing good work. The ladies cooperate with the community in furnishing food, and hostesses for the canteen at the Union Pacific Railroad station. The church also is joining again this winter, with other churches of the city and the YMCA, in the club for service men at the YMCA.

The month of November is being observed as Self-Denial month and the funds received are going to the Yearly Meeting parsonage.

ACADEMY SPONSORS REVIVAL SERIES

Mrs. Zella Hockett of Kansas conducted a two weeks revival series at the Greenleaf Academy from November 7 to 21, holding services at 11:00 o'clock in the morning, and at 3:30 in the afternoon at the grade school. Many young people were definitely helped.

On October 22, Robert Root of Huston, Idaho, and Ruth Settle of Greenleaf, Idaho, were united in marriage by Rev. John M. Root, father of the groom. They are making their home at Huston.

Ernest Fivecoat and Eileen Cloud were united in marriage at the Greenleaf church on Sunday afternoon, November 7 with Hubert Mardock, uncle of the bride, performing the ceremony.

SPRINGBROOK HAS QUARTERLY MTG.

Springbrook Friends church was host church to the Newberg Quarterly Meeting CE rally held on Friday November 7 with Frederick B. Baker of Camas, Wash., as guest speaker.

Arthur Roberts, assistant pastor of the church was united in marriage to Miss Fern Nixon at the church on Sunday, November 7 at 3:30 p.m.

Harold and Maxine Wagaman and two children, Billie and Shirley have been welcomed into the membership of the church. They recently moved from Rosedale, Ore., to Chehalem Mountain.

ROSEMERE CHURCH IS ACTIVE

From October 25 to 29 was party week at Rosemere church in Vancouver, Wash. On Tuesday, October 26 "The Kumjoynus Class" of girls taught by Thelma Green and "The Climbers Class" taught by the pastor enjoyed a joint party at the parsonage with thirteen present. At the Ralph Field home on Wednesday, October 27 a hallowe'en party was given for the young folks' choir. October 29 was "Church Night" at the church with Cora Russum as chairman of the committee. At the close of the program, the pastors were presented with a blue blanket and embroidered pillow cases. Mr. and Mrs. James A. Raymond, former pastors, were present for the occasion.

On Sunday night, October 31, the Young People's Gospel Band, and several adults, conducted a general sing and time of testimony at the Salvation army USO. Charles Field sang a solo and Josephine Holmes and Josephine Fich sang a duet entitled, "The Shepherd of Love."

Rev. W. E. Cox, Methodist evangelist, from Cascade college, Portland, Oregon, began a revival series on November 3 at the church.

(Continued to page 8)

"These Friends Are Working A Modern Miracle," Says Dr. Frank C. Laubach
"Terrible Cry Of Ages, Rising From Broken Hearts," Grips Heart Of Visitor

EXCERPTS FROM REPORT ARE GIVEN

(This month, we give further material from the report of Dr. Frank Laubach, world's literacy expert who visited the Friends missionary field in Bolivia, South America. This report should develop a new sense of loyalty to our missionary work. The statement, "This evangelical church of the Friends" makes good reading, especially after what the public has been reading about Friends, from a perverted view in the recent issue of the Liberty magazine.—Managing Editor.)

"Tonight I had a spiritual experience which will echo thru the rest of my life. It was the Aymara prayer meeting in the Quaker church. There was nothing Quaker about it. After a long talk—which I did not understand—by the Aymara pastor, the congregation knelt to pray. Every one prayed aloud at the same time. It began with a murmur; then the women's plaintive wails began to be heard above the rest and presently they could be heard weeping. I heard the terrible cry of the ages rising to God from broken hearts, and behind them I heard the bitter cry of anguish of all the illiterates in the world, the oppressed, the blind, the hopeless, and I began to say, 'Lord, aren't you going to do something about these tragic people?' I heard in my heart the answer, 'I have done something. I have sent you.' As I write these words, I am weeping with gratitude and resolve and pity and I think I understand better after this night's experiences how Christ feels three nights before Christmas."

December 24, 1942. 11 P. M.

"I am just home from the most fascinating Christmas program of my whole life! Over three hundred Aymara Indians in this Quaker church gave a perfectly wonderful program. Their ordinary poker faces were wreathed in smiles. I have never seen a more striking illustration of the power of the gospel to transform people than this evening's revelation. One could almost tell how many months or years each person present had come under the influence of the gospel. Here were women with babes on their backs, wobbling Indian fashion yet shaking hands like dear sisters. I think the most unforgettable number was a song by about fifteen men and eight or ten women. One girl, daughter of a highly educated man, formerly pastor of the church (Juan Allyon's daughter), looked like a queen. Beside her stood young women, awkward, shy, shuffling, and embarrassed to the point of pain and yet beginning to enjoy Christian life.

"These Friends are working a modern miracle among the Indians of La Paz. The church is located in the center of the Indians. There are literally thousands swarming the streets so that an automobile has to creep along constantly sounding the horn. Perhaps because my heart is so much with these Indians, I feel that this Christmas eve is the climax of my visit to South America.

"This evangelical church of the Friends, wholly controlled by the Indians themselves, is far more strict than we are at home. They allow not even lipstick. Tonight, as I write, the Indians carousing in the street present a sharp contrast to these stern, puritanical Quakers."

January 3, 1943

"This afternoon, Sunday, I attended the meeting in the Quaker church in front of the house where I am staying. (Pearsons). The pastor seemed very slow and awkward, and shy. He talked about Paul's doctrine of salvation thru faith. Two men came forward and knelt at the altar. Then all knelt and prayed aloud at the same time. I did as well as the rest. I think if I ever again have a mission church, I shall start that custom. One fairly feels the presence of the Holy Spirit. Some of the women cried as they prayed. Then they all stopped by common consent and the two men at the altar arose and testified. Then, everybody began to testify. I told them in Spanish about these wonderful days in the Pearson house, and the power of the Holy Spirit was so great in that meeting that I had difficulty in restraining the tears. When I had finished, the pastor translated my poor Spanish into Aymara. Here was a church full of people who did not depend on the minister, but made the meeting their own by prayer and testimony. It was marvelous to see the Spirit working in these humble people—marvelous and wholesome, a humbling experience. I remembered those words of the unlearned Moody when asked the secret of his power; 'God hath chosen the weak things of this world to confound the mighty' and those other words; 'Not by might nor by power but by my Spirit saith the Lord'. I saw afresh what these words mean: 'My thoughts are not your thoughts—for as the heavens are higher than the earth so are my thoughts higher than your thoughts and my ways than your ways.' I had to sink my college education and realize that in God's sight these simple people, true to their convictions, were better than I have been, were more highly esteemed than I was. I wonder why Jesus had not said, 'How hardly shall they that have a college education enter into the kingdom.' It was delightful to realize here this afternoon, that God prized these dear illiterate Indians exactly as highly as He did me.

