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Northwest Friend, January 1944

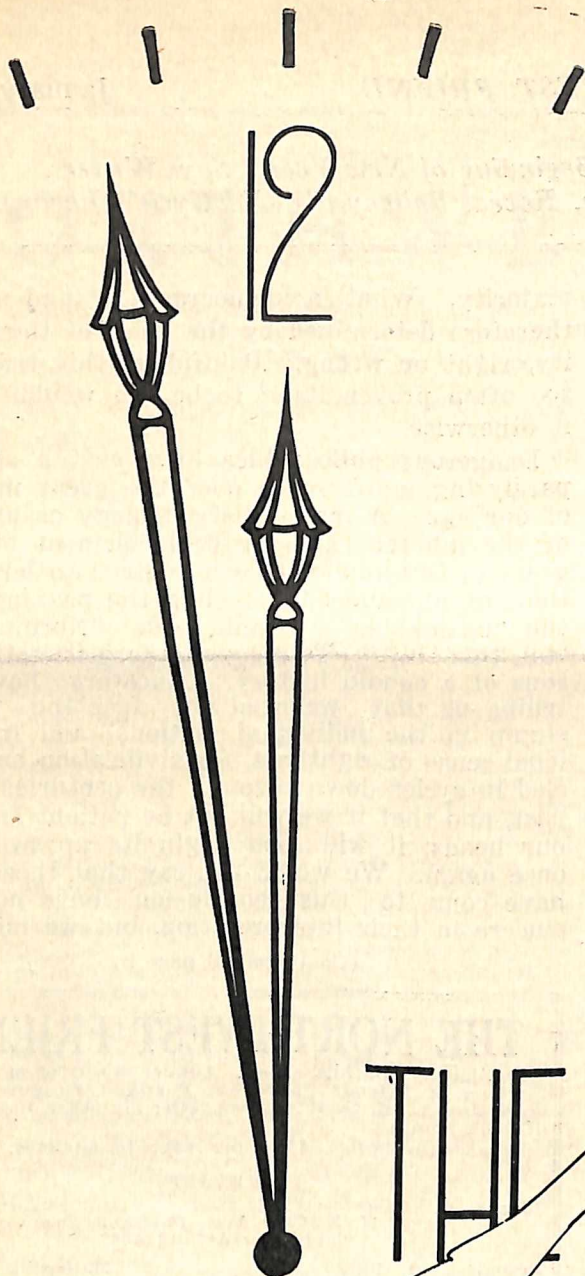
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NEW YEARS PRAYER FOR FRIENDS

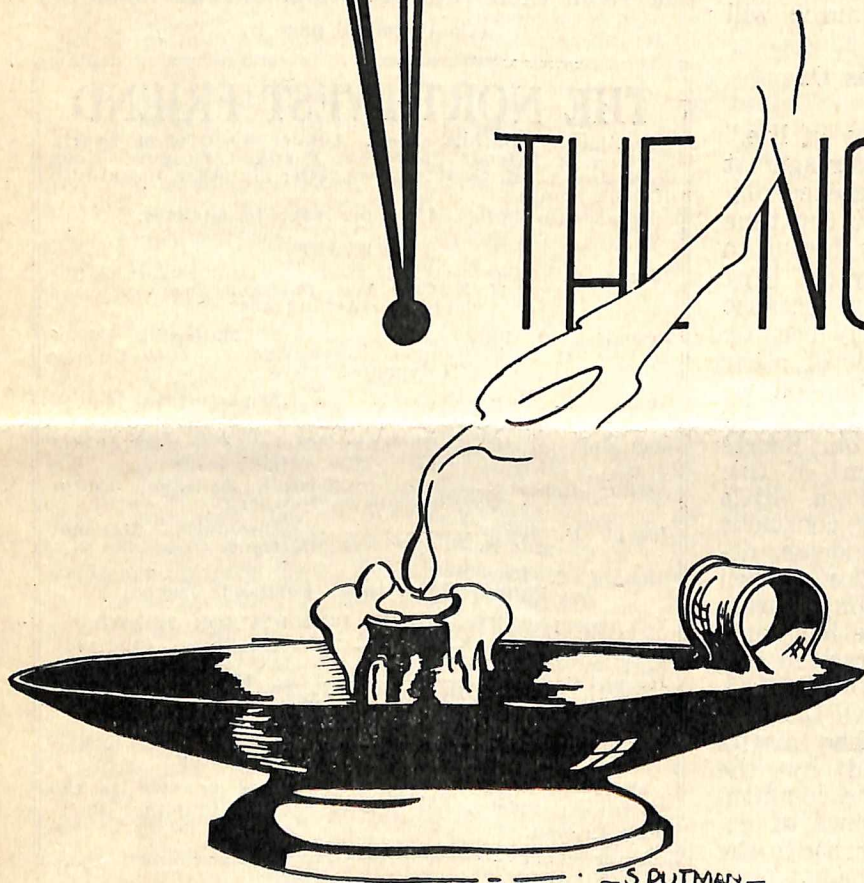
Into our hearts from Thy infinite treasure,
Boon of Thy plan and Thy marvelous pleasure,
Pour from Thy heart in unquenchable measure
More of Thy love, more of Thy love.

Out from our hands to the torn ones in sorrow,
Send them warm comfort where none can they borrow,
Provide them with bread for their dread of tomorrow,
Borne of Thy love, borne of Thy love.

Fuse through the fiber of our intricate living,
Light of Thy presence and peace of Thy giving,
Clothe with the grace that is ever forgiving,
Fruit of Thy love, fruit of Thy love.

—By Ethelyn A. Shattuck.

THE NORTHWEST FRIEND



—S. PUTMAN—

A MINUTE WASTED IS LOST FOREVER —

JANUARY

1944

"Dangerous Philosophies Face America at Beginning of New Year," Says Writer
Fall of Great Nations, in Past History, Reveal Fallacy of "Old Cycle" Theory

Whither America?

Rev. J. G. Bringdale

(The following article, "Whither America?" was written by the Rev. John G. Bringdale, holiness evangelist in the Methodist church. The article was published in "The Holiness Evangel" and is printed by permission.—Managing editor)

Greater issues confront this age than have confronted any other previous age. If there ever has been a time, to use the words of Moffatt, when "on earth the nations will be in dismay and bewilderment," and "men" swooning with panic and foreboding of what is to befall the universe," it is now. The Church of Jesus has greater reason than ever to be conscious of its high and holy calling. There are dangers of international scope and character threatening our land. We are reasonably sure that our defending army and navy will take care of them in a satisfactory manner. We are just as certain, however, that there are other even more serious dangers threatening us, with which only a Spirit-filled, dynamic Church will be able to cope.

Will Democracy Stand The Stress Of The Present Turmoil?

We hear a great deal about "our way of life," a "democratic form of government" over against the totalitarianism that we are threatened by in other parts of the earth. Has not the time arrived when it has become necessary for us to ask: What do we mean by our way of life? Is a government safe and good simply because it is democratic? Is democracy, simply because it is a democracy, immune to the evils of other forms of government? From our childhood we have heard of a government "of the people, by the people, and for the people," and our hearts have been thrilled by the implications of this classic utterance. Now, that we are a little older, a bit more observing, painfully conscious of lowered standards and crumbling ideals, delinquency and rebellion against civil law as well as an utter disregard for God and His Church, we are beginning to feel that the time has come when we should be honest with ourselves and ask: "A government of WHAT KIND OF PEOPLE? by WHAT KIND OF PEOPLE? for WHAT KIND OF PEOPLE?" The merits of a democracy are not determined by the fact that it is a democracy, but by the constituency of such a democracy. The essence of democracy is the submission of the minority to the

majority. What a democracy is and does is therefore determined by the voice of the majority, right or wrong. Painful as this truth has too often proven itself to be, we wouldn't have it otherwise.

