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Northwest Friend, February 1945

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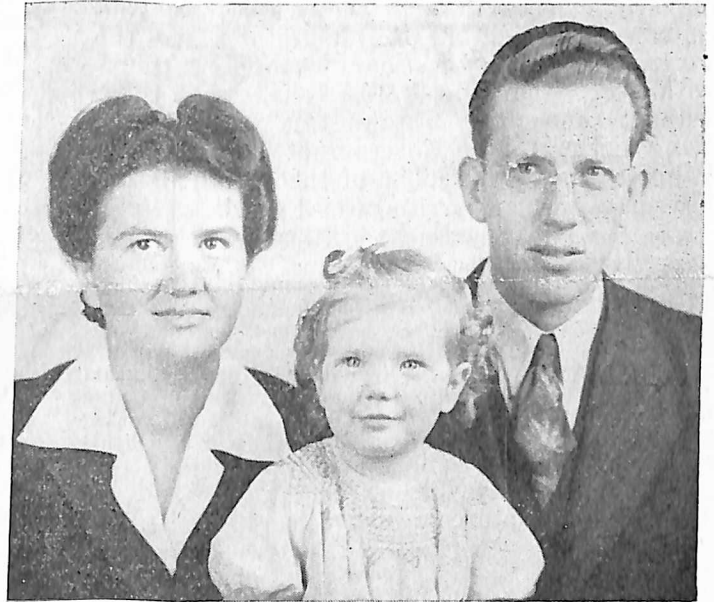
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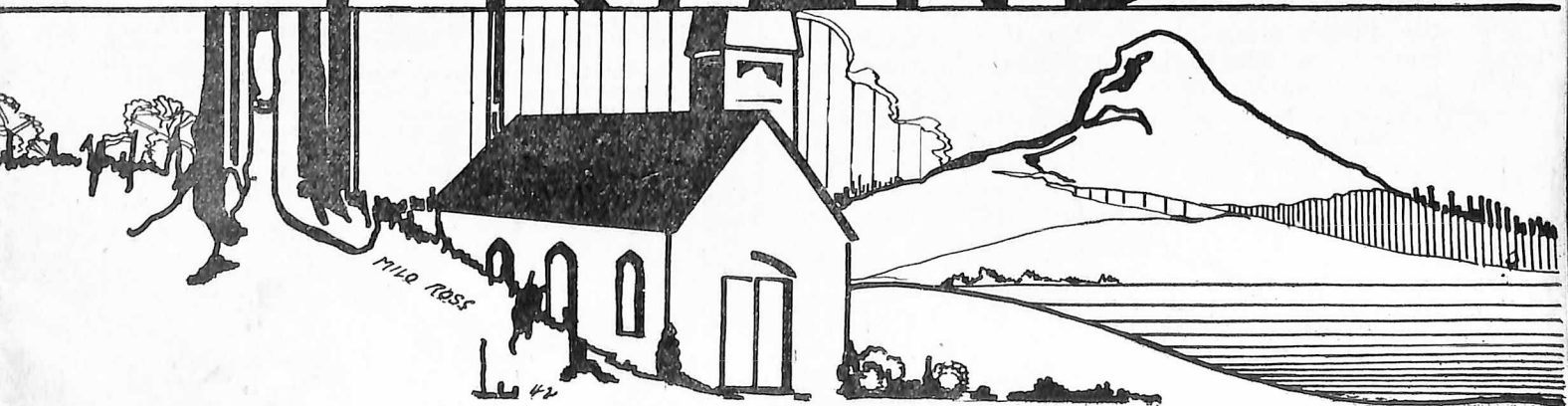
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THE CHAPMANS

FEBRUARY, 1945

THE NORTHWEST FRIEND



Pertinent Observations

THE HOLY SCRIPTURES

By EDWARD MOTT

I have thought it well to present from writings of early Friends through the years their conceptions regarding the Holy Scriptures and the work of the Holy Spirit in connection therewith. For the most part I shall give these without comments. The first is from George Fox's Letter to the Governor of Barbados. It is quoted in the Discipline of the church; it has been used in many writings of Friends.

"Concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture itself declares (2 Peter 1:21), spake as they were moved by the Holy Ghost. We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works' (2 Tim. 3:15); and are able to make wise unto salvation 'through faith in Christ Jesus.'"

William Penn writes of George Fox and his use of the Scriptures:

"He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony and fulfilling of them with much plainness, and to great comfort and edification." (From his Journal.)