"The marvelous change he has wrought upon them is brought in relief—stark and unmistakable relief—by the drunken carousers across the fence. I am not blaming those drunken Indians. They find their pleasure in liquor until they become intoxicated with the Holy Spirit. It will be one or the other."

THE "TOSIS" FAMILY

By Florence M. Stellwagen
 You've heard of Hali Tosis,
 But did you ever know
 That she has relatives? If not,
 I'm here to tell you so.
 Her cousin, Nico Tosis,
 A person always gets
 The moment he starts smoking
 A pipe or cigarets.
 And also Alco Tosis
 Will surely come to all.
 Who start to drink the poison
 That's known as alcohol.
 I don't want Hali Tosis,
 Nor Nico Tosis,—No!—
 Nor Alco Tosis, either,
 So smoke and drink must go.

FRIENDS ARE A CHURCH

(Continued from page 2)

and reach conclusions that will be promotive of good and be to the glory of God.

THE CHURCH

What is the Church; through what means was it brought into being; of whom is it composed? This name, "Church", is a New Testament term and is used of the "called out ones" who have confessed Christ as their Saviour and Lord and have associated together in worship and service. Of them Christ said, "They are not of the world, even as I am not of the world." John 17:14.

We find it first used in the New Testament by Christ in Matthew 16:13-18. Jesus asked His disciples, "But whom say ye that I am?" To this Peter replied, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona; for flesh and blood have not revealed it unto thee but My Father which is in Heaven." To this is added this remarkable statement: "And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

Peter's confession is the very epitome of the Christian's faith as concerns Jesus Christ. There is clearly brought to view the fact of the unique Divine Sonship of Christ as the only begotten Son of God. Christ's unqualified affirmation of the truth thus stated by Peter is the basic, fundamental rock upon which He will build His Church, against which the gates of hell shall not prevail. He only can save men unto everlasting life; "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." His church is then composed of those who have believed in Him and have determined to follow Him unto the end.

Of the Church Christ is the head: "And He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the preeminence." Col. 1:18. An exceedingly important and interesting fact is brought into view by the use of the body as a simile of the church. In this connection a study should be made of the relation of the body to the head in both physical and psychological senses. The head controls the body through the nerve center extending from the head through the spinal cord to all parts of the body. So Christ motivates His body, the church, in lines of action that produce the highest types of moral and spiritual good. The church is therefore under the immediate control of Christ, Himself, in all normal functions. It is thus that Christ has the preeminence in this close relation of the body, the church, to Himself as its head. This same truth is developed in Ephesians 1:22-23: "and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all."

THE CHURCH IS CHRIST'S POSSESSION

The means whereby He came into this relation to the church is that in its very origin He brought it into being. This is fully presented in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." At this tremendous cost He established the church that through it He might be glorified in the sight of men. The super-abounding love of Christ for lost men actuated Him in this sacrifice of Himself that He might restore them to His grace in salvation. Ephesians 5:23-27, "For the Husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the

church is subject unto Christ, so let wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." As this objective in the mind of Christ is brought into view we can but most fully realize what the plan of Christ through His church is, in its complete development. No ordinary organization has ever drawn upon the thought and love of God as has the church. As He cherishes it let those who are bound together in it arise to a true conception of its evaluation by our Lord, and may a holy determination so possess us, as to this Divine plan, that He shall not be disappointed in us.

GOD'S PURPOSE THROUGH THE CHURCH

The church as the body of Christ exists that through it He may make the world to know the way of salvation through His grace. Men without God do not sense the working of His spirit; to the natural man it is mysterious. It is at this point the church functions as is stated in Ephesians 3:9-11. "It is the stewardship of the truth which from all the ages lay concealed in order that the church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the eternal purpose which He had formed in Christ Jesus our Lord." Weymouth Translation.

This is the primary thought of God through the church in order that the world might know the eternal purpose of His will. It was His determination that by the means of Christ's sacrificial death men might receive the salvation provided for, deliverance from the power of sin. The church has thus become the repository of the truth. From it are to emanate those influences which turn men from sin to righteousness. All humanitarianism, however it may be clothed with the garments of religion, if it does not function according to the will of God, does no more than bestow transient benefits. There is in it no transforming power, no presentation of spiritual illumination and life; consequently the favors extended bestow no lasting benefits, and those to whom they are given are left in as hopeless a state as they were before. On the other hand they should be an aid to the recipient in seeing the good hand of God in bringing salvation.

If the church fails in the accomplishment of its task to "go into all the world and preach the Gospel to every creature" and devotes itself to social service only it ceases to be the church of Christ in any true sense. The by-products of Christianity are of value as a means to an end; that end is the knowledge of God and the working of His grace; if these are not reached the service performed is of no permanent value.

In the sixth chapter of St. John our Lord presents in a clear light the relation of the temporal and the eternal. He said to the Jews, "Your fathers ate manna in the wilderness and are dead. This is the bread that cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world." In this presentation we have the very epitome of the mystery of the Gospel. It is not strange that the Jews could not understand this? "How," they said, "can this man give us flesh to eat?" The manna which was given to the Israelites was a purely temporal bread; it was nevertheless a gift of God. But it had no power to bestow eternal life and thus to make death impossible. Therefore

(Continued to page 9)

CAMAS PRAYS FOR WORLD PEACE

Camas Friends church, Camas, Wash., is holding an extra prayer meeting on Sunday afternoon at 3:00 o'clock in an endeavor to conserve the results of the recent revival held in October. A deepening sense of the value of prayer has led them out in intercession for a speedy return of peace to the earth. The results of the prayer meetings are greatly felt in the evening services, reports the correspondent.

The church reports that many new shrubs have been planted about the building, being a donation by one of the members. Over \$100.00 has been raised toward a fund for the purchase of new pews. More than \$40.00 has been contributed towards the memorial picture of Christ to be secured in memory of Mary H. Allen.