Dangerous philosophies have cast a spell of paralyzing indifference over the great majority of our age. A materialistic biology assuring us of the inherent and irresistible element of progress in the human race has given to large sections of humanity the feeling the passengers on the "unsinkable" Titanic had. "Nothing can sink this ship." To meet the very irritating lessons of a candid history, educators have been telling us that we need not fear the present slump in the individual, national and international sense of rightness, for civilization has traveled in cycles down through the centuries of the past, and that if we will but be patient and keep our heads, it will soon begin its upward climb once again. We would not say that those who have come to this conclusion have not been sincere in their interpretation, but we must say

(Continued to page 9)

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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
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Walter P. Lee, Herman H. Macy, Gervas A. Carey,
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Address all correspondence to the Managing Editor,
728 S. E. Sumner Street, Camas, Washington.

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Editorial

YOU CAN'T LIVE THAT WAY

By Frederick B. Baker

Scripture reading: I Samuel 12:23-24. "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart; for consider how great things He hath done for you."

"Now, therefore, I, Franklin D. Roosevelt, president of the United States of America, do appoint Saturday, the first day of January, 1944, as a day of prayer for all of us, in our churches, in our homes, and in our hearts, those of us who walk in the familiar paths of home, those who fight on the wide battle fields of the world, those who go down to the sea in ships, and those who rise in the air on wings."

You can't live that way! You can't live without prayer. This scripture presents to us the greatest need of our age. Long ago it was the prodigal son who said, "I have sinned against heaven and in thy sight." Today it is the prodigal Christians who are acknowledging that they have sinned against the Lord, in ceasing to pray for men.

It is encouraging to note that our president has declared a national day of prayer. This day, properly observed, can be a great day for America and for the world. But prayer for one day is not sufficient. We just cannot live that way. We may exist that way, but existence is not living. We only live as we pray. There must be a time each day in our lives that belongs to God alone. It must be settled with an act of ruthless finality that that time does not exist for other things. It has been taken out of the day. The day is but 23 hours long for those who can truthfully sing, "Sweet hour of prayer, sweet hour of prayer, that calls me from a world of care, And bids me, at my Father's throne, make all my wants and wishes known."

These are busy days, but we all have time to do the things we want to do the most. Some things may go undone, but it is always because there are some other things that we want to do more. If we want God and prayer more than

we want anything else in this old world we will find time to pray.

We cannot live without prayer because we are not reservoirs, but channels. The channel must be cleansed and kept clean each day. The Christian is dealing with eternal matters and if the channel becomes clogged, the eternal issues will suffer loss.

If we are to live a life of prayer, for what, then, shall we pray?

I. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." I. Timothy 1:12. Paul especially singles out prayer, for those in authority, as something necessary, if we are to live quiet and peaceable lives. Today our quietude and peace have been disturbed because we, as a nation, have forgotten to pray, first of all, for men in authority.

II. We need to pray that wars will cease.

We cannot blame God for starting the war that rages today, for He is not responsible for it. But we are told in Psalm 46:9 that He will bring them to a cessation: "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in fire." Note that it is He that "maketh", "breaketh", "cutteth" and "burneth". This He does in answer to prayer. Oh, reader, cease not to pray.

III. We need to pray for our church. We, in the Friends church, have twentieth century "Cains" who would come with their bloodless offerings, seeking a new way to God. These false prophets have much to say about "the seed of God in every man" and philosophize at length, about a warless world, but they have no interest whatsoever, in salvation through the blood of Jesus Christ, or soul travail for lost men and women, that they might escape the terrors of hell. The church has many critics, but no competitors. Only the church is bringing men and women to Christ. Pray for the church.

*Prayer Seen as Basis for Building Wholesome Christian Fellowship in Churches
Intercession Made for World Peace; Reservation Church Has Spiritual Revival*

(Listed below is the first in a series by Milo C. Ross on "How a Church Grows." Prayer is seen as basic.—Managing Editor.)

HOW A CHURCH GROWS: PRAYER

This is the first in a series of articles on the proper emphasis to be adopted by growing Christian groups. There are laws in the spiritual world just as there are in the natural, physical world. Those laws are just as exacting. If they are omitted from the church life, the church becomes stunted and powerless, or loses its vision, or again finds itself little more or less than a social club.

At the base of all church activities is prayer. Such has always been. The early church was born in a prayer meeting. Its victories were fought and won as the church fathers wrestled in prayer. For the individual Christian, his vitality is dependent upon keeping in contact with His Lord and Master. Jesus said: "I am the vine, ye are the branches; if ye abide in me and I in you ye shall ask what ye will, and it shall be done unto you." Prayer is the secret of abiding in Him. Jesus also gave the command, "Men ought always to pray, and not to faint." If we pray we are strong; if we fail to pray, we die.

The prayer meeting is the most important meeting of all the round of church activities. All other group meetings are dependent upon it for their effectiveness and power. Individual believers are strengthened by might in the inner man, and given a Divine ability to resist the Enemy, and to live victorious lives daily. Family problems are settled, our spirits are refreshed, and friends and relatives are aided in their approach to God. The Holy Spirit takes our petitions to God the Father, and there presents them. Thus God is released to accomplish His desires for humanity.

We are all too weak and vacillating to maintain any degree of spiritual life apart from prayer, and social prayer is a great aid in building a wholesome Christian fellowship. It is because of these several considerations that our work among Friends is founded upon prayer meetings. One has said that a good attendance Sunday morning reveals the popularity of the preacher; Sunday evening the good reputation of the church; but a good turn-out on prayer meeting night demonstrates how much the congregation is in love with Jesus.

A praying church is a powerful, effective church. It cannot but have a steady, healthful growth. But a church without a prayer meeting is a dead church.

UNIQUE ANNIVERSARY SERVICE HELD

Camas Friends church observed its fourth anniversary as an established church on Sunday, November 28, by having a spontaneous wave of God's Spirit fall upon the audience in which a number of outstanding victories were gained without an altar call being made.

The movement of the Spirit of God within the congregation is attributed by the pastor to the fact that there is a spirit of intercession upon the people, and an "hour of intercession" is held each Sunday afternoon at 3:00 o'clock, which is aside from the regular mid-week prayer service. Family altars are being established and re-established and prayer is being made for individual, local, national and international interests. Especial stress has been made for the termination of the war.

The unique blessing of God upon the church is in some measure attributed to the fact that during the month of November the congregation brought the entire tithe into the church. Malachi does not say scatter the tithe, but bring it all in.

As a result of this united effort \$541.53 came into the church treasury and the treasurer was enabled to apply \$225.00, above the regular payment, on the church indebtedness bringing it down to \$2300.00.

Four new members have been welcomed into the church, the membership now being 77 with three more applications for membership yet to be received.

