

9-1944

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Herman H. Macy  
2165 N. Church St.  
Salem, Oregon



# NORTHWEST FRIEND

SEPTEMBER, 1944

## *Pertinent Observations*

### A PLAIN STATEMENT

By Edward Mott

The conditions which we as Friends are now facing demand a clear, factual presentation. In the general grouping of the various elements which enter into the make-up of the bodies recognized as Friends or Quakers, we are confronted with serious conflicts of thought and practice which are making for our undoing. One outside of these bodies and looking on is necessarily confused as to what we stand for and what our relation is to the Christian church and the doctrines which it holds. In these matters there is nothing that the public can recognize with any clearness. We range all the way from clear, sound evangelical faith to the most outstanding characteristics of heterodoxy. Unfortunately, so far as the public secular and religious press represents us we stand as unorthodox. This is not the fault of the writers as a rule, as they recognize us by the unitarian conceptions of Quaker doctrine which certain classes of so-called Friends are presenting to the public. It is the purpose of the writer to present the plain facts without prejudice in order that there may be a correct understanding of the situation.

In the day of their beginnings Friends constantly and consistently took their stand as believers of the Holy Scriptures as the true and only standard of faith and practice. There never entered into their utterances by tongue or pen any false doctrine of any kind whatsoever. They were undeviatingly Scriptural and orthodox.

George Fox, the leader and founder of the Friends Church, stood for the fundamental doctrines of the Word of God without any equivocation whatsoever. An article written by him entitled "George Fox's Letter to the Governor of Barbados" is as clear a statement of orthodoxy as can be found in any Christian literature. It has been used in our books of discipline very generally; in other ways it has been employed as an evidence of our fidelity. The writings of Robert Barclay, a clear minister of the gospel and an outstanding theologian of the early day, are faithful in their declaration of Christian truth as held by Friends. He has been widely quoted with no question as to his standing as an able exponent of the Holy Scriptures. Joseph John Gurney, a prominent minister among Friends in the early nineteenth century, was a faithful witness to the truths of the gospel as set forth in the Holy Scriptures. He was also a strong and voluminous writer of clear-cut statements of truth. As such he was widely recognized, not only among Friends but also in Christian circles generally. A work by him, entitled "Essays on the Evidences, Doctrines and Practical Operation of Christianity," is one of the clearest and strongest works on Christian theology to be found in all Christian literature. His "Memoirs," as edited by Joseph Bevan Braithwaite, is an exceedingly beautiful example of a godly life as based upon and growing out of a true faith in the word of divine truth as essential to salvation.

Faith in God and His revealed Word was basic with Friends as a whole, up to the time of the separation of the Hicksites from the Church in 1829. To this most disastrous occurrence are



## PERTINENT OBSERVATIONS

to be attributed difficulties which have marred the work and reputation of Friends from that day to this. Elias Hicks, the leader in this defection, was unitarian in mind and heart. A large number of Friends were led astray through his influence. The Hicksites, as these are commonly known, have never changed their views so far as any official action is concerned. They not only persistently hold their views; they also advocate them. The fact that they claim to be Friends has brought about a misconception on the part of the general public as to what the beliefs of Friends are, seeing that they are so various.

Another situation has added to the confusion; that is the introduction of modernism into our ranks. The heresies of modernism harmonize perfectly with those of the Hicksites. Consequently these two groups work together not only in their thinking but in their activities as well. Out of these conditions the American Friends Service Committee and similar organizations have come into being. Although some Orthodox Friends are connected with these, they are controlled largely by the modernistic and Hicksite groups. Their activities do not include gospel ministry and service. They have no desire to evangelize in any Scriptural manner. Those among whom they labor are not brought to Christ as their Savior; they know nothing about the cleansing efficacy of the blood of Christ and the removal of sin from the life. The new birth by the work of the Holy Spirit is not presented to those among whom these organizations labor. Their work is wholly a ministration to the physical, a social service. If there were connected with such service a spiritual ministration of the gospel of salvation through Christ the situation would be vastly different. There has been a considerable recognition of the value of this type of service by the public in general, especially in papers and magazines. An instance of this is found in the Liberty magazine of October 30, 1943. On the contrary the orthodox religious press has taken occasion to bring into question the activities referred to on the ground of the absence of any gospel service. Recently there has appeared in the Sunday School Times (July 15, 1944) some statements regarding the matter under consideration. These were presented under the title "Is the Society of Friends Evangelistic?"

The conclusion reached by the editor who wrote the article is that Friends are not evangelistic. We are presenting this article as an example of such conclusions. It is as follows:

"In your issue of April 8, 1944, under the title of 'A Survey of Religious Life and Thought,' you printed a review by Ernest Gordon. The work of the Quakers in Mexico and the project with Negroes in Indianapolis were discussed briefly. The comments of the author might lead some readers to believe that Quakers have only this one type of work.

"The facts are that the Society of Friends (Quakers) have mission stations and service centers in many countries, with a range of services including evangelism, education, industry, agriculture, and relief. We have also tried to go into the 'hot spots' of conflict and by good-will projects encourage the ways of creative peace.

"Mr. Gordon implies that there are no 'spiritual drains and ditches' being dug in such projects as ours in Mexico. Exactly the opposite is our aim. Our service is spiritually based and motivated. He implies that in the Indianapolis project we are salvaging bricks but not men. He has missed the heart of the whole undertaking.

"Our only object is the releasing of the power of God into human relationships, that men may be transformed by His Spirit and equipped to be citizens, Christian in life and attitude for our difficult days. There is so much evidence that words have failed to save us, not because they were wrong, but because they lacked the flesh and blood of daily application. This application must not be confined only to individual relations, but to the social complex within which we live. I hope Mr. Gordon can agree that such application has been left 'undone' entirely too long.

"In this reply I am not overlooking the words by which he commended our service in those two areas.

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## Quakers on the Move

By Frederick B. Baker

Quakers on the move. That little phrase sums up what is happening in the Oregon Yearly Meeting as this issue goes to press.

Edward Mott, presiding clerk of Oregon Yearly Meeting, left Portland on Wednesday, August 16 for Indianola, Iowa, where his son, Bernard, is pastor. From there he goes to Ohio Yearly Meeting to give the opening message for the annual sessions from August 22 to 27. Next he goes to Haviland Bible College for a week. He will be at Independence, Kansas, from September 17 to 24 and at New Hope, Oklahoma from September 27 to October 8. He will attend Kansas Yearly Meeting from October 9 to 15.

Dr. and Mrs. Earl P. Barker left Portland, Ore., on Friday, August 25, and arrived in Wichita, Kansas, on August 29, where they are scheduled to meet with Richard Wiles, superintendent of Kansas Yearly Meeting, Lee Stevens of Kansas Yearly Meeting, the superintendent of Ohio Yearly Meeting and another representative to be named at the sessions of Ohio Yearly Meeting for the purpose of considering a thorough study of Sunday school literature and the preparation of suitable material for Sunday school work.

Our general superintendent, Joseph G. Reece, leaves Portland, Ore., on September 5, meeting Walter P. Lee in Idaho, the two of them going on to Chicago where Rev. George Warner joins them. They will arrive in New Orleans on September 14, leaving by air for Bolivia, South America. They will stop en route at Guatemala, Honduras, Costa Rica, Panama and Peru.

Ralph and Marie Chapman, our missionaries under appointment to Bolivia, South America, are scheduled to leave Portland on September 12 for Los Angeles, leaving there on the 21st by air for Bolivia, South America.

Frank L. Davies and family of Bell, Calif., have moved to Portland, Ore., and are staying with Ray and Margaret Carter at 1227 S. E. 35th Avenue, Portland 15, Ore., until they can locate a house in which to live. Frank Davies is entering the evangelistic field and is scheduled at present at the following places: Cascade College, October 1-8; Sunnyside Friends church, October 8-22; Pacific College, October 23-27;

Boise Friends church, October 29-November 12; Second Friends church, Portland, November 19-December 3. He has open dates for September and after December 3rd. He announces tentative dates for South Salem in January and First Church, Vancouver, in February.