Attendance in the Bible school for the month of October averaged 107 and the school is aiming at 100 for the year's average. Prayer meeting attendance is averaging between 22 and 25 which is 50 per cent increase over that of a year ago. The church attendance for October was 79 in the morning and 76 at night, but this was larger than usual due to the revival effort. The average for the first six months has been 58 in the morning and 47 at night.

November has been named as Stewardship month and all funds aside from the actual running expenses of the church are to be applied on the \$2700.00 church indebtedness.

The membership of the church has been increased 14 per cent since the beginning of the new church year in May. The membership is now 73, with four requests for membership on hand. Half of the membership has been on the basis of profession, the other half on the basis of previous membership.

ROSE VALLEY ADOPTS MASTER PLAN

Carey Jessup, pastor of the Rose Valley Friends church, near Kelso, Wash., reports 40 were present for the pot-luck dinner held in the social hall of the church on October 24 when "The Blues", losers in the Sunday School contest, were hosts to "The Reds", who were the winners.

Their Sunday school attendance has been running from 40 to 60. They had 40 for Sunday school on October 24 and 39 for preaching. On October 31 they had 40 for Sunday school and 24 for worship. At this service two girls were saved.

They have started the Master Sunday school Plan in their school. A new plank walk has been built from the church to the road and two new pulpit chairs have been secured for the platform.

ENTIAT CHURCH CALLS NEW PASTOR

Robert Ralphs of Star, Idaho, has accepted a call to be pastor of the Entiat Friends church, Entiat, Wash. Robert, Leila and little daughter Joy Leila, have left for the coast to spend a few days with Leila's parents, Mr. and Mrs. Ross Crisman of Camas, Wash. From there they will leave to take up their new pastoral duties about the first of December. They are taking the place of Ralph and Marie Chapman who are scheduled to sail for Bolivia, South America.

SCOTTS MILLS CELEBRATES

On Sunday, December 12, Scotts Mills Friends church, Scotts Mills, Ore., is observing its fiftieth anniversary and is also dedicating the newly completed church basement.

Services will be held at 11 a. m., 2:30 p. m. and 8 p. m. Joseph Reece, Yearly Meeting Superintendent, will speak at the morning service. The afternoon hour will be divided between the dedicatory service and a history of the meeting. At the evening service, Joseph Reece will show pictures of the yearly meeting churches.

It is desired that former pastors, members and friends will be present for the occasion.

Lunch will be served at noon by the women of the church.

STAR REPORTS DEATH OF MEMBER

Emma May Haworth, wife of Sylvanus Haworth, passed away at the family home on October 26 at Star, Idaho.

Funeral services were held on October 30 in the Friends church at Star, Idaho, with Walter Lee, pastor of the church and Paul Mills, pastor of the Nampa Friends church, Nampa, Idaho, in charge. Surviving are her husband and all their six sons and two daughters, and twenty grandchildren. She is also survived by one brother and two sisters.

In 1940 Sylvanus and Emma Haworth celebrated their golden wedding anniversary with all their children and grandchildren present.

CRESSMAN REVIVAL IS INSPIRATION

(Continued from page 4)

received at Sunnyside church while their Ministry and Oversight Body was in session. It seemed so providential that the group at Sunnyside felt that their pastor should be released for the meeting. Mr. Carter had turned down several evangelistic calls during the year, but felt that this one should be accepted as a providential opening. Frank Davies writes that Bell church is very happy over the arrangements

(Continued to page 11)

FRIENDS ARE A CHURCH

(Continued from page 7)

it could not meet the need of men's souls; it was a benefit in the temporal realm only. It was an egregious error to think that it could take the place of a provision for eternal life. Yet they thought that it provided for spiritual need. But Jesus told them, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

In this we see a clear line of demarcation between the benefit of the temporal on the one hand, and the spiritual on the other. The temporal we need, and God provides it on the condition our Lord named: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." As we receive these things from the hand of a loving heavenly Father the obligation comes clearly to us to give to the needy as He has given unto us. But this does not cover our spiritual and eternal need of everlasting life. We hear the Savior say, "Except ye eat my flesh and drink my blood ye have no life in you." The broken body and the shed blood! Who can understand this with our finite powers of comprehension? But we can know for a fact in experience, something that passes all understanding. Humanity is suffering and its need can be met in no other way than by the Divine provision through the atonement by Jesus Christ our Lord. Of this glorious truth the church is the steward. Unto it this glorious Gospel has been committed. If we meet the demand thus made upon us, mankind will be blest and we will have our reward; if we fail, souls will perish for whom Christ died and we will suffer loss.

THE CONSTITUTION OF THE CHURCH

The study of the church as we find it presented in the New Testament is a very interesting line of consideration. How was it constituted? What were the methods followed in its upbuilding and perpetuation? Our study of it in the preceding lines of consideration is of its spiritual character in its relation to Christ as its head. The general line of its structure has been a matter of basic importance, but we come now to questions of detail and its development from small beginnings to the larger features of its growth.

1. The believers met in the early days as they found opportunity, out in the open, or in homes, or wherever there were open doors. But in every case or condition it was the church gathered for worship and service. These groups, however small, are referred to as the "Church". Paul in writing to the Romans (16:5) directs that Priscilla and Aquila be greeted and adds this: "Likewise greet the church that is in their house." And again in I Cor. 16:19 the same "church" is referred to: "Aquila and Priscilla salute you much in the Lord with the church that is in their house." In Col. 4:15 we find another instance of the same type: "Salute the brethren which are in Laodicea, and Nymphas and the church which is in his house." In the epistle to Philémon Paul addresses him and "the church that is in thy house." These are called to attention in order that it may be recognized that each gathering is a church in its individual capacity.

2. In various cities the church is named as of the city in which it is located. We have the following instances of these: Jerusalem, Acts 8:1, 11:22; Antioch, Acts 13:1; Corinth, I Cor. 1:12 and Thessalonica, I Thess. 1:1.

3. Church groups, geographically and racially designated. The churches of the Gentiles. Romans 16:4. "Then had the churches rest throughout all Judea and Galilee and Samaria." Acts 10:31. The churches of Galatia. II Cor. 16:1. The churches of Asia. II Cor. 16:19. The churches of Macedonia, II Cor. 8:1. The seven churches in Asia. Rev. 1:4.