PARISH WORKER MAKES SACRIFICE

Evert Tuning, pastor of the Sprague River Friends church, on the Klamath Indian Reservation, in southern Oregon, reports a very fine revival meeting with Oscar N. Brown, pastor of the Rosedale Friends church, Rosedale, Ore., as evangelist. God did answer prayer. There were 13 to the altar for conversion and one was converted in the home. Two were to the altar for sanctification. The pastor states that the seekers did not tarry long at the altar. They just confessed and believed God's promises. They all seemed to be genuinely converted.

Thelma Rose, parish worker at Rosemere church in Vancouver until last September, went to Sprague River about two months ago to help in the work. She had two positions offered her. One was with the box factory at \$36.00 per week and the other was with the grocery store at \$18.50. Because she felt that she would be worth more to the church through the contacts she would make with the people, she chose the grocery store job. God will honor such sacrifice.

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.)

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.

Sweet Home Evangelical Church, Sweet Home, Ore., January 2-16. William J. Murphy of Rt. 1, Box 134A, Bellevue, Wash., as evangelist.

Second Fiends 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.

STAR FRIENDS CHURCH IS HOST TO QUARTERLY MEETING SESSIONS

Boise Valley Quarterly Meeting convened at Star November 27. The matter of the speaker of the day was left open by the program committee and Leonard Craven followed his Quaker conviction to bring the morning message. The presence of Ralph and Marie Chapman was especially appreciated.

The Chapmans were also present and had charge of our evening services November 28.

Fifteen members of our congregation gathered at the parsonage for a pot luck Thanksgiving dinner.

PORTLAND CHURCH MOVES FORWARD

Second Friends church, Portland, has engaged in an unusual project to stimulate increased friendliness and interest among its members of all ages by a "mystery parent" letter and gift plan. Several weeks ago names of minor children in the Sunday school were drawn by men and women of the church and these people sent letters and gifts to the children's names drawn. The children in turn exchanged letters. It was not until the annual Christmas program and all church night, however, that the names of the "mystery parents" were revealed to the children. The idea was successful. The Bible school

TALENT WORK IS OUTLINED

Since April, 1942, prayer meetings have been conducted in the home of interested people in the Talent district, under the leadership of Friends ministers. There has been a most heartening response to those, with a real burden for the spiritual good of the community manifest, and a sense of loyalty developing through the months. Then, in September, arrangements were perfected with the pastor and trustees of the Wagner Creek Baptist church for Friends to use the Baptist building on Sunday evenings, and at such other times as both parties shall mutually agree upon. This is proving to be a very congenial arrangement, in that the Baptist Sunday School is carried on in the mornings, and we can use the building on Sunday evenings. In lieu of cash rent, we have assumed the light bill, and of course are taking care of our own wood and supplies.

These arrangements are under the control and with the approval of the Friends church in Medford, which at its monthly business meeting on September 26 liberated its Meeting on Ministry and Oversight. This is also with the approval of the Evangelistic Board of Oregon Yearly Meeting of Friends Church, under whose leadership these new missions are established. There are at the present time eight Friends living in Talent and a number of other parties who have been attending and taking part in the new developments there. Inasmuch as it has been impossible for the Medford group to arrange Sunday evening meetings, and since the Talent people wanted a meeting on Sunday evening, Milo C. Ross of the Medford congregation is also assuming the pastorate of the Talent group.

The first meeting in Talent was conducted on Sunday evening, October 23, with 23 present. The largest attendance was in October with 45 present. This was the day of the first anniversary service at Medford church and visitors were present from other parts of Oregon Yearly Meeting.

The latest news from Talent is that they are to have their own church paper. It is to be called "Y O U," taken from the words of the Apostle Paul in Acts 13:26, "... To you is the word of this salvation sent."

program and social was held on December 22.

The Lents Quakers have charge of the activities at the United Christian Service Men's center in Portland on the first Tuesday of each month. Good opportunity is afforded in this way to reach many young men. A special service was held at the center on December 7 using the public address system. Names and addresses of local service men are published in the

(Continued to page 16)

*Spiritual "Fiesta" Is Held on the Beautiful Blue Shores of Lake Titicaca
"All Saints Day" Is Time for Great Spiritual Convocation at Amacari Church*

CONFERENCE HAS LARGE ATTENDANCE

As we rolled along on our way to the Amacari Conference, on the Pan American Highway, along the beautiful blue shores of Lake Titicaca, our hearts were lifted in prayer for our Indian brethren, that they might have a real "feast" in the coming meetings. Last year on account of the shortage of gasoline we could only go part way by car, and then by boat across the lake, but this year we had plenty of gasoline for the round trip. We lost considerable time at the straits of Tiquina as there were several trucks ahead of us to be ferried across. We arrived in good time to get settled and have a before-conference prayer meeting Saturday night. Many came to greet us when they saw the car, or heard of our arrival, and we had a fervent pre-prayer service.

Many prayers from the earnest Christians had already ascended to the Throne and right from the beginning the presence of the Lord was felt. Beginning at the pre-prayer service Saturday night we knew that victory was already won. Upon awakening at six o'clock we heard the prayers of the brethren in the chapel, sounding like a hive of bees, as we began our Sunday services. At eight o'clock Sunday morning we really began our three day services with a class on prayer; this was led by one of the brethren. The nine o'clock service was a class on Holiness and at ten o'clock, preaching on holiness. At the close of the eight o'clock prayer hour people began to flock to the altar and at the close of the preaching hour the altar was lined with seekers.

In the afternoon we deviated from the usual course inasmuch as we had classes instead of the usual great missionary meeting and offering, postponing these until the last day, knowing we would have even greater attendance later. The classes were as follows: One was on the "Questionnaire" which the members have to answer satisfactorily, before the church council and congregation, before becoming members of the church. The second class was upon tithes and offerings.

On Monday we went through the same program except for the last class period, which was devoted to reports of the work in the Amacari district. This necessarily had mostly to do with their evangelistic journeys and was a new wrinkle in the program for them. We had to shut them off after taking an hour and three quarters when one after another promptly told

of their visits and journeys in the interest of the gospel. Many were the "amens" and "hallelujahs" as they told of their hardships, trials and victories. Many had persecutions, but all reported victories, and souls won for their Master. It was glorious and we decided, then and there, to include this in our future programs, for it was inspiring to all.

Tuesday we continued with early morning prayer, class on prayer at eight, following that with a holiness class and holiness preaching. Throughout the services, whenever an altar call was given, people flocked to the altar. Each of these nights we had our usual evangelistic services where also many souls found their Saviour for the first time. Many outsiders came to the meetings out of curiosity and went away saved. In the afternoon of this day we had our Missionary service which we usually have on Sunday afternoon, when Sunday is the last day of the conference, but this time it began on Sunday, because of the time of the week that All Saints Day occurred.

This Tuesday afternoon service was the largest of all and we began with the usual count of places and people. As the chapel was jam-packed to the doors, and about 50 were trying to get in and couldn't, we adjourned to the patio outside and took the count there. There were 25 places represented and over 250 in attendance. Almost a hundred more than we ever had before in this place and 50 more than at the Pongon Huyo conference, and the largest attendance that we have ever had, outside of the La Paz conferences. We took an offering outside and it also was the largest ever taken, even exceeding those taken in the Annual Conference in La Paz, for like purposes, which was to go for evangelistic efforts. The treasurer of the local church asked to announce the offering at the close of the service. This we allowed, and after keeping them in suspense for quite a bit, in which he gave his testimony and offered a long prayer and then announced that the offering was over 17 dollars. (This was an enormous offering for these people.)