Since the new church year in May the following moves have been made in the Yearly Meeting: Clyde Thomas has gone back to Sherwood Friends church as pastor and David Thomas, supply, during the absence of Clyde Thomas, has assumed leadership of the newly established Friends church at Tillamook, Ore. Mahlon Macy has left Middleton Friends church to accept the pastorate of the Oakland Friends church, Oakland, Calif., and Esther Hendrick White of Seattle, Wash., has accepted a call as pastor of the Middleton church. Leroy and Esthel White have resigned as pastors at Marion, but no one has been secured to take their place. Walter and Gladys Cook have left Scotts Mills Friends church and are taking up work at the Fowler Friends church, Fowler, Kansas. Robert and Leila Morrill, former pastors at Fowler are moving back to Oregon Yearly Meeting. Marion and Evangeline Cook from Kansas Yearly Meeting have accepted the call to Scotts Mills Friends church. George and Elenita Bales have become the new pastors at Talent and Wagner Creek in southern Oregon. Carl Byrd of Denair, Calif., has assumed leadership for the Second Friends church in Portland and A. Willard Mendenhall, supply preacher there for nine months, is finishing his schooling at Cascade College and has become circulation manager for the Northwest Friend. Clynton Crisman, assistant pastor at Camas Friends church was recently united in marriage to Marjorie Haines and they have accepted a call to be pastors of the Homedale Friends church, Homedale, Idaho. Keith and Dorothy Macy, former pastors, are going east where Keith will enter the Westminster Choir school. Everett Craven has resigned at Boise Friends church after ten years of service, and has accepted a call from the Bell Friends church, Bell, Calif. Dallas Quick, assistant pastor at Boise is supplying until a regular pastor is secured. Denver Headrick, of Newberg, is the newly named pastor at Melba, Idaho, and Roy Knight, pastor at Melba last year, is moving to Newberg to become Professor of Spanish at

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Nor do I wish to imply that we are wholly satisfied with our work. I wish only to try to complete the picture he has given."—An Indiana Friend.

Mr. Gordon's comment on the work of American Friends in Mexico and Indianapolis was not harsh or unkind, for he commended their reclamation and social service projects. Of the work in Mexico he wrote:

"There is no mention of preaching the Gospel, the heavenly program of 'good will toward men.' There are spiritual drains and ditches to be dug; moral 'eradication projects'; 'model' men and women to be made by the new birth in Christ."

Concerning the work in the Negro community center in Indianapolis, he wrote:

"Excellent! But why not, with it all, intensive Bible teaching and the salvaging of men?"

In reply to an inquiry Mr. Gordon wrote:

"I think he (the Friend) fails to realize that 'the words that I (Christ) speak unto you, they are spirit, and they are life.' Of course we all believe with James that good works are needful also. I did mean regeneration when I spoke of salvaging men as well as bricks. Do these salvagers of bricks attempt to bring personal salvation also?"

One cannot help noticing that in the letter from the Indiana Friend there is no mention of such vital truths as the sinfulness of all men, the hope of salvation only through the blood of Christ, and the absolute necessity for the new birth. On the contrary, these first steps in regeneration are beclouded by such phrases as "the ways of creative peace," and "the releasing of the power of God in the human relationships." It does say that their object is "that men may be transformed by His Spirit and equipped to be citizens, Christian in life and attitude for our difficult days." This is good as far as it goes, for it is the only way in which men can be transformed. But, as it stands, it purports to lift men out of their sin and fallen condition into the Christian life without the passage from death into life through the new birth, which Christ explained to Nicodemus was the only door of entrance into the Kingdom of God.

An evangelical Friend comments on the above letter:

"It is doubtless correct that this group of Friends, with headquarters in Richmond, Ind., have through the years given some place in their extension work to evangelism. But if this group were compared with the Damascus (Ohio) group of Friends, it would be evident that the latter has specialized in evangelism, and they are almost alone in this among American Quakers of today. If one is to judge the Quakers of all the United States by their co-operative agency known as the American Friends Service Committee, it is probable that the gentle criticism of Mr. Gordon still holds good. Their message is one of good will and good works, but the message is wrong, judging by the first century Christ-words were wrong, judging by the first century Christ-words standard given by the angel to Cornelius, the Roman, that Simon Peter 'shall tell thee words, whereby

thou and all thy house shall be saved' (Acts 11:14). The imperatives of the Gospel are ignored, and for years the workers of the Service Committee have refused to distribute copies of the Bible or portions offered by their own Philadelphia Association committed to such distribution. It was 'by the foolishness of preaching' (I Cor. 1:21) that the Apostle Paul shook the Roman Empire. Judging by the feeding of German children twenty years ago, by the Friends Service Committee, there was no salvation preached and today the good will has faded out."

It is not surprising that the editor reaches these conclusions. The Indiana Friend who presents his views gives clear substantiation that the Society of Friends is not evangelistic in any Scriptural sense. All orthodox believers would reach the same conclusion. But the mistake that the Sunday School Times writer makes is that he labors under the misapprehension that the Indiana Friend represents the Friends correctly. The fact is that he presents the views of the modernists and the Hickites only. By no means does he speak correctly concerning all Friends; in fact he does not do so even for Indiana Friends as a whole; there are many in that area who would repudiate his statements.

There must be knowledge of conditions in order that a just discrimination be made. The question that the writer uses in the article under consideration, "Is the Society of Friends Evangelistic?" if properly considered will lead to a conclusion different from that which he reaches. This name which Friends used in the early day grew out of the fact that in England the term "church" could not be used by dissenting groups. There was but one church; that was the Established Church. But Friends continued to use the term Society long after the occasion had passed. But now nearly all orthodox Friends use the title "The Friends Church." The Hicksites and the Modernists use the old terminology. The Friends Church believes in the employment of evangelistic methods and nearly all of our churches have one series of revival meetings every year if not more. Often a regular service as on Sunday evening is devoted to such interests.

The church has its clear, strong doctrinal standards which are based upon the Holy Scriptures. Two outstanding documents are included in our disciplines as a rule: "George Fox's Letter to the Governor of Barbados" and the "Richmond Declaration of Faith." In the support of the truths thus declared Scriptures are either quoted or cited by reference. These documents are not used by either the Hicksites or the Modernists. They are relegated to the past as historical statements having no particular present value. The orthodox on the contrary give them a present day value as is stated in the Uniform Discipline which is used

by many of our Yearly Meetings. In a section termed "Essential Truths" the following statement is made:

"For explicit and more extended statements of belief reference is made to those officially put forth at various times by the Friends especially to the letter of George Fox to the Governor of Barbados in 1671, and to the Declaration of Faith issued by the Richmond Conference in 1887."

We do not wish to criticize those who labor under a misapprehension regarding the Friends, as is evident in the article in the Sunday School Times. Their conclusions are fully warranted by the evidences they cite. This is due to the fact that a strong and determined effort has been made by these opposed to the orthodox faith to convince the public of their standing as Friends. The Friends Church has given too little attention to this matter, not wishing to be involved overly much in controversy. Their attention has been given to missionary activities and evangelism rather than to negations of the views of others. But this has worked to our detriment to a large extent. We should remove the misapprehensions of the public to as great an extent as may be possible. In our use of the public press we should make it clear that we are The Friends Church. The other group has employed in its public presentations the term "The Society of Friends." This has resulted in confusion in the minds of many; they wonder why two bodies known as Friends should not be working cooperatively. This difficulty will be removed in time if we adhere strictly to the designation "The Friends Church."

Another difficulty has arisen from the fact that the divergent views of the two groups in respect to doctrine and practice have not been made public. "United Meetings" have been organized. These, being composed of both Hicksites and Modernists, do not in their promulgated doctrines and in their methods of work give forth the true teaching in the realm of religion. Their emphasis is upon the social order and in their efforts they put to the front lines of service which are void of any gospel ministry. We should therefore make it clear that we are devoted to a ministry which puts the emphasis upon the need of salvation from sin. The blood of Christ and His most satisfactory atonement as the means of deliverance from the curse of sin should be emphasized rather than a mere humanitarian view of religion. We should make it clear that social betterment will follow much more quickly and certainly from such a ministry than from a social presentation merely. A stronger effort to put forth a clear line of evangelical literature should be made. The field of publicity through the press has been left

largely to the other group. Our danger is that we shall involve ourselves in inextricable difficulties in our failure to make clear the real facts of the case. We urge therefore that we employ all lines of action which shall cause us to succeed in our efforts to advance the cause of truth; we should be positive in our efforts to make known our adherence to the gospel of our salvation through Christ our Lord, by whom we receive the forgiveness of sins and justification by faith.