4. The term church has such various usages as to develop fully the fact that it covers all the activities

of the Christians referred to in New Testament times. It is declared by Paul in I Tim. 3:15 to be "The pillar and ground of the truth." To each of the seven churches in Asia the message came, "He that hath an ear, let him hear what the Spirit saith unto the churches." Thus God has by His Spirit communicated His will to the churches. We note further the fact that the church occupies a unique place in the program of God concerning His saints; in the epistle to the Hebrews, 12:23, we find the church placed in an outstanding relation to them in a grand climax in which it is declared that "the general assembly and church of the first born" are written in heaven. Membership in the church on earth is a gracious privilege, but how gloriously it is enhanced in the light of the fact that the children of God, who constitute the church, are enrolled in the heavenly record! The church! How marvelously is it exalted in being thus recognized of God! Let no one discount it, nor count it of minor importance. We thank God for it as the means God has provided for the protection of His people, the greatest institution of which this earth has any knowledge.

THE FRIENDS CHURCH IN HISTORY

Friends did not use the term church in the early day in England because it was restricted as to usage to the Established Church of England, which had a legal right to the term church by reason of enacted law. Friends did use it nevertheless in a religious and spiritual sense very frequently. We will note some of these in which they use the term as applicable to themselves as a Christian body and to their particular groups which met for worship and for Christian service. The first is found in the Autobiography of George Fox as quoted in the London Discipline of 1906, in which he mentions attending a meeting at Skipton in 1660 "for the affairs of the church, both in this nation and beyond the seas." It is quite evident those were affairs pertaining to Friends, and that the church was the Friends Church. Vol. II, page XV of the Introduction. In this discipline we find quotations taken from the epistles sent out in 1830, 1861 and 1868 which contain the following expressions: "As a Christian Church we accept the immediate operations upon the heart in their inseparable connections with our risen and exalted Christ." page 20. On page 139 of the same volume the following occurs: "We love our country and we are in the largest sense a Protestant church." On page 142 we read: "Wherever two or three are gathered in the name of Christ there is He in the midst of them and there is a church." The same expression is found in the Richmond Declaration of Faith under Public Worship; also in paragraph six under the same heading the term church is used twice; in the seventh paragraph the term is used again. This usage of the term church in these instances is very important in that the documents from which they are taken are official in character.

From the Apology by Robert Barclay we quote as follows from Prop. X, Sec. III, page 264, on the subject of the church: "The Church is to be considered as it signifies a certain number of persons gathered by God's Spirit, and by the testimony of some of His servants raised up for that end, unto the belief of the true principles and doctrines of the Christian faith, who, through their hearts being united by the same love, and their understandings informed in the same truths, gather, meet, and assemble together to wait upon God, to worship Him, and to bear joint testimony for the truth against error, suffering for the same, and so becoming through this fellowship as one family and household in certain respects, do each of them watch over, teach, instruct, and care for one another, according to their several measures and attainments; such were the churches of the primitive times gathered by the Apostles; whereof we have divers mentioned in the Holy Scriptures."

(Continued to page 15)

With Our College

By George H. Moore

CHAPEL SPEAKERS CHALLENGE GROUP

Four interesting chapel services are reported by the correspondent from Pacific college.

On Tuesday, October 5, Frank L. Davies, pastor at Bell, Calif., who was conducting a revival series at the Camas Friends church, Camas, Wash., was introduced by Ray Carter, pastor of the First Friends church, Portland, Ore. Mr. Davies spoke on the basis of his own ministry, giving three questions that are vital in everyone's thinking in the present chaotic condition. (1) What kind of a God do you have? (2) What kind of a Christ do you have? (3) Do you love your neighbor as yourself?

The Young People's Church of the Air, led by Rev. Percy Crawford, had charge of the chapel service Monday morning, October 11. President Gulley introduced Rev. Crawford, who in turn introduced Mrs. Crawford, the pianist, the members of the quartet and the violinist. The members of the group are high school and college students in the eastern part of the United States.

Numbers by the quartet and the violinist were followed by a short inspirational message by Mr. Crawford.

The Young People's Church of the Air is broadcast each Sunday over the Mutual Broadcasting system.

On Tuesday, October 12, Roger Wilson from England was the guest speaker. Mr. Wilson is connected with the Quaker relief work in England and has taken an active part in relieving human suffering caused by the present war. In his talk he told of important roles the English Conscientious Objectors and other Friends are having in various parts of the world. He also presented problems which the nations of the earth will face at the close of the war, and spoke of some possible solutions, and of the necessity of being ready to meet the problems when they present themselves.

Joseph G. Reece, General superintendent of Northwest Friends churches spoke to the student body of the college on Wednesday, November 3. A most interesting report of his recent visits to Cleveland Bible College, Cleveland, Ohio, and to the Friends University, Wichita, Kansas, made up the introduction to his message.

Mr. Reece challenged the group with the question, "What should a Christian do?" He cited two verses of Scripture taken from the

(Continued to page 16)

HOW TO BE A CHAIRMAN OF A COMMITTEE

By E. Howard Brown

(The following article on "How To Be Chairman Of A Committee" was written by E. Howard Brown, editor and publisher of a Friends publication entitled, "Western Work." The paper is published monthly in the interest of Western Yearly Meeting of Friends Church, at Canby, Indiana.—Managing Editor.)

I am persuaded that many persons who are appointed chairmen of committees are very ignorant of the duties of a chairman, or assume authority never vested in them by the appointment. After many years experience as a chairman and more often, as only a member of a committee, I feel that some things should be said. As no one else has dared to say it, I shall try to express my concern.

A committee is a group of persons to whom a matter has been assigned for decision. It may be a nomination to be made. It may be a work to be done. It may be one of two or three methods to choose from.

Here are the common duties of a chairman:

1. Call your committee together. If some cannot remain to attend to the matter at once, set a date to which all will agree.

2. The chairman is to preside at the meeting. He may present the matter under consideration and then ask for discussion. At the close of discussion, he can ask for a motion or a proposition as to what action should be taken. Each member has a voice in that decision. Give him a chance.

3. When a decision has been reached unanimously or by a majority vote, a report should be made in writing to the body appointing the committee and signed by the chairman and secretary.

Some Things Not To Do

The clerk of a meeting is not supposed to make motions or propositions. He is the presiding officer. He entertains motions made by others.

A chairman should not decide what he wants done and then ask, "Are you willing for the committee to do thus and so?" That is not only making the motion but also seconding it.