The service itself was in the hands of the Lord and during it many people consecrated themselves to greater effort for their Master. Six or eight young men offered themselves for full time service. It was a time of great blessing, "amens" and "hallelujahs" were heard on all sides, and it was the crowning service of the conference.

(Continued to page 16)

WHAT CONSTITUTES ONE A FRIEND?

(The following article entitled, "What Constitutes One a Friend?" is a sequel to the article in the December issue entitled, "Friends Are a Church." The two articles are to be put in pamphlet form.—Managing editor.)

What are the essential elements of the character of a Friend without which he could not be properly so designated? Or what is his relation to God and his fellowmen which makes the name Friend applicable? In considering these questions it is vitally important that we view them from a Scriptural viewpoint seeing that the term Friend has spiritual implications which are based upon the Word of God. So we turn to it for light upon these matters.

Christ gives us an outstanding expression as to these questions which is basic in its character. Listen to Him as He says "Ye are my friends if ye do whatsoever I command you." John 15:14. Friends of Christ! What a marvelous expression of intimate relationship! In this we have a basic line of consideration of the whole matter, one which makes the entire subject clear as to our relation to Him and to our fellowmen; for His commandments reveal to us our obligations to them as well as to Himself. Neither of these relations can be set aside as unimportant. The relation of our lives to Christ comes first. If this is not recognized and fixed as a supreme consideration there can be no true line of service to others. It is just as much out of the question to consider that we have no responsibility to our fellowmen and that the whole fulfillment of obligation is Christward. If we love not our brother whom we have seen how can we love God whom we have not seen.

It will be seen that these relations center in Christ as supreme. It is more than a friendly relationship; it goes far beyond organization for mutual enjoyment. Although social opportunities are in a degree beneficial, if as Friends these are an end we have come far from the fulfillment of the condition of Divine relationship as laid down by Christ. Even in the religious realm there may be established friendly relationship without any purpose as regards Christ and obedience to His commands. At one time I was in a meeting of Friends where the evening before we began the special services the church put on a community supper. There was a fine crowd and much outward show of interest in the church and its program. I was given an opportunity to present the purpose of the meetings to be held and a kind invitation was extended for all to be present. I went to the opening service the next night with high expectations but to my chagrin only fifteen of the number present the night before were in attendance. The crowd of the previous night were not interested in Christ. The chicken supper was the attraction. Even the religious coloring was hardly visible.

The conclusion is evident that it is only as we are obedient to Christ in all of His requirements, that we can be termed Friends in any Christian sense. This leads to the consideration of a common use of the name Friend in certain circles; that is, "a friend of the Friends," in which there is no reference to any basic Christian experience. Some one feature of Friends' belief is accepted. These people are oftentimes attracted by Friends' position on the subject of peace, and that only, but they are accepted in fellowship as though they were truly Christians in some Friends meetings. These belong to the Society but not to the church of Christ. Their names are not written in heaven although they are found in the Monthly Meeting record.

In CPS camps these pseudo followers of the peace principles are found oftentimes but their presence in such connection is exceedingly detrimental to the cause of peace as a Christian program. This arises from a desire to ingratiate themselves with Friends as conscientious objectors for personal advantage in respect to combat duty as required by the government.

The Savior's admonition, "Ye are my friends if ye do whatsoever I command you" is a far reaching one, one that vitally affects the believer, and forms an integral part of a Christian's character and service. I once heard a Hicksite say that he had no use for any part of the Bible except the Sermon on the Mount and the Golden Rule. In even this he said much more than he really thought. A careful examination of these Scriptures, (one might say even a casual one) will lead one into the deepest spiritual lines of Christian truth. In the conclusion of the sermon on the Mount Christ said "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock." That saying comprehends the utmost in Christian faith and action. What does it say is the first thing? "But seek ye first the kingdom of God and his righteousness; and all of these things shall be added unto you." But "Every one who hears these sayings and doeth them not shall be likened unto a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew and beat upon that house and it fell; and great was the fall of it." A life wasted because the words of Christ are not followed; not a part of them, as one might select, but all of them in sincerity and truth. Such a consideration will lead one into a very careful examination of all that He said so that eternal bankruptcy may not ensue.

I cannot go through the three chapters of this sermon in detail but one feature demands

(Continued to page 16)

YOUNG MARRIED GROUP IS ACTIVE

The young married people's class at Springbrook Friends church, Springbrook, Ore., is very active in the life of the church. They are sponsoring special weekly prayer meetings which are well attended. On November 22 they directed a social event in the Springbrook school auditorium with 22 present for the occasion. Lela Gulley and Viola Nixon entertained a good sized group of youngsters in the school basement at the same time that the social event was going on for the young married group. Following a community sing, refreshments were served.

Mrs. Mary Crumrine and Mr. Charles C. Wiley were united in marriage on November 19 at the parsonage of the First Methodist church in Newberg. Dr. J. D. McCormack read the service. Mr. and Mrs. Wiley are at home in Springbrook.

ROSEMERE HAS LONG REVIVAL

The Rosemere Friends church in Vancouver, Wash., reports the closing of a revival series which began on November 3 and continued for three and a half weeks. Rev. W. E. Cox of Cascade College, Portland, Ore., was the evangelist. There were 11 seekers at the altar. One was converted, two reclaimed, two received special help and six were sanctified.

Attendance was small for the series, the average being 18, but the Holy Spirit blessed every service.

The church was encouraged by groups from Camas attending on four different occasions.

Children's meetings were held each afternoon for two weeks and with Olive Norris and Thelma Green as leaders. Several children found Jesus as their Saviour during the meetings. On Friday evening, November 19, a special children's program was presented with 50 in attendance for the occasion.

MFC NEWS LETTER REVEALS FACTS

Many interesting things are found in the Medford Friends Church (MFC) News Letter for November. In it one finds that:

1. Since the Sunday school began on October 18, 1942 it has increased from six members to 40 in one year's time.
2. The Medford parsonage has been called the "Halfway house" since so many Friends stop off and visit, while travelling about.
3. The best Sunday offering was on September 26 when \$48.55 was received.
4. Thirty new books have been added to the library in recent months.
5. CE parties are held in the City Hall in Talent, Ore.

BROWN - BARNEY CEREMONY HELD

From Homedale, Idaho, comes the report that Elvett Brown of Provo, Utah, and Marguarite Barney of Nampa, Idaho, were united in marriage on August 5, 1943, at the Nurses' Home of the Good Samaritan Hospital in Nampa, Idaho.

Willis Barney, brother of the bride, performed the wedding ceremony.

Before the ceremony Dorothie Macy played "O Jesus I Have Promised" and W. Keith Macy sang "I Love You Truly" and "Saviour Like a Shepherd Lead Us."

FALL SESSIONS AT SECOND CHURCH

The 130th session of Portland Quarterly Meeting of Friends Church was held on December 3 and 4 at the Second Friends church, Portland, Ore.

The departmental meeting at 2:30 p. m. on Saturday was under the joint direction of the Literature department, Geneva Eichenberger, chairman, and the Education department, Melva M. Baker, chairman. Melva Baker spoke on the theme, Consecrated Christian Counsellors, Edward Harmon told of the work Pacific College is doing in Christian education and Lloyd Cressman, speaking on the Value of Literature, remarked, "There is not a heretical sect in existence today that does not recognize the importance of literature in its group. Each group uses the printed page".