We should not allow ourselves to be drawn into discreditable associations with the dissenting groups above referred to. We are constantly being urged to join with boards and committees which are composed of all who claim to be Friends. While it may seem to some that we could safely unite in such organizations, the fact is that we are being involved in difficulties from which we cannot easily extricate ourselves. How can we work in any helpful way with those who are devoid of true faith and who continuously labor to turn the church from the lines of faith and works so clearly set forth in the Word of God?

We appeal also to those who may be inclined to publicize us, perhaps critically, to be careful to acquaint themselves with all the facts in the case. If the conditions reported in the Sunday School Times (which we are taking as typical) had been presented as of a class of people who do not truly represent the Friends Church the cause of truth could have been much helped.

## WEDDINGS

CRISMAN - HAINES

Marjorie M. Haines, daughter of Mr. and Mrs. Ward Haines of Portland, Ore., and Clynton G. Crisman, son of Mr. and Mrs. Ross Crisman of Camas, Wash., were united in marriage in a double ring ceremony on Sunday, August 13, at 3:30 p.m. at the First Friends church, Portland, Ore. The service was read by Frederick B. Baker assisted by Earl P. Barker, who gave the dedication talk and Ray Carter who offered prayer.

## CONSCIENTIOUS OBJECTORS

By Chas. C. Haworth

No, I don't like the name. It puts us in a negative position—"objectors." No matter from which point of departure we start, and I have come to realize that there are different points of departure in the thinking of one who becomes a conscientious objector, such as religious convictions, social ideals, political philosophies, etc.; yet I believe that we all are opposed to war because we believe positively that there is a better way to settle differences which may and do arise, and if not settled make folks become enemies.

This way is not a new way, though little tried. It is as old as Solomon, and probably even older.

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# AMONG THE CHURCHES

(Each Yearly Meeting departmental chairman has been asked to write an article, outlining the goals of his or her department for the year. Listed below are the goals as outlined. This should be of great value to each quarterly meeting and monthly meeting departmental chairman.—Managing editor.)

## MISSIONARY BOARD

By Lloyd Cressman,  
President of the Missionary Board

The Missionary Board of Oregon Yearly Meeting is deeply appreciative of the help of the Lord and the fine spirit of unity and co-operation which was in evidence during our recently held Yearly Meeting sessions. Much prayer, careful study, patient waiting and sacrificial giving will be necessary for the carrying on of our work during the coming year. A great loss has been sustained in the death of Helen Cammack but the beautiful memorial service of Yearly Meeting Sunday afternoon has given us a forward rather than a backward look. As a tribute to Helen, many gifts have been coming to our treasurer designated for the establishment of a memorial Bible School. We are praying that the Holy Spirit may lead in the plan for the establishment of such a school and in prompting His people to give it adequate financial support.

Since our State Department has officially recognized the new Bolivian government we are now more hopeful that passports may soon be granted to the Chapmans for their journey to Bolivia. In the meantime the Yearly Meeting has approved the sending of Joseph Reece and Walter Lee to Bolivia and if plans materialize they may be leaving this country the latter part of August. Enroute to Bolivia they will probably visit mission stations in Guatemala, Honduras and Peru. These contacts should provide splendid opportunities for studying various missionary enterprises and for the observation of methods used. Undoubtedly, the information they gather, along with recommendations from our missionaries, will have an important bearing on the making of future long-term plans for the expansion of our work. Our treasurer still needs funds for the financing of their trip. Individuals or Monthly Meetings desiring to help should forward their offerings for this purpose as soon as possible. But most of all, our prayers are needed. While the Holy Spirit alone can best lead us in an intercessory ministry we offer the following suggestions for our praying:

1. That we may have an increasing spirit of

prayer in behalf of our missionaries and national workers in Bolivia.

2. That the necessary passports for Ralph and Marie Chapman may be speedily granted.

3. For the health of our missionaries, that they may be sustained physically as well as spiritually.

4. For Joseph Reece and Walter Lee, that the Lord may prosper them in their journey and provide needed grace and wisdom for every day.

5. That the will of the Lord may be clearly revealed with respect to every plan for the extension of the work, and that each member of the board and missionary personnel may humbly seek for Divine guidance.

## THE CHALLENGE OF THE HOME FIELD

By Everett Craven,  
President of the Evangelistic and  
Church Extension Board

It has been stated by leaders in the Friends church outside of Oregon Yearly Meeting that Oregon Yearly Meeting is the fastest growing Yearly Meeting in American Quakerism. When we recognize how slowly we are growing this leaves us little room for glorying; however, whatever of increase we are experiencing is due, not to the addition of large numbers to our memberships in established churches, but to the establishing of churches, or congregations in new fields. During one year in the recent past, one quarterly meeting increased its Sunday school enrollment more than 400, due to the establishment of two new congregations during that year.

Some of the most inspiring experiences of my life are the sessions of the Yearly Meeting Evangelistic Board, as new concerns are voiced, and reports of new fields who are extending the call to Friends to come and help them, are brought in.

A few years back the front line seemed to be in Idaho and eastern Oregon when Homedale, Ridgeview, Whitney, Ontario Heights and Baker were new names to us. These fields each need our continued prayers and financial support; yet they may be said to have reached the age of Intermediates in their development.

More recently southeastern Oregon appears to have caught our vision with Sprague River, Medford, Talent and Wagner Creek prominent in our thoughts and on our prayer lists.

At the mid-winter meeting of the Evangelistic Board last January, it was tentatively decided to attempt entrance into one new field each year. Accordingly Tillamook, Oregon, was selected as the field for this year. This is in-

## BIBLE SCHOOL

By Adelaide Baker

Yearly Meeting Superintendent and  
Superintendent of Portland Quarterly Meeting.

To every member of the Bible schools in  
Oregon Yearly Meeting:

Dear Friends:

It would be such a pleasure if I could greet you in one great gathering with every one of you present—with even every Cradle Roll member and every Home Department member included in the wonderful throng. Do you know into how many individual faces I would look? There would be more than 4000. Are you not glad to be part of such a large group? We know that it would be physically impossible for us to have such a meeting on this earth, but it is possible for everyone to be present in that great gathering in heaven. That is my concern. I long that every member of the Bible school family of Oregon Yearly Meeting may keep his heart always ready to meet his Saviour.

In thinking and praying about some project that could mean the most to each member of our great family for the coming year, I turned to the Word of God, our text book. I felt that there was not anything that could bring perfect peace in a war-torn world, that could still the storms of doubt in a turbulent age, that could serve as a solid foundation when so much is crumbling, that could answer the perplexing questions of our hearts, as do the great fundamental truths of the Bible. In order that each of us may have these truths always at hand, I have compiled a small booklet, "Gems of Truth." The Psalmist said, "Thy Word have I hid in my heart, that I might not sin against thee." Let us hide the Word in our hearts, and make this our theme for the year. Everyone who is determined to memorize these gems of truth may have a booklet. Some of the Bible school superintendents have these booklets already, having taken them home from Yearly Meeting. If you do not have yours, or do not have a copy for each one who will hide away the Word in his heart, drop me a card requesting more. The Bible school whose members can give the most verses with the references, in proportion to their average attendance as reported for 1943-44, will receive the Yearly Meeting banner. Everyone enrolled may take part. I am sure that every Bible school will want the banner.

Begin now. If you learn two or three verses a week you can memorize them all before March 15. Your Bible school superintendent or teacher will set aside some time each week or month for these verses to be given. Every school should have a grand review between March 1

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deed a challenging field with the prospect of a fine response from the people of this city and prospects of better financial support for the worker than many of our established churches afford. Pray that the Lord will send forth laborers into this harvest field. So far no one has been secured to enter this area for the establishment of a Friends church.

It appears that our faith was not strong enough for this year, inasmuch as other places have opened up beyond what we were able to see last January. Harley Moore, a student of Cascade College, found a vacant church building at Cherry Grove, near Battle Ground, Washington. After spending some money, and time in repairing and cleaning it he opened the place for public services. The people of the community responded gladly, now services are held regularly. Piedmont Friends in Portland have promised to furnish money to buy this property. Persons acquainted with this field feel that this is the opening wedge to a large territory.