Let me give you some extreme examples of unfair decisions by clerks and chairmen, either through ignorance or by assuming self-appointed leadership.

A certain chairman did not call the committee together at all. He wrote to each member asking, "Are you willing that we reappoint the same persons to office for another year?" They all agreed, but the matter of selecting officers for the coming year was never taken into consideration by the committee at all.

Another chairman came into the committee meeting and said, "I have made out the list of officers as I think it ought to be; I will read it,"

With Books and Authors

By Frederick B. Baker

(This month attention is first of all called to the article in this issue entitled, "FRIENDS ARE A CHURCH." This article should be printed in pamphlet form and distributed far and wide. Orthodox Friends need to evangelize by the printed page as well as orally. Too long have we left the matter of publicity in the hands of Hicksite and Modernistic Friends, who are endeavoring to give the impression to the general public that Friends are a group of Christ rejecting religionists, teaching that the "seed of God" is in every man. Has not the time come for evangelical Friends to rally to the cause with attractively displayed and well written material? To that end the Publication Board of Oregon Yearly Meeting has been organized. Any funds for such purposes will be gratefully received.—Managing Editor.)

★ ★

The first edition of the pamphlet by Edward Mott, "The Inner Light Versus Christ the Light" has been sold and a second printing of 1,000 copies has been ordered. A Friend in Indiana has ordered 75 copies of the pamphlet for distribution. It would not take many orders like this to exhaust the second printing.

Some pastors have written in that many in their congregations are new converts and are not acquainted with the question of the "inner light" as taught by Hicksite and Modernistic Quakers. They say they would rather not have the issue raised, but it has been raised. For proof of this read the article, "Friends Are a Church."

Since it has been raised it needs to be settled Scripturally and historically.

★ ★

More than 500 copies of the book, "Christ Preeminent," by Edward Mott have been sold. One Friend writes, "We have received the book, 'Christ Preeminent' and love it. The explanation of the 2nd of Genesis is worth the price of the book."

★ ★

Both the pamphlet and the book can be ordered from Edward Mott, 5527 North Kerby Avenue, Portland 11, Ore. The pamphlet is 20c a copy; ten copies for \$1.75; twenty-five copies for \$3.75. Postpaid. The book sells for \$1.25 each or in lots of five or more \$1.00 each. Postpaid.

Give Books at Christmas Time.

HOW TO BE CHAIRMAN OF A COMMITTEE

which he proceeded to do. Then he asked the committee if it were satisfied. No one said anything at first. I objected to that procedure and suggested that we take up the appointments one at a time. It was done and many changes were made.

I have known a chairman to be appointed for a committee and then some one would suggest, "Let him choose his own committee." That is dangerous. Friends are a democratic people and it is neither fair to allow one person to name a whole committee, nor safe for the one doing the appointing.

A Sunday School superintendent, who held his job in one church for many years, used this method — early in June he appointed a committee to select the officers for the school. Then he announced that it would meet at his home on a certain evening. The pastor was not on the committee. The same superintendent was always selected.

It seems that the very air is full of the spirit of the dictator. It is not all in Europe. This spirit should not appear in a clerk, a chairman, a superintendent, or even in a pastor. The Lord deliver us. Politics has no place, or should not have, in a Friends' meeting. But, I have suspected, a few times it got in by mistake.

It is no greater sin for a majority in a Friends meeting, or on a committee to have its way, once in a while, than it is for a minority of one or two to always have its way. I was not reared a Friend and I like Robert's Rules of Order myself.

I believe that the Lord can come as near having His way under them as He does in some meetings where they refuse to allow a vote.

Let us pray for our committees that they may sit down together and talk matters over from every angle, and then reach a right decision or appointment with at least a majority of the group in unity.

One man power has never appeared in the ministry or among the pastors, as was expected, but it is showing itself and must be checked or much harm is coming to our meetings and yearly meetings.

CRESSMAN REVIVAL IS INSPIRATION

(Continued from page 8)

since Ray Carter was formerly their pastor.

During the absence of Ray Carter, J. Earl Geil, assistant pastor is slated to speak on the last Sunday night in November and the first two Sunday nights in December. On the three Sunday mornings the following speakers have been secured, Frederick B. Baker from Camas, Dr. Earl P. Barker of Cascade College, Portland, and George Moore of Pacific College, Newberg.

*Civilian Public Service Seen As Opportunity To Practice Christian Principles
Christian Literature Is Recommended As Enduring Gift At Christmas Season*

A MESSAGE FROM ELVETT BROWN

I have felt for some time that Friends of Oregon Yearly Meeting should have a more thorough understanding of Civilian Public Service. Perhaps a review of my experiences in CPS will help to give a personal viewpoint. My experiences since arriving at Snowline, Camino, California, have been, I believe, the most rigorous of my life. The seven months spent in that camp have helped me to look at the economic, social, and spiritual phases of life with a challenge to practice the principles of the Christian Gospel. I think often of the statement made by the late Amos Kenworthy when he was asked by an earnest friend why she was not as effective as he. He replied: "Thee didn't do the last thing He asked thee to do." The still small voice speaks with a purpose, and promptness is expected.

I can verify many of the conditions for which the program has been criticized, and perhaps justly, but I feel that many incidents in CPS have been unwisely publicized. Space does not permit me to relate specific cases, but too often the people do not know the contributing factors and hence criticize unfairly.

It is often said that the work that is being done is not significant to our testimony. I would like to add that no one is more concerned than are many of the men in camp. I know by personal acquaintance that those who think positively about the problems of their position are doing their work conscientiously, and in the meantime seeking for work that is significant to their belief.

Some of us have been privileged to transfer to hospitals, both psychiatric and general, and we feel that it is a great advance over the work which we were doing. I have been working since the last of January, 1943, at the Utah State Hospital in Provo, with a unit of twenty five men under the sponsorship of the Mennonite Central Committee. There is certainly a great need for Christian service in these hospitals. We are constantly challenged to live as Christ lived before these patients, and in doing so we find that even those who are mentally disturbed respond to kindness which comes out of love and interest in their well-being.

I would not try to convince anyone that Civilian Public Service is without fault, either in principle or practice. There are many places we could point our fingers to, and it would be humbly natural to point to some place or some one other than ourselves. It is true that we

who are participating directly in this program must bear a great portion of its responsibilities. I am convinced, however, that there is something which has a bearing on the present situation other than the actual execution of it. Many of us a few years back hindered the development of a peace program which would have given us a better understanding of these problems which have come.