Robert Barclay made the following statement regarding the Scriptures:

"Moreover, because they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed to have slipped in are not such but that there is a sufficient clear testimony left to all the essentials of the Christian faith; we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony may therefore justly be rejected as false. And for our parts, we are very willing that all of our doctrines and practices be tried by them; which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim. That whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

Barclay accounted the Scriptures as a "secondary" rule of faith and practice and from this it has been asserted that he considered them of less value than the light of the Spirit. But this does not follow necessarily; the order does not imply derogation, as is seen from the presentation above. On this subject we quote from "The History of Friends in America," by Thomas, page 58, footnote:

"It must be confessed that Barclay himself, when he used the term 'a secondary rule' uses language that is likely to convey a wrong impression. John Crook in 'Truth Principles' (1662), writes as follows: 'It is not the Scriptures without the Spirit, nor the Spirit con-

trary to the Scriptures, but the Spirit's discovering the will of God in the heart, or opening the Scriptures in His own time and way, and not in or by the will of man but as Himself pleaseth which giveth the perfect sound and saving knowledge.'

"Barclay's words, 'We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil,' are a fair statement of the general belief."

It is thus seen that Barclay is accepted by Friends as orthodox. No evidence to the contrary has been produced.

Joseph John Gurney quotes from "George Fox's answer to all such as falsely say that Quakers are no Christians." The subject presented is in reference to the doctrine of the Trinity, but it is so clear incidentally on the matter of the Scriptures as authentic and perfect that I am inserting it here. He writes:

"My belief on the subject cannot be better expressed than in the following declarations of the early members of our religious society:—

'We believe concerning the Father, Son and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs;—1st. That there is one God and Father of whom are all things. 2nd. That there is one Lord Jesus Christ, by whom all things were made, who was glorified of the Father before the world began, who is God over all, blessed forever. 3rd. That there is one Holy Spirit, the promise of the Father and the Son, the leader, sanctifier, and comforter of His

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Editorial

THE WIDOWS OF LUKE'S GOSPEL

Among the divinely chosen gospel narrators Luke seems to have been the one selected to give us, among many other things, all the outstanding stories about widows. No less than five bereaved women come into his record for stories of especial interest. Neither John nor Matthew makes mention of them, and Mark only mentions one of the five. Each of these stories has a distinctive lesson for us, and when we combine the five we have a chain of most important spiritual truth.

I. THE WIDOW OF NAIN. Luke 7:11-15. Jesus, His disciples, and a large group of followers were approaching the city of Nain. As they came into the suburbs they met a funeral procession on its way out to lay away the body of a young man. Following with her friends and neighbors was a poor broken hearted widow. She had lost her only son and, likely, her only means of support. The two groups moving in opposite directions came to a stop. Those who knew Jesus may have wondered what He was going to do, but He was not long doing it. He stepped over and touched what Edershiem says was an open wicker basket in which lay the dead body. "Young man, I say unto thee, Arise," was the word that always was and always will be with power. Immediately the young man sat up in the basket and began to talk, then climbed out and was delivered alive and well to his wondering widowed mother. Whether the pall bearers dropped the empty basket and ran in terror, or whether there was such a glory about it all that they were paralyzed to the spot, is not stated, but we would be inclined to believe the latter. We are told that great fear came upon the people and they testified that God had visited them.

This story has much more than historical value. It reveals more than a Christ touched with sympathy for a poor widow. It reveals a Christ who can and does raise souls long "dead in trespasses and sins." Apart from the power of this Christ we are all in that grave. We need the quickening touch of Christ the

Savior or we shall remain in that grave of death forever. Before Jesus arrived, there was not an item of the story but was full of sorrow, misery and hopelessness. The condition of any one apart from this Jesus is just as hopeless. Only Christ can conquer death. Just as this widow's son was in the procession of death, so are we all in the procession of eternal death unless we have met Jesus and His procession of eternal life, and have accepted and believed upon Him. And as supreme happiness came to that widow's home that day, so great happiness comes to individuals, homes, churches, and communities when Jesus raises to new life those dead in trespasses and sins.