Parkrose in northeast Portland has long claimed the attention of many of our people; during the past year A. Willard Mendenhall has done some preparatory work in this community; the expectation is that work will soon be started there, with the backing of Portland Quarterly Meeting, and the Yearly Meeting's Evangelistic Board.

In mentioning the foregoing we have not intended to slight numerous other fields. The time would fail to speak of Rose Valley, Silver Cliff, Hayden Lake, Pierce, Headquarters and others where there are hungry souls asking for help; indeed the Macedonian call sounds from many quarters.

Yes, we are aware that some names once familiar have disappeared from our lists. We believe however that by the law of averages our percentage of success is very high. Furthermore we seem to remember that in the Great Commission given by Jesus He did not say, build a great church in every village; but "Go ye into all the world and preach the gospel to every creature." Who dare say that in these places where the name has disappeared from our lists the Lord has registered failure? The gospel message has been given; witness has been borne. Where the workers have been faithful, and we have supported them faithfully with prayer and money, the results are with God. He alone can tell what the harvest will be.

Let us continue to pray earnestly for our workers in these new fields. Much depends upon each one of them. They need strength, wisdom, and the grace of God. Let us pray also for more laborers that inadequately church communities may be cared for. Let us pray that other laborers may catch the vision and hear the call.



**BIBLE SCHOOL**

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and April 15, and take the count of verses for the awarding of the banner. Feel free to call upon your Yearly Meeting Superintendent or your Quarterly Meeting Superintendent for help. The Quarterly Meeting superintendents are as follows: Newberg, Lela Gulley, Springbrook, Oregon; Salem, Orpha Cammack, R. 4, Box 116, Salem, Oregon; Boise Valley, Oral Tish, Route 2, Caldwell, Idaho; Tacoma, Clara Berg, Room 206, Court House, Tacoma, Washington; Greenleaf, Mildred Farmer, Route 2, Caldwell, Idaho.

**STEWARDSHIP PROGRAM FOR OREGON YEARLY MEETING 1944-1945**

By Edward F. Harmon, Yearly Meeting Superintendent of Stewardship.

**Motto:** Stewardship is implicit in evangelization.

**Purpose:** To help every member of Oregon Yearly Meeting of Friends to realize that there can be little or no evangelization either at home or in Bolivia without stewardship.

**Plans for the coming year include:**

**I. Thanksgiving Self - Denial Month During November.** The money raised this year is to be divided between the Aged Ministers Aid Fund and the Ministers Retirement Fund. (For explanation see pages 24 and 25 of the 1941 Yearly Meeting Minutes.)

**II. Stewardship Study Month—January.**

(Some suggested things to do)

Have a school of stewardship.  
Have a reading group.  
Put up mottoes.  
Have an essay and poster contest.  
Distribute pamphlets.  
Preach sermons.  
Try discussion groups.  
Have Sunday school classes study stewardship.

Have CE study stewardship.

**III. Ten Per Cent Club Month—March.****Message from Superintendent**

We have prided ourselves on being a Yearly Meeting noted for evangelism and rightly so, but do you know that there had to be a reduction of \$2,000 in the United Budget this year because the response of the monthly meetings was at least that much short of the proposed United Budget. This meant that the missionary committee had to drop \$1,200 it had in its budget for a new missionary family for Bolivia, and the Evangelistic board dropped \$800 which fact means that some community will not have the opportunity of hearing the Gospel this year or else our outpost men will

receive a little less. Yes this happened in Oregon Yearly Meeting in 1944 when her members were making more money than ever before. What about you—have you backed the attack—the attack of the Gospel against ignorance and sin? It is hoped that Oregon Yearly Meeting will respond during the year and see that more than this \$2,000 above the United Budget is raised. Did your monthly meeting decrease or fail to increase its giving? Shall we not redeem ourselves making this a stewardship year by pouring out our money, time and talents in the service of our King? Yes, stewardship is implicit in evangelization. Let us go forward!

**STEWARDSHIP DIRECTORY**

Yearly Meeting Superintendent:

Edward F. Harmon, Rt. 2, Box 125, Newberg, Ore.

Quarterly Meeting Superintendents:

Newberg—Huger St. Onge, Rt. 3, Sherwood, Ore.

Salem—Nina DeLapp, Rt. 4, Box 479, Salem, Ore.

Portland—A. Willard Mendenhall, 5748 North Mississippi Ave., Portland, Ore.

Boise Valley—Nellie Jones, Rt. 1, Eagle, Idaho.

Tacoma—James Simpson, 519 E. 50th, Tacoma 4, Wash.

Greenleaf—Robert Robertson, Rt. 1, Homedale, Idaho.

**SUGGESTED GOALS FOR PUBLIC MORALS 1944-45**

By J. Allen Dunbar

Yearly Meeting Superintendent

One Temperance Sermon every three months.

A Temperance talk in Sunday School once a month.

A Temperance program or some special feature each Temperance Sunday.

Every family in the Yearly Meeting a subscriber to one or more papers stressing Public Morals.

Every Public Morals committeeman alive to state and national legislation.

**Sources of Information**

American Business Men's Research Foundation  
53 W. Jackson Boulevard  
Chicago 4, Ill.

The National Voice, 126 W. 3rd St.  
Los Angeles 13, Calif.

The Union Signal

Evanston, Illinois

The Voice

100 Maryland Ave. N. E.

Washington 2, D.C.

**PUBLIC MORALS**

"Eternal vigilance is the price of liberty."

This is election year. If every church member in the United States would vote the Prohibition Party Ticket, the alcohol beverage industry would cease in 1945.

Let each voter in Oregon Yearly Meeting do his or her duty regardless of what others may do or say.

"A statesman is one who dares to stand alone until a minority of one becomes a majority of many."—Frank Gunsalus

**Public Morals Directory**

Yearly Meeting Superintendent:

J. Allen Dunbar, Greenleaf, Idaho.

Quarterly Meeting Superintendents:

Newberg—Elsie Hoskins, 902 East Third, Newberg, Ore.

Salem—Lorance Lehman, Rt. 3, Box 810 K, Salem, Ore.

Portland—Morris Heacock, 1960 S. E. 31 Ave., Portland 15, Ore.

Boise Valley—Hazel Murphy, Rt. 3, Boise, Idaho.

Tacoma—Bertha Bell, Rt. 6, Tacoma, Wash.

Greenleaf—Estel Weber, Rt. 2, Caldwell, Idaho.

**LITERATURE GOALS**

By Herman H. Macy, Yearly Meeting Supt.

As Superintendent of our Yearly Meeting Department of Literature, I would like to make the following suggestions relative to the work for the coming year:

First and foremost let us all be real propagandists for the cause of good spiritual reading matter. Let us use every opportunity to put good reading material on our tables and in our public libraries. A little money spent for library subscriptions for good religious journals and magazines will be a very profitable investment. It has been a joy to me to place copies of Edward Mott's books in our city library alongside other Quaker (?) books so that people will not be led to believe that all Quakers are modernists.

I hope there shall be a revival of interest in our own Northwest Friend; that every local literature chairman shall take special care to see that every family is getting it and that addresses are kept up to date, and that some one is appointed to regularly send in news from the meeting.

It is to be hoped that the Yearly Meeting at large will remember in prayer and general support the work of our publication board. It is true that this board has had to start in rather a small way, but the work is growing and let us all be boosters for it and eager buyers for

any of its publications.

Let us take very seriously and conscientiously the admonition of the Scriptures: "give attendance to reading."

**LITERATURE DIRECTORY**

Yearly Meeting Superintendent:

Herman Macy, 2165 North Church Street, Salem, Ore.

Quarterly Meeting Superintendents:

Newberg—Stella Hubbard, Box 125, Springbrook, Ore.

Salem—Wendell Votaw, 320 South Laurel, Medford, Ore.

Portland—Ruth Wilde, Rt. 4, Box 809 Vancouver, Wash.

Boise Valley—Mabel Ommen, 703 8 Ave. South, Nampa, Idaho.