Friends were urged to use a streamlined tract program to catch the eye of its readers. In speaking of Christian education the speaker said, "If the church is to remain in the work of education, its greatest field is among the students of high school age, and yet in this field Friends have almost retired in favor of the State."

The work of Church Extension was presented by Frederick Baker, outlining plans for establishment of new churches in the quarterly meeting, and R. Ethol George on behalf of Foreign Missions, presented Minnie G. Miller of Vancouver church who told how their Sunday School raised \$100.00 for flannelgraphs for Ralph and Marie Chapman, missionaries under appointment to Bolivia.

During the business session Edward Mott expressed his concern that Friends use the title of church instead of society and that the younger men of the church feel the urge to write on behalf of Friends, from an orthodox viewpoint.

Carl Miller, General Manager of Twin Rocks Conference told of plans for spending \$1000.00 in improvements on the conference grounds which he hoped can be completed in time for the CE conference and the contemplated boys' and girls' summer camps.

TACOMA CHURCH VIEWS PICTURES

Members and friends of the McKinley Avenue Friends Church in Tacoma, Wash., met for a church night on November nine with pot-luck dinner and program to follow with Joseph G. Reece, Yearly Meeting Superintendent, in charge. Pictures of the various churches and of the pastors and their wives were shown by Mr. Reece.

A union service, with the Midland Community church, was held at the Friends church on Sunday evening November 14 with the Rev. A. B. Ost, travelling Bible expositor, from New York, as the guest speaker.

The church choir is practicing for a Christmas presentation to be given on Sunday, December 26 with A. Clark Smith, pastor of the church, directing.

W. O. MENDENHALL SPEAKS AT SALEM

By Charles C. Haworth, Reporter

Salem Quarterly Meeting, Oregon Yearly Meeting, met at South Salem, Nov. 19 and 20. The attendance was unusually good, including many visiting Friends from Newberg and Portland Quarterly Meetings. W. O. Mendenhall of California Yearly Meeting was one of our visitors and gave a heart searching message in the meeting for worship Saturday morning. He forcibly brought to our consideration the tragedy of lost opportunities, basing his sermon on the words of Jesus: "Sleep on now and take your rest." Sunday morning he attended meeting at South Salem and again inspired his hearers with a message on the Lord's Prayer. His visit was a blessing to the Quarterly Meeting as well as to the local meeting.

HOMEDALE CHURCH TO HAVE REVIVAL

Lois Beeson, correspondent from Homedale Friends church announces that they are beginning a revival series January 2 with Frederick B. Baker of Camas, Wash., as evangelist. The series is to continue for two weeks.

Ralph and Marie Chapman, missionaries under appointment to Bolivia, had charge of the service on November 28. An offering of \$50.00 was given the Chapmans.

The women of the church have organized a missionary society which will hold its first meeting in January.

The parsonage roof has been insulated.

WHITHER AMERICA?

(Continued from page 2)

that the most careful review we have been able to make of history does not give us any such reassuring comfort. The Babylonian civilization fell. Its sand-covered ruins are mute and yet eloquent evidences of a period of golden glory. But Babylon fell. You could not buy a ticket to Babylon. You would need a guide to get there. Why? Listen. On the closing night of its glorious history there appeared upon the walls of Belshazzar's palace, where the sacred vessels of the temple of God were being desecrated in the midst of the unholy orgies of his voluptuous festivities, the hand of God, writing: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and the Persians." That was the end of Babylon.

The Pyramids, the Sphinx, the obelisks, the monoliths, eloquent in their sand-swept silence of a period of intelligence and culture in ancient Egypt have the same story to tell. Something ended it all, and there was a finality to that end that many succeeding centuries have not altered. Why? Let one of the last Pharaohs be a spokesman for his age. Hear him when he meets the request of Moses with the following question: "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go." That was the end of Egypt.

We must marvel as we read the epics of Homer, sit at the feet of Socrates, Plato and Aristotle, follow the golden reign of Pericles, note the sculptural and architectural art of the ancient Greeks. These are but a few of the many testimonies of a superb culture and civilization belonging to the ancient but not the modern Greece. Something happened. Something ended it all, and again there was something painfully final to that end. The answer? Let the intellectuals at the time of Paul's visit to Athens give us an insight into the attitude of the Greeks. When the great Apostle of Christendom came to them with the gospel message of redemption, their reaction was: "What will this babbling say?" The messenger of God was a mere babbling, and the glory of God departed. The "cycle" of civilization, as far as the Greeks were concerned, stopped functioning.

The decline and fall of the Roman Empire is familiar to almost every school boy and girl. We who live today see it at its lowest. Will it ever return to anything like its past glory?

(Continued to page 11)

Friends News and Views

Edward Mott, minister in the Friends Church since 1885, recently celebrated his 77th birthday at his home in Portland, Ore., and is going strong. Edward Mott feels a great concern for the Friends Church, and wherever he goes, is encouraging more writing on the part of Orthodox Friends.

According to an article in the Protestant Voice, in a report covering 19 major church bodies, Friends and Nazarenes led in per capita church giving last year. The report on Friends was for Ohio Yearly Meeting only. Last year they raised \$149,551.00 for congregational expenses and \$57,785.00 for missions and benevolences. The per capita giving for Ohio Yearly Meeting in 1942 was \$32.27, according to Perry Hayden, Stewardship chairman.

The Kansas Bulletin for October, 1943, gives a report of the monthly meeting per capita giving of Kansas Yearly Meeting. The report does not state what the per capita giving was for the Yearly Meeting as a whole. The highest church per capita giving was \$50.97 and the lowest was \$1.27. The report includes 74 monthly meetings.

The latest report from Kansas Yearly Meeting is that Eli and Alice Wheeler will not be able to leave for the mission field in the Belgian Congo inasmuch as it is impossible under present regulations to secure passports for their children. However, George and Dorothy Thomas are making plans to go as soon as is possible. Plans were announced at Kansas Yearly Meeting sessions in August that both the Wheelers and the Thomases were to sail for Africa.

There are at least 12 states without a Friends meeting, and there are a number of others with one or two struggling little groups which in no sense can be considered to be ministering to the entire population, writes Milo Ross of Medford, Ore.

A Christian Worker's League for those planning to enter full time Christian service has been organized at Pacific College with Arthur Roberts, president, and Eleanor Fowler, secretary. There are approximately 25 members in the League. Meetings are held on every other Monday evening at 8:00 o'clock.

With Our College

By George H. Moore

BUILDING PROGRAM ANNOUNCED

At a meeting of the College Board, December 9, plans were discussed in regard to the possibility of the erection of some much needed buildings on the Pacific College Campus.

Perhaps our greatest need is for a new gymnasium. The present building is too small to meet standard requirements, and is so worn that the only solution is replacement. It is not adequate to provide for the attainments of the goals which we have for the Physical Education Department. While winning athletic teams are desirable, yet we recognize higher necessary goals of providing our students in training in physical recreation which will enable them to keep physically fit for the carrying out of their Christian duties in life. Also, there is a very definite need for our young people to receive training in our church college which will enable them to return to their respective communities and aid the local church in carrying out a recreational program with a spiritual emphasis for the boys and girls of the community. The close connection between recreational emphasis and Christian living is demonstrated every summer in our summer conferences.

Since there is no "priority" on cement or stone, a building could be erected at the present time. Much of the old lumber can be used for "forms" and for the construction of the roof. With the present lumber on hand, and with enough cooperation of faculty, students, townspeople, and most important of all, the members of Oregon Yearly Meeting, an adequate building should be constructed for approximately \$10,000. If that amount can be raised, the old building can be wrecked and the new one constructed by the time it is needed for next year.