II. THE WIDOW OF SAREPTA. Luke 4:25-26. Jesus was preaching in his home town synagogue, and in the discourse made mention of this widow. To get the whole story we read I Kings 17:7-16. It happened during the 3½ year drouth which God sent upon wicked King Ahab and his idolatrous people. The prophet Elijah had announced the coming drouth, and then at the command of the Lord hid himself by the brook Cherith where its waters quenched his thirst and where God's ravens brought him his meals. At length the brook dried up and the Lord sent the prophet to Zarephath (Sarepta, N. T. spelling) where a widow was to sustain him. In obedience Elijah went and found the widow out gathering some sticks to make her last fire, as she thought, to bake her last cake of bread. The prophet told her to bring him a drink of water and some of the bread first. He assured her that if she did, there would continually be meal in the barrel and oil in the cruse. She did as Elijah commanded and all during the remaining years of the drouth, every time she needed any meal there was always some in the barrel and oil in the cruse with which to mix it. Thus both the widow and the prophet were sustained during those terrible years of famine.

After I have found life from the dead, as symbolized in the story of the widow of Nain, then I must be sustained. This is symbolized in the obedience of the widow of Sarepta. I can no more sustain myself than I could give life to myself, for there is a famine on in this

world. Christ has given me life and Christ must sustain me. But I have a most important part to play in my sustenance. Instead of hoarding what little she had, the widow obeyed the command to give first to the prophet. As a result all the meal she could use and oil to go with it were given her. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," is the command and promise of our Heavenly Elijah.

The widow of Sarepta put things in their right order. She gave first to the prophet and all her needs were supplied, a meal at a time. If we seek Jesus first and give to Jesus first, all our temporal and spiritual needs will be met just as they arise.

III. THE IMPORTUNATE WIDOW. Luke 18:1-8. This is the widow of a parable. It may or may not have been a true story. The lesson is the same in either case. She was having legal difficulties. Some hard-hearted, selfish man was about to cheat her out of her property. It may have been a religious Pharisee, one of those who Jesus said, did such things "and for a pretense made long prayers." This widow went to the local judge with her complaint, but, unfortunately for her, on that bench sat an "unjust judge," one who would accept bribes and be a party to fraud and corruption. He paid little or no attention to her plea. She came back again only to meet the same rebuff. She kept coming, we do not know how long, and finally, rather than have her come any more, he gave her a just verdict and sent her away. The lesson of this widow is one of persistence and intercessory prayer. The parable opens with the words: "... men ought always to pray and not to faint." This is a parable both of comparison and of contrast: comparison as to the widow and contrast as to the judge. We must be persistent and carry on intercessory prayer, but our God is shown in decided contrast to this unjust judge. He is decidedly a righteous judge and will never give anything but a righteous verdict. He is not a judge that answers our petitions just to get rid of us. He never tires of our often coming. The whole weight of the argument and the lesson from this widow is this: If a corrupt, unrighteous judge would finally grant the request of a widow, not because he loved her or cared for justice, but rather than be longer wearied with her coming, what will not our righteous judge do for us? He does love us and care for us; He does regard the petitions we bring; He is never wearied with our often coming. What a lesson in intercession! Are we constantly bringing the souls of the lost about us to Him in such intercession?

IV. THE WIDOW WHO GAVE ALL. Luke 21:1-4. It was only a few days before the crucifixion. Jesus was in the temple. Tired in body and sick in soul at the manifest bitterness and malice of the Jewish religionists, He went into another part of the temple known as the treasury. Numerous trumpet-shaped boxes with openings in the tops large enough to receive coins, each marked as to the purpose for which the money was to be used, were in that court of the temple. It would have been interesting for one to have sat there and watched that continual procession of people go by, particularly to notice the different emotional reactions from individuals as they were separated from their money. But Jesus was more interested than that, for He saw not only the outward reaction at such a time but the deepest motive of each giver. Jesus is still interested in the treasury. Sometimes the crucial test of the sincerity of those who proclaim the orthodoxy of the church, and of the genuineness of the demonstrations in the church, is made right in this spot where Jesus sat. It sometimes happens that confidence is immeasurably strengthened or miserably destroyed by a church-member's attitude toward the treasury.

But here she came in the garb of a desolate mourner, perhaps ashamed to mingle with so many wealthy givers. She held in her hand two little coins of very meager value. She dropped them in and they scarcely made a jingle. She went on her way and was lost in the crowd. To Jesus hers was such a demonstration of faith, love, and loyalty that He must call it to the attention of the disciples. "She hath given more than they all." She had not given much, yet she had given more than all the rest for she had given all. A great truth was left that God measures our giving, not in terms of how much we give, but by how much we have left.