Tacoma—Leta Montross, Star Route 2, Port Townsend, Wash.

Greenleaf—Tressa Gossard, Rt. 2, Caldwell, Idaho.

**NORTHWEST FRIENDS SERVICE GOALS FOR 1944-1945**

By Edward F. Harmon

Supt. of Yearly Meeting Service Committee  
Oregon Yearly Meeting has a great responsibility towards her boys who have been called by their country. These boys need to be remembered in prayer and by our letters and gifts.

We have a special responsibility toward those of our members in the CPS camps. Oregon Yearly Meeting agreed to support any and all of her members who felt that this was the stand they should take. Whether we personally agree with them or not (the writer of this article does) it is our responsibility as members of Oregon Yearly Meeting to see that they are supported with our money, prayers, letters, and gifts. At Yearly Meeting time we had thirteen men in CPS camps. This means that \$209.44 must be raised each month to care for them. No doubt others will be added to the group and thus the amount needed will be more. Your committee is sure that you will not fail these men who are giving a peace testimony for you at a great loss to themselves—financially. Send them a letter or gift right now.

In the next issue of the Northwest Friend there will be a list of these men and their addresses. In due time we hope to have a note from them all. It is planned in the near future to secure all the names and addresses of the members of Oregon Yearly Meeting who have gone into the armed services.

Also it is the plan of the committee in accordance with the action of the Yearly Meeting in 1943 to be of whatever service we can to needy people.



## DEPARTMENT OF HOME MISSIONS AND SOCIAL SERVICE

The record of the Home Missions and Social Service department for the entire Yearly Meeting was good this past year. However much was done which was not reported. We are hoping a more complete record will be sent to us this coming year. The beginning of the new year is the time to start keeping records of work done in this department.

It is gratifying and encouraging to know our church is mighty in "words and deeds." (Acts 7:22.) Through these two departments great opportunities are given to present the message of salvation by both "words and deeds." It is our prayer that each of us may be alert and spread the Gospel in every way possible. Many of us are situated where we can do Home Mission work in giving messages, testimonies, gifts, and otherwise helping in meetings. Be faithful in mission work at home as well as in foreign lands.

There are endless opportunities to spread the Gospel through social service. Even a cup of cold water given in the name of Jesus may win a soul to Him. Let us pray, preach, give, go, and do for Him with all our might, and give Him all the glory and honor for the harvest reaped.

Contact your local monthly meeting chairman, who will help you in every way possible. The following are the names and addresses of the quarterly meeting superintendents to whom they may write for helps and suggestions in this department:

Newberg: Edith Moor, Route 1, Newberg, Oregon.

Salem: Alice E. Edmundson, 2709 So. Commercial St., Salem, Oregon.

Portland: Florence Snow, 1106 N. Ainsworth St., Portland, Oregon.

Boise Valley: Lura Gulley, 901 E. Washington, Boise, Idaho.

Tacoma: Myrtle Russell, 901 E. 58th St., Tacoma, Washington.

Greenleaf: Orpha Larrence, Route 4, Caldwell, Idaho.

—M. ETHEL COWGILL,  
Quilcene, Washington,  
Yearly Meeting Superintendent.

## PEACE DEPARTMENT

By Loyde Osburn

Yearly Meeting Superintendent of Peace

Although there can hardly be any appreciable amount of expansion of peace work during the present period of military domination, the flame of Christian pacifism must be kept alive in the homes and churches of Oregon Yearly Meeting. Let us as Friends engage in much prayerful contemplation of the scriptural basis of our

peace testimony, earnestly desiring to grasp more completely than ever before the full import of our Lord's teachings regarding this important matter.

Having made our own foundation firm, let us then become alive to our responsibilities and opportunities for service. Most of the Civilian Public Service Camps are the responsibility of the peace churches. The threat of permanent peace-time conscription should be receiving the attention of church people. When the war ends, Christian voices should be heard urging the application of Christian principles to post-war problems. Religious groups may be able to render valuable aid and counsel in the relief and rehabilitation of a war-torn world.

We can exert at least a limited influence locally, nationally and internationally by acquainting ourselves with problems which arise and by presenting our views to those persons responsible for the solution of such problems.

The peace superintendent has a good supply of peace pledge cards and hopes to obtain literature and other supplies from time to time for use of the quarterly and monthly meetings.

The peace superintendents are:

Yearly Meeting—Loyde W. Osburn, 3612 S. E. Grant St., Portland 15, Oregon.

Newberg Quarter—Emmett W. Gulley, Rt. 1, Newberg, Oregon.

Salem Quarter—Kenneth M. Williams, 1910 S. 12 St., Rt. 4, Bx. 1 C, Salem, Oregon.

Portland Quarter—Wilbert B. Eichenberger, 10506 N. E. Beech, Portland, Oregon.

Boise Valley Quarter—Dillon W. Mills, 2102 Hervey St., Boise, Idaho.

Tacoma Quarter—William H. Brown, 4811 McKinley Ave., Tacoma, Wash.

Greenleaf Quarter—F. Esther Benedict, Greenleaf, Idaho.

## EDUCATION DEPARTMENT

We were unable to contact Dilla Tucker, Yearly Meeting superintendent of education, in time for this issue, but listed below are the educational superintendents for the coming year:

Yearly Meeting Superintendent:

Dilla Tucker, 811 10th Ave. South, Nampa, Idaho.

Quarterly Meeting Superintendents:

Newberg—George H. Moore, 902 W. First, Newberg, Ore.

Salem—Phyllis Cammack, Rt. 4, Box 258, Salem, Ore.

Portland—Melva M. Baker, 728 SE Sumner St., Camas, Wash.

Boise Valley—Hazel Antrim, Holly Street, Nampa, Idaho.

Tacoma—Elizabeth Byrd, 3332 South Pine.

Greenleaf—Olive Mitchell, Homedale, Idaho. Tacoma, Wash.

## NORTHEAST TACOMA

By Jack Willcuts, Reporter

One representative was sent from our meeting to Wauna Mer Conference. Alta Mae Wilson was there for the entire week and her sister Margaret attended the last day.

Three families have moved from our community who were regular attenders. Herbert and Virginia Hathaway are at Spokane, Wash. Virginia was recording clerk and helped a great deal in the music. Mrs. Honey and her two children have moved to Blythe, Calif., to be with her husband who has been sent there by his employer with a construction crew. She was a Sunday School teacher and is greatly missed. Mrs. Demerest and her daughter Nona Mae are moving away from this neighborhood also. Regardless of these friends leaving us our Sunday School attendance has been gradually increasing with 52 being present last Sunday, Aug. 6.

The recently organized Sunday School council has purchased new wallpaper for the two Sunday School rooms and paint for refinishing the furniture. A nice stove has been donated by one of the friends in the community for the Sunday School rooms which will be a great improvement. Special efforts are being made for Missionary Sunday with maps being drawn of Bolivia and interesting accounts told of mission work in the Sunday School hour. A new class has been organized by the pastor which meets in the parsonage. This group is made up of those in Junior high grades. Ten were present last Sunday and a month's contest is in progress for canvassing the community for new recruits.

A bi-weekly meeting called YOUTH NIGHT is proving very successful so far with 15 being present last Friday night for the second meeting at Lake Geneva, a beautiful recreation ground four miles from the church. The evening was spent in swimming and playing games with each one bringing a lunch. From now on these meetings will convene every other Thursday night and special projects are being planned for both boys and girls. The girls are making plaster of paris novelty pins etc., and waffle weave table mats. A jig-saw has been secured for the boys and a permit has been granted by the WPB for securing an electric motor with which to operate it. This equipment will be set up in one of the Sunday School rooms until plans can be finished for other arrangements.

Sunday evening services were started the early part of July. The attendance has been quite small but has grown larger the last two times and the Lord has surely been blessing in these services. A discipline study is to be a part of each service and disciplines have been secured by all of the members for reference purposes.

We have finished painting the parsonage and have started work of building a basement under the parsonage. Four rooms in the parsonage have been repapered and the kitchen and bathroom repainted.

Charlotte Macy who is attending summer sessions at the University of Washington has been with us two Sundays bringing special numbers in song which has been greatly appreciated.