That is in the past, however, and there are things we must be doing now. There are many of our men who have been unable to maintain their own support, and many who were already exhausted their financial resources with all going out and nothing to replace it. The men in special units, such as I am in, do not require the full support as do the men in the Camps, so I am not hesitant in mentioning this responsibility which must naturally rest on Friends at home. I, for one, feel truly grateful for the kindness extended to us, and am trying to serve as would justify such support.

—CPS UNIT NO. 79, P.O. BOX 270
Provo, Utah.

CHRISTMAS GIFTS THAT ENDURE

This year when the problem of gifts for Christmas is greatly increased over that of previous years, why not give a book or magazine subscription at Christmas time?

Our own Edward Mott has written a number of books. The latest one is entitled, "Christ Pre-eminent". See "Books and Authors" for a description of it on page 11.

The Better Book and Bible House has an advertisement on the back of the paper, suggesting a number of good books.

For Quaker biography, the recent book by Edna Chilson, "Arthur B. Chilson (Ambassador of The King)", can be secured by writing to the Yearly Meeting office at 2904 N. E. 50th Ave., Portland 13, Ore. The price is \$1.50. Postpaid.

Then there are a number of splendid Christian magazines that might be given as Christmas gifts. For instance "The Protestant Voice", a splendid weekly Christian newspaper now has a special rate of \$3.00 for two subscriptions and then only \$1.00 for each additional year's subscription. Address "The Protestant Voice", Ft. Wayne 1, Indiana.

Then there is "The Sunday School Digest" which every Sunday school officer and teacher should have. It is \$1.50 a year and can be secured from the Beacon Hill Press, 2923 Troost

(Continued to page 15)

KANSAS YEARLY MEETING

Kansas Yearly Meeting of Friends Churches met in its 72nd annual session, October 12-17 at Wichita, with a larger attendance than that of a year ago.

Richard L. Wiles was renamed as General Superintendent for another year.

The report of the Evangelistic and Church Extension Board indicated that 22 pastoral changes had been made this year, and that seven meetings are unsupplied with pastors. Twelve ministers have discontinued pastoral services in the Yearly Meeting, three new pastors have taken work and eight ministers were newly recorded.

Oregon Yearly Meeting was well represented during the sessions with the attendance of Joseph G. Reece, General Superintendent, Edward Mott, Presiding Clerk and George Thomas, son of Mr. and Mrs. Clyde Thomas of Sherwood, Ore., who has been accepted as a missionary to Africa.

This year there was no invited guest speaker. At the meetings for worship, the messages were given by pastors of Kansas Yearly Meeting and the visiting ministers present. At the opening devotional meeting Tuesday morning, Francis Jones, Chairman of the Evangelistic Board, presided and William O. Garrison, pastor of Prairie Center church brought a message from the first Psalm. Eugene Cundiff spoke from John 15 on Wednesday, Val Bridenstine on Thursday, George Thomas of Sherwood, Ore., on Friday and Esther Mickelson on Saturday.

At the 11:15 hour of worship, Fred McKinney, pastor of Seiling church, spoke Wednesday on the subject, "Holy Fire in an Unholy Day." Thursday morning, Edward Mott spoke on The Baptism of the Holy Ghost, using Matthew 3:11, 12 as a basis. Charles Ball, president of the Friends Bible College at Haviland, spoke on Friday morning, comparing the times of Malachi with those today. On Saturday, Leo Stevens, pastor of Rose Hill Church, brought a message on the Atonement.

Each day was climaxed with an evangelistic service at 8:00 o'clock. On the first night Joseph G. Reece asked the question, "How Great is Your God?" The theme of his message was suggested in a solo which he sang, "Can Others See Jesus in You?" He read Psalm 8:11, Ps. 78:41, and Acts 7:51 which showed that the people refused to hear God, they limited God, and they resisted God.

On Wednesday night Clare Willcuts, pastor at Ramona, spoke on "Such As I Have, Give I unto Thee," and on Thursday night, Nathan Pierson, of Friendswood, brought a message on "The Resurrected Life."

Friday night was the climax of a busy week for the mission board. They presented four young people, who were approved by Kansas

Yearly Meeting, as new missionaries to be sent to the field in Urundi, Africa, as soon as sea lanes open. Two of these, Eli and Alice Wheeler, were former pastors in Kansas Yearly Meeting, but have been doing pastoral work in Calif., for several years. They are, at present, located at Montebello, Calif. George Thomas, minister in Oregon Yearly Meeting, and Miss Dorothy Hughes, of Trinity, Kentucky, at present a senior at Kletzing College, Oskaloosa, Iowa, completed the number of new missionaries. Each spoke briefly in the Friday evening service. Edna and Rachel Chilson spoke, challenging Kansas Yearly Meeting to faithfulness in her task of sending the Gospel to Urundi. The mission session closed with a surprise wedding ceremony, uniting George Thomas and Dorothy Hughes in holy wedlock with Edna Chilson reading the wedding vows.

Saturday night was given over to the Christian Endeavorers according to custom. The banquet was held in the Recreation Hall at Friends University. The theme of the banquet was "Urundi, Here We Come".

The tables were decorated with African huts and banana trees. The menu was written in the Urundi language on maps of Africa. Calvin Johnson, pastor of Fairview church was toastmaster. Roy Clark led the group in choruses. The Friends University quartette sang the negro spiritual, "In'a My Heart". Rachel Chilson spoke, using the theme of the banquet as her subject. In her talk she made the statement that a friend had promised \$500.00 for the mission work if some group would match it. She suggested that the CE group had already raised over \$300.00 at Camp Wood and that perhaps they could raise the figure to the needed \$500.00. In about three minutes time nearly \$300.00 or more was raised by the 300 banqueters. The summer conference pictures were shown after which the group adjourned to the church to present the CE reports to the Yearly Meeting for approval. Eli Wheeler spoke on the theme of "Discipleship".