Another real need is for a new Library. Our present facilities are too small for the number of books which we need and for the reading area which should be provided. Two former alumnae of the school have contributed \$5,000.00 in memory of Cecil F. Hinshaw, a relative, who was a member of the college board for many years. Two other friends of the college have contributed an additional \$1,000. A sawmill has offered to saw the lumber necessary at cost. It is possible that others may

(Continued to page 11)

WHITHER AMERICA?

(Continued from page 9)

Is history repeating itself in the case of another great civilization?

Must History Repeat?

What about our day? Shall we learn from the tragic things of the past? Or must history again repeat itself? We have passed through a period known as the "post-war period." Dark and treacherous, indeed, this period of time has been. Think of what happened to Ethiopia, China, and many of the smaller European nations. More need not be said. The first world war marked the culmination of an epoch. No lesser light in the intellectual world than Will Durant has this to say: "Nietzsche was the child of Darwin and the brother of Bismark. . . Darwin unconsciously completed the work of the Encyclopedists; they had removed the theological basis of modern morals, but they had left the morality itself untouched and inviolate, hanging miraculously in the air; a little breath of biology was all that was needed to clear away this remnant of imposture. Men who could think clearly soon perceived what the profoundest minds of every age had known: that in this battle we call life, what we need is not goodness but strength, not humility but pride, not altruism but resolute intelligence; that equality and democracy are against the grain of selection and survival, that not masses but geniuses are the goal of evolution; that not 'justice' but power is the arbiter of all differences and destinies." In these words we have the philosophical background of the nightmare known as the first World War.

Then came what has been known as "the post-war period," and we who have lived through it need no description of it. Too vivid to our minds is the rape of Ethiopia, China and the inhumanities suffered by the smaller nations of Europe and in most cases inflicted by those who have enjoyed the very highest type of modern civilization. How did it begin? A writer for the American press reporting the meeting of President Wilson with the representatives of the nations to plan a post-war reconstruction had this significant statement in his report: "The most conspicuous thing at this meeting was the absence of prayer." Did Christ, the Prince of Peace, have any place at the peace conferences of the League of Nations at Geneva? Should we wonder that the culmination of that period proved to be the most far-reaching and the most destructive war humanity has ever

(Continued to page 15)

With Books and Authors

By Frederick B. Baker

Sales are splendid for the second edition of the pamphlet by Edward Mott, entitled, "The Inner Light Versus Christ the Light." Friends in various parts of the country are purchasing the pamphlet in large quantities for free distribution. A Friend in Southern California recently ordered 50 copies for this purpose.

Publishers consider a book is a success if 1000 copies of any writing are sold over a period of years. Over 550 books in the first few months, have been sold and orders are coming in every day for the book, "Christ Preeminent", by Edward Mott. A minister in Kansas Yearly Meeting writes: "It is with much pleasure and delight that I send you a check for \$5.00 for the five books. I prize my copy very much and would not take five times what it cost, if I had to be without one."

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.

The Publication Board would like to encourage Friends in Oregon Yearly Meeting to do some writing along lines of truth that ought to be in print. This writing might be in book, pamphlet or tract form. All three are needed.

BUILDING PROGRAM ANNOUNCED

(Continued from page 10)

contribute trees to be sawed. Native stone would seem to be an ideal material to use for the walls. It is estimated that \$15,000 will build a library suitable to our needs.

Of course, construction on this would have to wait until after the duration, but now is the time to raise the necessary funds.

Our purpose for expansion is not to provide for buildings for the sake of buildings, but to provide adequate equipment to give the young people of Oregon Yearly Meeting the finest training possible for their work of building up the Christ's Kingdom among men. There should be a goodly number of people throughout the Yearly Meeting who can contribute toward these projects.

Great Expansion Among Friends Envisioned Through Faithfulness in Stewardship
Oregon Yearly Meeting Faces Its Greatest Opportunity if Membership Is Loyal

IS IT FAIR?

By Frederick B. Baker

Scripture reading: Malachi 3:8-10. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Last year Oregon Yearly Meeting with a membership of 3648 had a per capita giving of \$25.00. This means an average of slightly more than \$2.00 was received by the churches each month for every member. If all funds received represented the tithe money, it would mean that each member of the church had an income of \$20.90 a month or \$250.80 a year. It would be conservative to state that the income of Northwest Friends last year was three times this average. Why was the average no larger?

There are two possibilities to think about: First, that a large percentage of Friends in Oregon Yearly Meeting do not pay their tithes into the church, or second, there is a large number of Friends who are scattering their tithe into many channels.

Is it fair in either case? In the first instance it is robbing God, and in the second instance it is unfair to our church, its church extension work at home, its missionary field abroad, and its educational facilities within the Yearly Meeting.

Let us examine the first possibility: Imagine that I would slip into the bank in your community and make away with \$1,000.00. The next day I would meet the banker on the street and say to him, "Hello friend, let's go out to some restful place and have dinner. I have a thousand dollars to spend. I got it out of your bank vault last night, but I am sure that is all right with you. Let us go and have a good time while it lasts." How much mercy, let alone friendship, would the banker have for me under such circumstances? Certainly the law would have less, yet professing Christians seem to think that they can rob God of the tithe and be on good terms with Him. Paul lists those in I Corinthians who shall not inherit the kingdom of God and includes thieves, and the covetous in spirit. If Paul clearly states that all robbers

are outside the kingdom, how then is it possible for one who continually robs God to inherit the kingdom? Will a man rob God? Is it fair for a man to even try it?

Now let us examine the second possibility: After one has been convinced of the truth of tithing as a principle, how should the matter be handled? If we follow God's Word we are to bring it into the storehouse. It is to be the storehouse that is in God's house. It is to be the treasury that is in God's house, for the word storehouse means treasury. Many people read Malachi 3:10 this way, "Scatter ye all the tithes in every direction," but God says, "bring them all in."

What a change would come about in Oregon Yearly Meeting if the entire membership were tithers and brought the tithe into the church!

No longer would it be necessary for our General Superintendent to be paid less salary than some of the pastors in the Yearly Meeting. No longer would it be necessary for the Yearly Meeting Superintendent to stay home from Quarterly Meeting sessions to do routine work such as mailing out the Northwest Friend, preparing the News Flash, or a hundred other duties that have been thrust off on him because the Church does not have a full time assistant for the work.

No longer would it be necessary for some of our pastors to receive less actual money for a month's salary than some men are making by working one holiday shift at the shipyards in some of our large cities. No longer could one look over the Minutes of the church and discover that out of 31 churches in the Yearly Meeting, only four pastors last year received more than \$1200.00 a year, and 21 of them less than a thousand dollars and seven of them less than \$500.00, with an average salary for all of \$908.00 a year.

No longer would it be necessary for the teachers at the college to be on a small salary to begin with and then have an understanding that they will receive only sixty per cent of the actual amount promised.

No longer would it be necessary to do so little about the many calls coming in for new churches to be established in this great Northwest country.

No longer would it be necessary to hold back development on the Foreign Field when the needs are so great and the calls so urgent.

A study of the Five Year's Stewardship program put on by Ohio Yearly Meeting will be of

interest. It began on June 30, 1938, and closed June 30, 1943. Their goal was every member a tither. The goal was not reached in each church, but it is encouraging to note that it was fully reached in one, and partially reached in many others. At Newport News, Virginia, the revised list showed 105 members and 105 tithers. They had to revise their membership to do it, but some membership lists need to be revised. The report also shows tithers who were non-members.