## WHITNEY

By Rosella Moon, reporter

At the Daily Vacation Bible School held at Whitney this summer, there was an average attendance of fifty students each day. The theme of the school was "God's Clock." On Sunday evening following the close of the school, the children gave a program to a well filled house. Refreshments were served and the exhibits of handwork were enjoyed by all.

Our Sunday School has had no summer slump, for which we are thankful. For the first quarter of the

year the average attendance was 94.

The Missionary ladies plan to re-organize in the near future.

The Music Committee is planning to start a chorus this fall, with Mrs. Helen Shierbon in charge.

Vera Jones who attended school at Pacific College last year, plans to go again this year. She liked it so well that she has persuaded her parents, Mr. and Mrs. Amos Jones, and her brother, Amos Jr., to make their home in Newberg.

Our church needs some repairs before cleaning the interior. We plan to reshingle and to extend the eaves of the building. At our last business meeting, we decided to meet on Labor Day and do as much of the work as possible. We will have an all day meeting with lunch served at noon by the ladies.

Due to illness, Hubert Mardock of Greenleaf, Idaho, was only with us for one week in revival meetings, instead of the two as had been planned, but the meetings were good and well attended considering the season of the year in which they were held. We had a refreshing time together and we feel there has been a spiritual awakening in our midst. Dallas Quick, assistant pastor at Boise, contributed much to the meetings with his mirimba and piano music.

Mrs. Preston Mills of Portland, Oregon, mother of Dillon Mills, pastor of the church, was a recent visitor at Whitney, accompanied by Stella Parrish of Los Angeles, cousin to Dillon Mills.

Ivor Moon who is in the medical corps somewhere near Florence, Italy, writes that he is very busy caring for the sick and wounded men in the hospital. His wife sends him gospel tracts which he distributes among the patients. He says they are so eager to read them that he hardly has time to get them read before passing them on.

## PIEDMONT

Arlene Frazier, Reporter

Portia Palmer and Bill Mardock were married June 15 in Nampa, Idaho, and are now living in Newberg. At an outdoor pot-luck supper given on July 8 in honor of Mr. and Mrs. Mardock at the home of Mrs. John Weatherford, the church presented them with a rose wool blanket.

Our congratulations are extended to Mr. and Mrs. Albert Unruh on the birth of their son, Victor Lee, born July 22. We also congratulate Mr. and Mrs. Edgar Haworth, the parents of Robert Earl who was born July 23.

Vacation Bible School was held at the Piedmont church August 7 to 18 with Mrs. Beulah Nedry in charge. The Bible School was climaxed with a program Sunday evening, August 20.

A new oak floor has been laid upstairs in the parsonage. It is a beautiful job and adds much to the appearance of the property.

## PRUNE HILL

The Prune Hill Friends church property located 3½ miles northwest of Camas, Wash., has been sold for \$1,000.00 and the church has purchased a residence on a tract of land 67 feet by 147 feet in West Camas, and will begin services in the residence which will be used as a temporary chapel until a church building can be erected.

The new property was purchased for \$3100.00, the indebtedness being assumed by the congregation.

Calvin Wilkins, pastor of the church, who has been living in Portland, Ore., plans to move into the newly purchased property and will conduct services as soon as proper arrangements can be made. During the interim services are being held in the home of members on Prune Hill.



The building of a new road from Prune Hill to Camas put the membership of the church closer to West Camas than to the former location so it was deemed wise to relocate in what is known as the Forest Home section of Camas. The church will be known as the Forest Home Friends church. Although but a mile and a half from Camas Friends church in Oak Park it is in a distinctively separate section of the city with the Washougal river and the main part of town between the two churches.

Remember Calvin and Virginia Wilkins as they minister in this new field of endeavor.

### NEWBERG QUARTERLY MEETING

By Ruth Baker

Newberg Quarterly Meeting Christian Endeavorers rallied to the Middleton church on Friday evening, Aug. 11, where the following new officers were introduced: CE superintendent, Philip Fendall; assistant superintendent, Esther Mae Moor; secretary-treasurer, Loren Mills; and prayer meeting superintendent, Paul Thornburg. Edward Harmon was re-elected as pastoral advisor. Lloyd Cressman lead the group in singing while Paul Thornburg officiated at the piano. Splendid reports of Twin Rocks Conference were given. Mrs. Esther White of Seattle, pastor-elect of Middleton monthly meeting, gave the message of the evening based on the verse, "Take heed therefore unto yourselves." She stated that fear causes the downfall of the Christian experience of many young people but that constant touch with heaven takes care of fear. She urged that we stand if we have to stand alone.

The Saturday session of Newberg quarterly meeting, held at Newberg, opened with organ music by Herschel Thornburg of Pacific College music department. The newly elected evangelistic superintendent, Dorwin Smith, was in charge of the morning service. Edward Mott of Portland gave the message. He stated that Christ is the Head of the church; there is no salvation without Christ the Savior. Atheism is living without Christ. If we are living apart from Christ we are atheists. Special music was furnished by Newberg Friends church when Joyce Perisho sang, "Why Should He Love Me So?" accompanied by Florence Thomas.

The new presiding clerk, Joseph McCracken, directed the business session. Sarah McCracken acted as recording clerk in the absence of Margaret Michener. Eugene Coffin of California read Mt. 5:20 for the devotional period. He said that unless we exhibit the badge of love our testimony is useless.

The work of the Bible School and Religious Education Department and that of the Public Morals Department were presented. Lela Gulley gave a talk based on Psalms 119:11, "Thy word have I hid in my heart," while her sister, Ruth Hockett, pictured the verse on the flannel-graph. Elsie Hoskins introduced Gervas Carey who spoke for the Public Morals Department.

Roll call showed a goodly number of represen-

tatives present.

Newberg quarter was pleased to have several visitors present: Joseph Reece and Edward Mott of Portland; J. Allen Dunbar of Greenleaf quarterly meeting; Esther White of Tacoma quarterly meeting; and Eugene and Jean Coffin of California Yearly Meeting. Joseph Reece gave a resume of Yearly Meeting news. He told of new work being opened up at Cherry Grove, Wash., and at Tillamook, Ore. Newberg quarterly meeting agreed to take over the responsibility of the Tillamook work as its first outpost field.

Mahlon and Hazel Macy are soon leaving to take a pastorate at Oakland, Calif. Mahlon reported attending Berkeley quarterly meeting recently and asked that we remember to pray for them in their new work at Oakland.

Two concerns, one from West Chehalis and one from Springbrook, requested us to consider rotating the Saturday sessions of quarterly meeting from place to place in the quarter. A committee of seven was named to investigate the advisability of such a plan.

The resignations of Mahlon Macy as reading clerk, and of Hazel Macy as literature superintendent, were accepted; Ruth Baker was named reading clerk, and Stella Hubbard was named literature superintendent.

### QUAKERS ON THE MOVE

Continued from page 3

Pacific College. George Smith of Salem, Oregon, has moved to Woodland, Idaho, and is pastor of the congregation there. William Ralphs has resigned at Pierce, Idaho, and no one has been secured for the outpost. The Ridgeview Friends church, near Homedale, Idaho, is still without a pastor with the resignation of Willie and Esther Mae Thomas, who have sailed as missionaries under California Yearly Meeting to Central America. Jack Willcuts is the new pastor at Northeast Tacoma, being assisted in the work by his sister Helen. Harry and Alice Bundy, former pastors at Northeast Tacoma, have moved to Calif. Arthur and Fern Roberts have assumed the responsibility of the Everett Friends church, under Indiana Yearly Meeting. Paul and Wilma Mills have taken leave of absence from Nampa Friends church, Nampa, Idaho, and Oral Tish is supplying in the interim. Paul and Wilma have gone back to New York to see a specialist due to illness of Wilma Mills. Although Ellis and Fern Cook, pastors of Ontario Heights Friends church, have not been newly named to that work since the Yearly Meeting, time, yet attention is called to the change as they are new to the Yearly Meeting, having come from Kansas Yearly Meeting.

The pastors remain the same at the 24 other churches or outposts named in the Yearly Meeting minutes.

### With Our College

By George H. Moore

#### New Faculty Members Secured

Professor Roy Knight, formerly head of the Department of Spanish at Northwest Nazarene College, and former pastor of the Melba Friends church, will become professor of Spanish at Pacific.