Strong emphasis was given to the subject of the Quaker peace testimony, as well as to the matters of evangelism and missions. The Peace and Civilian Public Service Committees presented a joint program Wednesday afternoon. Harold Mickelson read from the third and fourth chapters of Philippians. Chas. Beals presented three CPS boys, Emmett McCracken, Preston McCracken, and Don Powell. Don Powell, who had been released for three weeks to interpret the work of the CPS program, spoke at length, telling of present developments. There were 6,178 boys in CPS camps at the end of the second year of the program. 76 per cent of these are serving in the three agencies, forest service, soil conservation, and national park service. The

(Continued to page 15)

*CE Leaders In Limelight In Reports Of Weddings From Oregon And Kansas
Rally At Newberg, And CE News From Societies, Reveal Trends of Youth*

ROY DUNAGAN PERFORMS CEREMONY

Arthur Roberts, Northwest Friends CE president from Greenleaf, Idaho, and Miss Fern Nixon of Springbrook, Ore., were united in marriage in the Springbrook Friends church on Sunday November 7 at 3:30 p.m. with Roy Dunagan, pastor of the church performing the ceremony. Lloyd Cressman, pastor of the Newberg Friends church, and Miss Lela Gulley of Springbrook, sang with Helen Mardock as accompanist. A reception followed, in the school auditorium.

SIXTY ATTEND C. E. RALLY

The Newberg Quarterly Meeting CE Rally convened at Springbrook Friends church on Friday evening, November 12, with Superintendent David Thomas presiding. Sixty were in attendance. Interesting reports of work done in CE groups were given by society presidents. A mixed quartet from Pacific college sang, "You Cannot Hide from God." Frederick Baker, pastor of Camas Friends Church, gave an inspiring message based on Matthew 16:24. God needs young people today as leaders who will fill the gap. Following this a social time was enjoyed in the Springbrook school auditorium.

CHRISTIAN ENDEAVOR NEWS

Hallowe'en parties were the biggest attraction on the social calendars of the societies reporting this month. Lents Endeavorers were hosts to the Piedmont group at a party on October 29. Witches and goblins were much in evidence at the CE party in the basement of the Chehalem Center church, at which twenty-two young people played traditional Hallowe'en games and were served with doughnuts, apples, and cocoa. Costumed Intermediates, from the villain to the lady, thronged the Dunagan home at Springbrook on Hallowe'en Eve. Very successful was Camas Society's party for the Young People's Bible Class. A man from a far distant land arrived on his magic carpet and kept everyone guessing—just ask Don Helton. A hazardous trip through obstacles and dark passageways started Sunnyside's weird party off with the right atmosphere.

Three societies have new officers this month. Piedmont Young People will be led by Arline Frazier, president; Arthur Cole, vice president; Marjorie Boshell, secretary-treasurer. In Piedmont Intermediate Society, Eleanor Armstrong was elected president; Ruth Steiger, vice president; Beverly Swisher, secretary; and Barbara Jean Snow, treasurer. Officers at Chehalem

NEWLY WEDS TO SAIL FOR AFRICA

George Thomas, son of Mr. and Mrs. Clyde Thomas of Sherwood, Ore., and Dorothy Hughes of Trinity, Kentucky, were married on October 15.

The marriage ceremony was performed by Mrs. Edna Chilson, of Wichita, Kansas, at Kansas Yearly Meeting of Friends church.

Mr. and Mrs. George Thomas plan on leaving for Congo, Africa, as soon as passports can be arranged.

Center are as follows: President and prayer meeting chairman, Esther Mae Moor; vice president and lookout chairman, Dorwin Smith; secretary-treasurer and social chairman, Beulah Bridges; missionary chairman and reporter, Helen Kesore. New officers at Lents were installed at the beginning of the evening church service on October 31 which was led by Camas Gospel Band. The Band has had two other successful services—one at Sunnyside, and one at Rose Valley. At Lents, Alvin Cadd led an interesting CE meeting, and Peter Fertello, Marion Edgley and Clynton Crisman were the speakers at the evening service. The Camas girls' trio also sang.

Springbrook has formed a new adult CE society under the leadership of Mary Butler. At present they are making a study of the book, "With Christ in the School of Prayer." On November 4, Springbrook Endeavorers sponsored a bridal shower for Fern Nixon and Arthur Roberts in the school auditorium.

Piedmont society has missed Naomi and Catherine Taylor who have moved to California, but the members are glad to report that they have secured Lee Arbogast to take Naomi's place as choir director. Margery Cole is also gone this winter, attending Pacific College. The Christian Endeavorers were glad to welcome Earl Craven and Clarence Palmer who were home on leave during the last part of October, and are happy that at the last monthly meeting Earl Craven, Jonathan, and David Tamplin were accepted as active members in the church. Several other CE members who had formerly been associates were made active members of the church at the monthly meeting.

The Boise CE is doing commendable work. They have paid their Yearly Meeting quota in full and have adopted a budget, for the year, of \$300.00.

FRIENDS ARE A CHURCH

(Continued from page 9)

The term *church* was thus used by other writers among Friends as we find by a study of their history. Among these was Joseph John Gurney, one of the most gifted of them. We find in his "Observations", a book of great worth, the following statement: "As the church of God increased in those days, said one of our worthy elders, about the year 1655, in reference to the meeting of Friends at Colchester, my daily care increased." page 324. (It appears that this worthy Friend functioned as do the worthy pastors of the present day). This same writer refers to Christ as "the head of *His whole church*," thus speaking of the entire body. Again he writes that "*each little church* among us is thus brought to a deliberative view, at certain periods, of the condition of its members."

J. Bevan Braithwaite, an English Friend of great influence, in writing to a friend concerning a matter of importance, said: "It is right that we should know what is the direction in which things are going in other parts of our widely scattered churches." Memoirs by his daughter, page 305.

The first Monthly Meeting in America was set up at Burlington, N. J. They made a record as follows in their first minutes: "For the well ordering of the affairs of the church a monthly meeting was set up the 15th. of the Fifth Month, 1678." From the history of Friends in America by A. C. and R. H. Thomas; page 85.

THE PRESENT DAY FRIENDS CHURCH

We call the reader's attention to the following clear statements of, first, a local church:

The church of Jesus Christ is composed of those persons, who, through repentance of their sins and faith in the Lord Jesus Christ as their Savior, have been born into His kingdom through the Holy Spirit. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest and King, and by His baptism with the Holy Spirit are cleansed from all sin and receive the power of His Spirit enabling them to effectually witness to the world of Christ as their Savior.

The second is of the denomination:

A Christian denomination is an organization composed of those who hold similar views of the teaching of the Holy Scriptures, who maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and its righteousness. The denomination known as the *Friends Church* is such a Christian body.