The goal of Ohio Yearly Meeting was a per capita giving of \$50.00 per member. This goal was not reached, either, but final tabulations did reveal a per capita giving of \$32.27 for the entire membership, which included the active and associate, resident and non-resident members. Such giving in Oregon Yearly Meeting last year would have added \$26,156.16 to our total receipts.

A study of the per capita giving of the quarterly meetings of the Yearly Meeting reveals the following statistics for the year May 1, 1942-May 1, 1943:

Portland Quarter	\$36.65
Tacoma Quarter	28.02
Salem Quarter	22.17
Boise Valley Quarter	21.24
Greenleaf Quarter	18.52
Newberg Quarter	16.56

The per capita giving of the various churches of the Yearly Meeting for the past year, May 1, 1942, to May 1, 1943, was as follows:

Name of Church	Per Capita Giving
1. Camas	\$72.88
2. Middleton	52.01
3. Northeast Tacoma	48.15
4. Rosemere	40.85
5. Piedmont	37.84
6. West Chehalem	33.53
7. Second Friends, Portland	32.78
8. Homedale	31.96
9. Vancouver	31.72
10. Highland	30.07
11. Melba	27.12
12. First Friends, Portland	26.98
13. Entiat	26.22
14. Sherwood	26.06
15. Tacoma	25.79
16. Scotts Mills	25.05
17. Nampa	24.12
18. Chehalem Center	22.07
19. Boise	21.20
20. Prune Hill	18.73
21. Rosedale	17.65
22. Springbrook	17.52
23. Greenleaf	16.63
24. Ontario Heights	15.43
25. South Salem	14.61
26. Star	14.43
27. Riverside	13.05
28. Quilcene	13.01
29. Newberg	11.61
30. Woodland	10.91
31. Marion	3.93

Fifteen churches had a per capita giving above that of the Yearly Meeting average and sixteen

had a per capita giving falling below the average.

Some people feel that the per capita giving of a church should be figured on the basis of the active resident members only. So here it is from that basis:

Church	Per Capita Giving
1. Camas	\$102.03
2. NE Tacoma	84.27
3. Melba	83.38
4. Middleton	79.54
5. Highland	72.92
6. Second Friends, Portland	65.87
7. Piedmont	62.17
8. Chehalem Center	61.62
9. Tacoma	56.60
10. West Chehalem	54.05
11. Entiat	52.71
12. Nampa	52.63
13. Vancouver	51.48
14. Rosedale	51.18
15. Rosemere	51.06
16. Prune Hill	50.22
17. Scotts Mills	49.03
18. Homedale	49.00
19. Sherwood	47.68
20. Boise	45.08
21. Ontario Heights	40.88
22. Springbrook	39.41
23. First Friends, Portland	37.53
24. Star	35.62
25. Woodland	35.62
26. Riverside	34.37
27. Greenleaf	30.08
28. South Salem	28.74
29. Newberg	25.14
30. Quilcene	21.06
31. Marion	11.51

The general trend of giving is the same, either way it is figured.

Oregon Yearly Meeting is facing its greatest opportunity as it enters gloriously into the second fifty years of its existence. It is located in this great Northwest Country, where the eyes of America are now trained, as a slumbering giant of undreamed possibilities is being uncovered. Calls are coming for churches and workers. We must not fail in this our hour of greatest opportunity.

Oregon Yearly Meeting is strongly entrenched in a missionary field, where now the eyes of the missionary world is turning, since doors have closed in so many lands. Dr. Frank C. Laubach has written to our leaders telling us that our missionaries are working a modern miracle among the Aymara Indians. Our General Superintendent has outlined to us the needs of the field which shall be discussed in the annual board meeting to be held this month. We must not fail the Aymara Indians in their hour of deep soul hunger for God.

This year Oregon Yearly Meeting is being challenged to do something that it has never done in the history of the church. The church

(Continued to page 15)

LOST!

By Arthur Roberts

Twenty of the CE Questionnaires which were sent out to every society in care of the pastor. Pastors! if you do not want to be bothered with CE mail, help us find out the following: (1) name of your society, (2) its officers and their addresses, and (3) the total up-to-date membership, associate and active, so that in the future much of the correspondence may be sent directly to the CE officers.

Presidents! If this questionnaire is not to be found, make out your own in triplicate form and send to the following people: (1) your own society sponsor, (2) your Quarterly Meeting superintendent, and (3) to Arthur Roberts, Pacific College, Newberg, Oregon.

SUGGESTIONS ARE WELCOMED

The Executive committee of the Northwest Friends Christian Endeavor Union announces plans for publishing the Lesson Helps in Quarterly form. Plans call for these to come out about the first of April. At present the Executive committee is editing the Lesson Helps, due to the resignation of Helen Willcuts last fall, and the close of the temporary editorship of Phyllis Cammack with the December issue.

The Executive committee would be glad to receive suggestions for making the Lesson Helps adaptable to the needs of Christian Endeavorers in the Northwest and in other parts of the country.

CONFERENCE AT SALEM IS HELD

The CE presidents of Salem Quarterly Meeting met at the call of Mary Armstrong Burke, superintendent, and Oscar Brown, pastoral advisor, on Friday evening, December 3, at the South Salem Friends church. Arthur Roberts, Northwest Friends CE president, explained the program of the chart work. This was followed by a very lively discussion of the problems pertaining to young people's work in each of the communities represented. The pastors, meeting with the group, expressed a great concern for meeting the challenge of an entirely new and younger group of active and potential CE members.

"IF"

If your CE had a rally in your Quarterly Meeting and it was not reported in the Northwest Friend, why not ask your CE Superintendent why it did not get in? If your local CE has been doing things and no report was sent in to the Northwest Friend, why not ask your CE President, why your society is being neglected? CE news is wanted.

NEWS

Sprague River is on the CE map. A Junior CE was organized there several months ago with Ronald Watson as president, and on November 2 a group of young people met at the William Watson home for a social at which they organized a CE. The officers are as follows:

Floyd Watson, President
La Verna Chipps, Vice-President
Emerence Lootens, Secretary-Treasurer
Phyllis Linzi, Prayer Meeting Chairman
Thelma Rose, Missionary Chairman
Bobby Beal, Social Chairman
Barbara Linzi, Lookout Chairman

Mrs. William Watson is the group advisor. The young people of the church are taking a vital interest in getting the CE started.

Johnnie Williams, Vice-President of the Camas CE society made a visit over the Thanksgiving season to the Medford Friends outpost in Medford, Ore. While there he got to hear Don Bowers, student from Medford church at Pacific College, give the morning message. He also visited the outpost at Talent, Ore. Johnnie reported 51 in attendance at Medford on the 28th of November.

Camas CE had the largest number of Endeavorers in attendance for the winter CE rally at the Second Friends Church held Friday December 3 at Portland, Ore.

The following from Springbrook are attending Pacific College: Roy Dunagan, Loren Mills, Sylvan Mardock, Thelma Green, Bernice Mardock and Viola Nixon.

Lilah Newby, has been helping in the Sunday school at Dilly.

Lents Christian Endeavorers met December 10 in the parsonage to pack boxes for the service men. They also wrote a mimeographed letter full of jokes and cartoons to send to the boys.