He will also be available to assist in the Bible and Speech Departments.

Mrs. Roy Knight will supply the position of treasurer of the College, during the leave of absence granted to Mrs. Allie Hinshaw Calkins.

Professor Roy Clark has been secured for the music department. He comes very highly recommended from Kansas Yearly Meeting. He has had unusual success in choral directing and is experienced in Band work. He teaches both piano and violin.

#### Commercial Work to be Offered

Because of considerable demand for courses in typing and shorthand, the College office has announced that these will be offered this year by Genevieve Belz, a graduate of Northwestern School of Commerce, Portland.

#### Campus Improvements

Under the direction of Joseph McCracken, superintendent of buildings and grounds, a number of campus improvements have been undertaken this summer. The modernization program, started last summer in Wood-Mar hall has been extended to the upper floor. The interior of the chapel is taking on a new appearance. The walls are being tinted, woodwork revarnished and floors sanded and varnished. Perhaps the most spectacular improvement is the installation of new fluorescent lighting fixtures, made possible by the gift of a local business man.

The men's dormitory is being renovated. The ceilings, formerly 14 feet in height, are being dropped to 8 feet, and the walls are being re-decorated. As a result the rooms will be more home-like and pleasant. Interior decorating improvements are also adding to the attractiveness of Kenyon Hall, the girls' dormitory.

We appreciate the funds which have come in for this work. We are still in need of some additional funds to bring the work to completion.

#### Pacific College and the G. I. Bill of Rights

Pacific College is one of the colleges approved by the United States government for the training and the rehabilitation of veterans of the armed services. Any veteran with an honorable discharge from any branch of the armed services is eligible now for schooling at government expense and should apply at once for admission.

### With the Publication Board

By Frederick B. Baker

Minute 34, page 14 in the 1944 Yearly Meeting Minutes reads as follows:

The Publication Board requests that a day be appointed, to be generally observed throughout the meetings of the Yearly Meeting, to be known as *Quaker Publication Sunday*. The desire is that this may be a day on which offerings for the revolving publication fund are taken, with a message or other suitable observance in the interest of the publication of good Christian literature.

#### QUAKER PUBLICATION SUNDAY PLAN

The request was approved and Sunday, September 24, was designated as *Quaker Publication Sunday*. We have other pamphlets that should be published as soon as we have sufficient funds to do so. As an incentive to churches to stress Quaker publication Sunday we are offering to send a number of our first publication, "Friends Are a Church," by Edward Mott, to each group that observes the day and sends in their offering to The Publication Board, 2904 N. E. 50, Portland 13, Ore.

"Pertinent Observations," by Edward Mott, in this issue of the paper, presents a statement of fact as to why the pamphlet "Friends Are a Church" and other publications of this nature should have wide circulation. Orthodox Friends, who undoubtedly predominate numerically in America have sat idly by, generally speaking, while Hicksite and Modernistic Quakers have been busy presenting themselves before the American public to the confusion of many. Recent articles in Liberty magazine and the ones in the Sunday School Times referred to in Edward Mott's article in this issue of the paper reveals how great is the need for Orthodox Friends to present the true side of the story. It is possible that the article "A Plain Statement" will also be published in pamphlet form if there is sufficient demand for it.

Right in line with the goals of the publication board we should call attention to the fact that Earl and Adelaide Barker left Portland on August 25 for Wichita, Kansas, to meet with Lee Stevens and Richard Wiles of Kansas Yearly Meeting and two representatives of Ohio Yearly Meeting, yet to be named, to make a thorough study of Sunday school literature and the preparation of suitable material for Sunday school work. This material would be published by a joint publication board of the three yearly meetings involved. This is a decided move in the right direction.

Remember Quaker Publication Sunday, September 24, 1944. Literature chairmen, here is your opportunity to do something. **Sponsor Publication Sunday in your church.**



## SUMMER CONFERENCES AND CAMPS

By J. David Thomas

Northwest Friends CE President

This year has seen in all, something over one thousand people in attendance at our young peoples conferences, and boys and girls camps. Surely God has blessed in this work. In most instances our camps and conferences have been filled to overflowing. In the months and years to come, Oregon Yearly Meeting cannot help but feel the impact of these visitations of God on our young people.

Quaker Hill conference was held the second week in July, at the conference grounds near McCall, Idaho, with around three hundred in attendance. The grounds, nestled in among the pines, with the blue lake in the foreground, and a soft Idaho sky overhead, make an ideal retreat from the routine of daily life, to the refreshing fellowship with our Father and His children.

Under the searching, and inspiring messages of Charles Ball, from Kansas, many were brought into the warmth and love of God's fellowship, while others experienced Christ's baptism with the Holy Spirit. To others, God made more vivid the needs back home, and placed on their hearts a burden for this work. Some felt calls to labor in mission fields in other lands. In classes, in worship services, and on the playground, God was honored, and He honored those who honored Him.

Wauna Mer Conference, the youngest, was held the third week of July, beside the salty waters of Henderson Bay, a few miles northwest of Tacoma, with ninety-two registered, and others in attendance. This year has seen some decided improvements on the grounds, and we are looking forward to more in the coming year. The old dining hall has been torn down, and a new one built. By next year we are hoping to have the grounds leveled off considerably, and a new tabernacle. This conference needs our prayers, and our finances. May God direct in these matters.

The evangelist this year was Jack L. Wilcutts, the pastor at Northeast Tacoma. Under God's blessing, the conference was 100% Christian at the close of Saturday night, a wonderful preparation for Sunday. Most of those in attendance were of a younger age than those attending the other conferences.

Twin Rocks conference, held first week in August, saw one of the largest crowds in its history. There were 362 registered, with others in attendance. In this, as well as other phases of the conference, God blessed us until we could hardly contain ourselves.

The messages were brought by Lloyd Cressman, pastor of the Friends church at Newberg, Oregon. Here also many found the needs of

their hearts met, and more than usual there was a "digging deep."

In all, the Lord has blessed us beyond measure in our conferences this year. Although in many places we are suffering from "growing pains," it should be cause for rejoicing, and not complaint.

To us, under whose care these people who have passed from death to life come, may we heed the commandment of Jesus after raising the daughter of Jairus, and see that something "be given them to eat." (Mark 5:43.)

To those who have received help in these conferences, I would remind them of the words of Jesus to a man out of whom he had cast a legion of devils, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark 5:19).

(Following is a letter written by Lee Strait of Chehalis Center Friends church and sent to his folks. It gives an interesting account of his first visit to a Quaker church in England.—Managing editor.)

January 10, 1944

Dear Folks:

I must tell you of my experience in attending church. In anticipation of visiting a city not far from here I purchased and scanned through their daily paper. You can imagine my interest and pleasure in discovering among the church notices "The Society of Friends (Quakers); Meeting for Worship 11 AM," and so on. On Sunday morning I started out early, allowing myself what I thought would be ample time to search for and find the address given for the meeting house.

If you have never been in an English city of any size, which of course I hadn't, you won't be able to quite appreciate the problems involved in finding a specific spot. First of all, the people have a fondness for spelling their proper nouns one way and pronouncing them quite another. By inquiry and a queer sort of logic I began to approach the neighborhood of the meeting house. Now this happens to be one of the English cities that has been subjected to numerous enemy raids, and blitzed buildings are not at all uncommon. And I found that as I came down the street to the church, it was necessary to pick my way over and around violated masonry, timbers and other blitz debris.

You have as well as I, pictured in your mind's eye just how the old Quaker meeting houses in Philadelphia, and even perhaps England, would appear. Well, we were right, that is just the way they are. The streets are narrow with the three story buildings crowding the sidewalks to the economy of about two feet in width. As you walk down the narrow lane the meeting house, hedged in as it may be, still is set back off the street, continuing on from the two buildings on either side is a brick and iron fence with gate. This then leaves a bit of lawn in front of the face of the meeting house. Where what would ordinarily be a bed of roses I should imagine, there was an underground air-raid shelter instead.

Just as I was about to try the gate, I noticed a sign that asked the would-be worshipper to use the side entrance around the corner. Perhaps I should explain just what had happened. Just up the lane about 200 yards was the large and beautiful city hall. Well, you see, the enemy had missed their aim as it were, and the blitz had struck in our block instead, damaging the buildings around. So that in the morning, the first person to church arrived in time to warm his hands at the fire.