In the yearly minutes of five yearly meetings the term church is used. These are Western, California, Oregon, Ohio, and Kansas, which in its sessions of 1943 adopted the same term. It is to be hoped that all orthodox yearly meetings will follow the same course. This will present our denomination in a clear light as a Christian Church. If we fail to give to the world a true conception of what we are, we shall fail to exert the influence for Christ, which is our primary responsibility. We have a great heritage in the example of our founders; shall we not measure up to our responsibility by letting our light shine for *Christ and the Church*?

CHRISTMAS GIFTS THAT ENDURE

(Continued from page 12)

Ave., Box 527, Kansas City 10, Mo.

If you want to be stirred about the peril of the liquor traffic, subscribe for "The National Voice". It comes weekly and costs \$1.50 a year. Address The National Voice, 126 West Third Street, Los Angeles 13, Calif. Or "The Foundation Says", which costs 50c and is published monthly by The American Business Men's

AN INSIDE JOB

By Florence M. Stellwagen

The safe was broken, the money gone!
The people standing near
Said, "Call police! Arrest the thieves!
The gangsters have been here!"
But no! A trusted employee,
Not some unlettered mob,
Let in the thief who stole the cash,
It was an inside job.

His health was wrecked, his strength was gone.
The friends were standing by.
"Too bad he's in such shape," they said.
And someone queried, "Why?"
What caused the state we find him in?
Some awful germ, no doubt."
"It wasn't that", the doctor said,—
Don't let the facts get out.—

"Twas alcohol. No poison germ
Has reached him from without!
He could have stopped the habit if
He'd thought the matter out.
You can't expect good health if you
With alcohol hobnob.
Because the thief called alcohol
Will do an inside job."

KANSAS YEARLY MEETING

(Continued from page 13)

other 24 per cent are in detached service projects which include working in general and mental hospitals, agricultural camps, coast and geodetic work, parachute fire-fighting units, dairy farms, and dairy testing.

Floyd Schmoie, of Seattle, Wash., spoke on the relocation program for Japanese Americans, of which there are still 91,000 behind barbed wire fences in relocation camps.

Other departments presented were: Stewardship with a message by Charles Beals, Temperance with a message by Alfred Smith of Lawrence, Kansas, Kansas and the Bible School, with a message by Bal Bridenstine, pastor of the Colorado Springs meeting, Colorado Springs, Colorado.

The report of Friends University revealed a 27 per cent loss from last year's enrollment, yet the school still has the largest denominational school enrollment of any college in the state.

The closing Sunday was a full day of worship, beginning with a Worker's Meeting at 8:30, Sunday School at 9:45 and at 11 o'clock L. Clarkson Hinshaw, pastor at Haviland brought an inspiring message. In the afternoon session, Robert E. Cope, pastor of University Meeting spoke on John 14:1—"Let not your heart be troubled, Ye believe in God, believe also in Me." The closing message in the evening was brought by Charles Beals, pastor at Emporia.

Research Foundation, suite 1537-53 W. Jackson Blvd., Chicago 4, Ill.

Last of all remember that our own Church paper, "The Northwest Friend" can be sent as a gift to some friend for \$1.00.

DR. MENDENHALL SPEAKS AT NEWBERG

By Ruth Baker, correspondent

The Saturday morning sessions of Newberg Quarterly Meeting were held at Newberg Friends church on November 13 at 10:30 a.m. Dr. Orville Mendenhall of Whittier, Calif., brought a message based on the thought, "How many loaves have ye?" Following the lunch hour the Literature Superintendent, Lois Harmon, presented two speakers, Melva and Frederick Baker of Camas, Wash. Both gave interesting and instructional talks. Several visitors from other Quarterly Meetings were presented to the meeting. Reports from Salem and Portland Quarterly Meetings were given, and delegates were named to attend the coming Quarterly Meeting sessions at Salem and Portland. As a concluding item of business, the scheduled program of departmental work at the Quarterly Meeting was read. (A report of the CE rally is given in another section of the paper).

CHAPEL SPEAKERS CHALLENGE GROUP

(Continued from page 10)

words of Jesus to the rich young ruler, "One thing thou lackest," and the other from the words of Paul, "This one thing I do." Said Mr. Reece, "A Christian must make his life attractive, and he must be consecrated to God." The speaker showed how these two things must be a part of every life and not just that of the ministers or church leaders. Too often when choosing a profession, a young person asks, "what does the position have to offer?" when he should be thinking, "What can I offer it?"

THE MEANING OF CHRISTMAS

(Continued from page 3)

heard from the air and translated into life, "Glory to God in the highest heavens, and on earth peace among men in whom He is well pleased."—Luke 2:14.

May we this Christmas remember that the early Church had no Christmas festival as we have today, but they did have a Saviour who had conquered sin by bringing peace to the hearts of men.

Recommended Books

THE DYNAMIC OF FAITH—

A. Paget Wilkes.

This is one book that every minister and layman should read. Points the way, not only to saving faith, but faith for holiness of heart.\$1.00

SCRIPTURAL FREEDOM FROM SIN—

Henry E. Brockett.

Any intelligent, open minded person with no previous light on holiness could find his way into the experience by reading this volume and following its suggestions.\$1.00

THE DAY OF WRATH—

Dr. Harry E. Jessop.

A study of Prophecy's light on today. The author is dean of Chicago Evangelistic Institute, and author of "Foundations of Doctrine," "I Met a Man with a Shining Face," "The Ministry of Prevailing Prayer," etc. Just out.\$1.25

PORTRAIT OF A PROPHET—

Clarence W. Hall.

The biography of the beloved Salvationist—Commissioner Samuel Logan Brengle. Limited stock of these while they last at75c each

THE PRICE OF REVIVAL—

J. D. Drysdale.

This book is a plea for a spiritual and practical Christianity. Mr. Drysdale has the ministry of the flaming heart, and fire kindles fire.\$1.00

THE MARCH OF FAITH—

Lindley J. Baldwin.

The challenge of Samuel Morris to undying life and leadership. A splendid and stirring biographical sketch of this African boy that will bless and inspire your soul.35c

THE CALL TO CHRISTIAN PERFECTION—

Samuel Chadwick.

Presents Christian Perfection in all its phases and applications\$1.00

The Better Book & Bible House

420 S. W. Washington St., Portland, Ore.