WHITHER AMERICA?

(Continued from page 11)

known? But have we learned our lesson? Many are asking why Stalin is not sitting with the President of our country and the Prime Minister of Great Britain when they meet for their conferences. We wonder to what extent Jesus has been invited to sit with them. If Stalin is an important factor in any discussion of the future well-being of humanity, how about the Christ of God?

Dear Reader, the words of Christ: "Without me ye can do nothing," are as applicable to nations as they are to individuals. The world needs God and there is no substitute for Him.

The Responsibility Of The Church

Our nation needs God, and nothing can take His place. Here is the great responsibility that confronts the Church of Christ. Only the Spirit filled Church will be able to meet the demands of so great a responsibility. Let us enlist in this holy war against sin and ungodliness, and seek the equipment that such a conflict demands. Our conclusion is an old-fashioned one—old but ever new. The task that confronts the Christian Church can only be accomplished, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." We thank God for Holiness Churches, but they must be holy churches or they will fail in the task. We thank God for our Holiness Movement, but it must more and more be a holy movement if it is to accomplish its God-given job.

The hour we are in, with all its bewilderment, demands more than the best orthodoxy. No school of mere social economy, no plans for international relationships based merely on a humanistic philosophy will solve the riddle of today. The chaos we are in is not merely of human origin; it is Satanic. The tangled condition humanity is in is not merely man-made; it is devil-made. Man alone cannot extricate himself from this. Superhuman power brought him into this. Only a Superhuman power can bring him out. Humanity's greatest need is God. The supreme task of the Church is to bring God to the world. We cannot do this by merely teaching humanity about God. Christ's last command to His Church was: "Tarry until God has come to dwell in you. Only when you have tarried until God has come to dwell in you are you equipped to be my witnesses." Shall America also lie buried in the "graveyard of history"? Shall God also remove the candlestick from our fair land and give it to some other nation? The answer to that most important question wholly depends upon the answer to another: What will America do with God?

IS IT FAIR?

(Continued from page 13)

is challenged to report a ten per cent increase in membership by May 1, 1944. The highest percentage of gain ever made in the first fifty years of the church was seven per cent. But this ten per cent gain can be made if the church will put itself in the place of blessing.

God says that it is possible for Christians to be in a place wherein He will open the windows of heaven and pour out such a blessing that there will not be room enough to receive it. There is a close connection between bringing in the tithe and having the blessings of God out-poured. Those churches who are putting God to the test are finding that a spontaneous wave of God's Spirit is sweeping across the congregation, family altars are being established and re-established, backsliders are being reclaimed, sinners are being saved, believers are being sanctified, the people of God are being driven to their knees, and a new interest is being kindled in home and foreign missionary work.

Ohio Yearly Meeting has set a worthy goal for themselves and for Oregon Yearly Meeting as well. If the membership of Oregon Yearly Meeting would bring the entire tithe into the church for the coming church year and give beyond for other causes, this is the picture of possibilities that presents itself:

There would be over \$200,000.00 coming into the treasuries of the church for the church year 1943 and 1944 and it would make possible:

1 The erection of five new churches.....	\$25,000.00
2 The building of five new parsonages.....	15,000.00
3 The salaries of five new pastors.....	6,000.00
4 Improvements on the missionary field totaling	25,000.00
5 The sending out of 10 new missionaries.....	12,000.00
6 Financial assistance to Pacific College	17,000.00
7 Financial increase in salaries of men in established churches	10,000.00

In the February 1943 issue of the Northwest Friend Joseph G. Reese, our General Superintendent, made the following statement. "If the Oregon Yearly Meeting would faithfully tithe for the next ten years, we would find at the end of that time about twice as many meetings as we have now, with nearly three times the present membership and at least four times our present missionary force in Bolivia."

The challenge is before us. The Bible plainly declares that the tithe is the Lord's. Our Superintendent has envisioned to us the possibilities if we become partners with God.

God's Tithing Covenant I hereby accept, and promise to faithfully set aside, systematically and regularly, one-tenth of my income, wages, increase or profit for the extension of the Church, which Christ purchased with His own blood.

Sign Here
Date

CONFERENCE HAS LARGE ATTENDANCE

(Continued from page 6)

A delegation came to the missionaries asking for another day of conference as there still remained another holiday, and after consulting with the cooks to see if there was enough food available, and a vote of the congregation, we decided on a fourth day. The workers were already tired out in mind and body, but we agreed, upon their approval. It was very much like the other days and souls were saved and others sanctified—souls which might have been otherwise, lost forever. Praise His name for people who are hungry for the gospel and for those who are anxious to proclaim it.

The workers in attendance were Tata Cipriano Mamani, Tata Felix Guanica, Tata Feliciano Condori, Tata Mariano Medrano, Tata Juan Mamani, Senora Tomasa de Ayllon, Helen Cammack, Howard and Julia Pearson.

The missionaries came home Thursday after four days of conference, too tired to think and eat, but happy for having one of the greatest conferences ever held.

PORTLAND CHURCH MOVES FORWARD

(Continued from page 5)

weekly church bulletin and church members correspond with them.

The city jail deputation team is holding commendable services on the second and fifth Sundays of each month. The church bulletin is being mailed to absent members each week.

The cradle roll department of the Bible school is soon to have pictures of its members posted in the church along with the regular roll. The Sunday school is working on a plan to have a card index file of the membership, and the monthly meeting is considering having a duplicate statistical card file of membership for the pastor's use.

The church is praying and expecting much of the Lord as they look forward to revival services at the church, January 9 to 23, with Hubert C. Mardock of Greenleaf, Idaho, as speaker and either Willard Mendenhall or Willard Hallman as song leader.

WHAT CONSTITUTES ONE A FRIEND

(Continued from page 7)

careful thought: Christ said in the seventh chapter that "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Why is one good and the other evil? What is the cause of the differentiation? And if one is evil can it become good or is destiny fixed? Is man responsible for the condition in which he is, and if not why must he be cast into the fire if he is evil? This opens the great question of salvation by the efficacy of the shed blood of Christ in delivering one from sin. At the last supper Christ said "This is my blood which is shed for the remission of sins." Listen to Him as we hear him say "Except ye eat my flesh and drink my blood ye have no life in you." Friends believe that these utterances have a spiritual application. Very well, but to us there are greater questions to be answered as to the how of these things than to those who think that the use of the emblems is sufficient. The words of Christ bring forcefully to us the urgency of the matter in a striking way; the command is there for us just as truly as for any believer. With us there must be a living sense of reality if we are to be the friends of Jesus Christ. But may it be asked, how often do we follow these words through to a state of active realization of experience? Not just once in a while, but a continuous partaking of His broken body and shed blood, even as in the physical the blood is the active cause of continuous life.

All this means much more than a mere joining of an organization without a spiritual birth. It is to become a living member of Christ's body, the church. From this there will result a continuity of living force which can but cause one to enjoy a sense of what it means to be friends of Christ and thus to be a part of the church for which He gave Himself in His death. Thus, and thus only, can we be said to be Friends in deed and in truth.

A Golden Opportunity

The QUAKER BENEVOLENT SOCIETY is a golden opportunity for you to help a fellow-Friend in time of need. It may be that your family will be the ones to benefit next because you grasped this opportunity. Procrastination may rob you today of this precious golden opportunity. Write today for membership application blanks.

Quaker Benevolent Society

302 Scott Building
Portland 4, Ore.