The main portion of the meeting house was destroyed or damaged—that then was why we were instructed to meet in one of the side rooms.

By this time I was a bit late and as I discovered, meeting had begun. After hesitating a moment I tried the door and entered. I do not know what I really expected, but what I saw was quite a gathering, led by the clerk of the meeting, engaged in some very silent silence. One or two pillars of the meeting cast an indifferent glance my way—but, encouraged by the church notice which said "All welcome," I managed to get out of my coat and hat and slip to a chair as reverently as was possible.

At the rise of the meeting, the clerk came over and gave me a very warm welcome. Upon obtaining all the pertinent information, he introduced me all around as a friend from Oregon Yearly Meeting. First off, of course, being from Oregon Yearly Meeting, it had to be ascertained whether I was a Pharisee, Sadducee, Publican, Five Years Meeting or what; when we had that straightened out, I found myself being taken to dinner by the clerk's wife. I wish I could describe their English home, their customs, and their problems. I was thrilled to death, my eyes fairly popping to see and absorb as much as I could. We gathered up the Atlas and I had to show them where I lived.

But what I really wanted to tell you is about Mrs. Eddington and her husband. They are both very interested in the church work and especially the welfare tasks. She is one of the town magistrates—which corresponds roughly to a judge in our own municipal courts. And he, being clerk of the monthly meeting, has access to all the old minutes of meetings as far back as when the church was organized. You know how proud we are of our old books—you know the ones grandmother Strait had—dating back to the 18th century. Well then you can imagine my thrill when I opened the leather bound books and read the minutes of the monthly meeting held April 16, 1680. I was fascinated; I read the lines and I could not put them down. Although the writing and words and phrases reminded me of the original Declaration of Independence, I made them out quite clearly.

No longer will I be tempted to stay home from church because it is raining outside. For in 1683, there were so many Quakers in the dungeon, that monthly meeting was held in jail. How do I know? Because I held in my hand and read the minutes of the meeting and they began "Minutes of the Norwich Monthly Meeting held in the Norwich Goules." And had it not been for that I would not have known—for the minutes themselves were filled with the evidence of Quaker concern for the souls of neighbors.

If ever I have walked on hallowed ground, I did so when Mrs. Eddington, who has sentenced men to these same dungeons, took me down in the dark basement of the Guild Hall and I looked upon those self same cells, attempting to envision that monthly meeting. The minutes revealed that for three years the meeting was held here.

Mr. Eddington has written a book of Quaker History—from the minutes and a wealth of other material. The book was lithographed privately—but knowing your interest in this subject, I am hoping I can obtain a copy for you.

With love,  
—LEE

**FOR SALE:** 30 acre farm, 25 acre cultivated, 3 acre blackcaps, 5 acre orchard of fruit and nuts; good modern 7 room house, electric water system, spring, creek and well; new barn, large hen house, garage, buildings in good condition; 7 ton hay, 2 horses, 100 hens and all implements; Mt. Hood View, 3 miles to Sherwood, cannery, and High school, 7 miles to Newberg and Pacific College, ¾ miles from highway. \$10,500, terms. Huger St. Onge, Rt. 3, Sherwood, Ore.

## CONSCIENCIES OBJECTORS

Continued from page 5

You will find it in Proverbs 25:21, 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Paul, in Romans 12:20, 21 quotes this proverb as follows: "Therefore if thine enemy be hungry, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." And he adds: "Be not overcome of evil, but overcome evil with good." Our Lord Himself favors the same conduct when He said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them; that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Coals of fire on the head were used as a remedy for fever in Palestine. The meaning then is clear—by the conduct indicated one cures the fever of hate—and thus cured your enemy becomes your friend. Is this not a better way than to fight your enemy and perchance, if you are the stronger, overcome him? Though defeated you still have an enemy, an enemy who harbors a grudge and dreams of revenge.

Do you say that this plan is so old it is out of date? War is even older. But it won't work between nations, it is only meant for individuals. Nations are only groups of individuals. But it would not work with an outlaw, he would eat your food and then rob you. Possibly, but in some known cases where employed, it has worked.

My conviction is that the destruction of property and loss of life would be less and the setback to human progress would be less disastrous and of shorter duration if the plan set forth by Christ had been followed in the present world crisis. Some of our young men are conscientious objectors, not only because war is bad, but because the way of Christ is better. They are following their Christian convictions with courage and self-denial. Let us stand by them with our prayers and our means. Both are urgently needed at this time. Do not forget them.

## PACIFIC COLLEGE

Continued from page 13

Men who have served in Civilian Public Service camps will be eligible for special rates at Pacific College to continue their schooling.

**FOR SALE.** Two acre lot with a well improved five room house. In a Friends community. On the city bus line with city water, lights and a beautiful view of Mt. Rainier. Write to Jack Willcuts, pastor, Rt. 6, Box 400, Tacoma, Wash.



## Moments with the Word

By Earl P. Barker

"Having therefore, brethren, *boldness* to enter into the holiest by the blood of Jesus. . . . Cast not away therefore your *confidence*, which hath great recompense of reward." Hebrews 10:19,35.

The two words which appear in the verses quoted above, boldness and confidence, are translations of the same Greek word. It is often rendered boldness, as in Ephesians 3:12 and I John 4:17, and often confidence, as in I John 2:28 and 3:21. A marginal reading for the 19th verse in the passage under consideration is liberty. The Greek lexicon gives still another translation, freedom.

Regardless of which of these words one may choose, it is evident that that which we have and which gives us the right to enter into the most holy place is the same as that which we are not to cast away, as we look for the promised reward. No higher privilege can be imagined for such lowly beings as we than that of entering into the place where God dwells, and of abiding in Him and He in us. This way has been opened for us by the atoning sacrifice of Jesus. All who will may enter in. Having such a privilege, such a liberty, how great the loss if one casts it away! It has great recompense of reward, for it is the way into the presence of God in the eternal heavens. Those who will enter His sanctuary now will be counted worthy to dwell with Him forever. The promise is sure, though we must wait patiently for it. Some day Christ will tarry no longer, but will come to take us to His heavenly home.

How do we "enter into the holiest?" It is by drawing near with a true heart, in full assurance of faith, with a clear conscience and a blameless life. Then we are to maintain our faith steadfastly until God assures us that we truly have entered, and in the entering have been cleansed and made holy, fit to abide in fellowship with Him. He has graciously given us this privilege; let none cast it away!

## INTRODUCING OUR NEW STAFF

By Frederick B. Baker

Herman Macy, pastor of the Highland Friends church, 2165 North Church Street, Salem, Ore., assumes the editorship of the Northwest Friend with the October issue of the paper. Herman Macy is a member of the publication board, an able writer and one who has had experience in printing. Please note that literary contributions are to be sent to him at the above address. Will you cooperate with him and see that all news items are on his desk by the teth of each month?



HERMAN M. MACY

Dr. Earl P. Barker, Dean of Cascade College and Professor of Religion, becomes the new managing editor. He, too, is a member of the publication board. With this issue he begins a new feature of the paper entitled, "MOMENTS WITH THE WORD."

Marjorie Crisman, Homedale, Idaho, is our society editor. She is the same society editor as we have had, but she has changed her name and place of residence. Remember that all society news should be on her desk by the fifth of each month.

We are happy to announce that A. Willard Mendenhall is our new circulation manager. He will see that you receive the paper. Address him at 2904 NE 50th, Portland 13, Ore.

Richland C. Kneeland, our treasurer, remains the same. However, all subscriptions should be sent A. Willard Mendenhall, 2904, N. E. 50th, Portland 13, Ore., who will forward the funds on to the treasurer.

## MINISTERIAL CONFERENCE

Oscar N. Brown, president of the ministerial association announces that he has been in consultation with Emmett Gulley, President of Pacific College, and Joseph G. Reece, Yearly Meeting superintendent, and that the best dates available for ministerial conference, to be held at Pacific College this year, will be from February 9-13.

## 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 for membership application blanks.

## Quaker Benevolent Society

302 Scott Building  
Portland 4, Ore.