V. THE WIDOW WHO WATCHED AND WITNESSED. Luke 2:36-38. She is the only one of the five whose name we know. Some one has said that Anna was the happiest widow of the Bible. At least she was one very happy one. She had a good reason for being happy. She had lived a long useful life in the Lord's service. The devil has no happy old people but the Lord has many of them. Anna had lived for more than a hundred years and many of them were troublous ones. She had witnessed many of the political and military upheavals that had resulted in her nation's being made a puppet state under the tyrants of Rome. Her husband had died when she was a very young woman and she had lived 84 years a widow; widowhood was anything but easy in those days. Among the

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Missionary

OUT ON THE WORLD'S TIN ROOF

BII RALPH CHAPMAN

(Note: The trip described herewith had as its destination the little outpost at Mina Fabulosa, above Pongon Huyo in the Cordillera. The tin mines there give that region the title used here, "The world's tin roof.")

Our journey began on Thursday. In the twilight hours of the morning we donned our woollens and, employing the use of "cargadores" for our equipment, we tramped the few blocks to where the trucks were being loaded. Perched upon sacks of flour and listening to the rattle of the spare tire, we climbed the road to the altiplano. It was early in the morning; nevertheless, we found a double line of waiting trucks. Gradually we inched forward; after some forty or forty-five minutes we passed the officials at the city limits. Our load was light, and soon we were merrily jogging along over the bumps that comprise the road from La Paz to Guarina.

As we surmised, we reached Guarina about the same time that the men left Pongon Huyo with the mules that were to transport us on our further journeys. For three hours our main pastime seemed to be lounging in the sun and sleeping. About 11 a. m. we went to the plaza of this typical altiplano town; after being refused by one lady we succeeded in securing two bottles of Coca Cola with the provision that the bottles be returned. The mules soon arrived, and by 12 noon we had mounted and were plodding along. We chose the back streets lest the approach of an auto or truck be responsible for a free ride to the top of one of the houses that border the main thoroughfare.

The few crossroads, the hill-side curves, and the rivers that needed fording added a little variety to the journey over the pampa from Guarina to Pongon Huyo. There are no highway signs of caution or direction, but the mules needed no guiding. They seemed to resent any deviation from the path of least resistance.

By 3 p. m. we were in Pongon Hujo, our home for that night. This little hill-side village accommodates the numerous members of three or four families. The houses are of adobe and have straw roofs supported on frameworks of bamboo. The only escape from "undesirable companions" is through the one and only door. The window is usually small and dirty. Our quarters on this particular occasion were the "visitors'" hut. A quick survey of the room revealed the presence of two beds: one of mud about eight inches above the mud floor, and one of boards laid across adobe bricks and adorned with a straw mat. The pegs in the wall that were not already in use to harbor hats, looms, and various other Indian trinkets were employed to relieve us of our cameras and other articles of excess weight. Over wires strung across the room were Indian blankets, wool yarn, and dried skins containing wool yet to be spun. A small table that needed a bit of persuasion to make its fourth leg assist the others in holding it upright was brought into the room. About 4:30 p. m. we consumed our meal of soup, fried rice, potatoes, chunyuas, and coffee.

The evening was then at our disposal, to be spent as we desired. For a few minutes we watched and photographed the use of Felix Guanica's home-made spinning machine. I discovered that the care of domestic life is quite educational. From my few observations I was impressed by the apparent necessity of the keeping of the animals close at hand. In fact, the chicken houses, sheep and horse corrals, or the pig sties occupy the proximity of the "back-porch" of our homes in the States. Large stones buried in the ground push up their hole-bored thumbs to hold the native ropes that secure the cattle for the night. A peep into the sheep

corral catches a small lass playing "catch as catch can" with the lambs. A few grabs, and a lamb is at the mercy of the girl and she proceeds to provide it with a woolen muzzle. A new missionary to Africa once wrote home about the "burro braying" variety of lion's roar! About to retire that Thursday night, I was dismayed at the thought of poor traveling weather on the morrow. Did not the thunder speak of such? To my consternation and amusement the source of the "thunder" came pawing and snorting down the hill side in the form of two large bulls. My first impulse was to abandon the vicinity, but I was brave when I saw that two small boys were driving them as they might a flock of chickens.

Our time for departure was two hours overdue on Friday morning when all arrangements were finally completed. With the exception of the last one and one-half hours, this day's journey was over rolling hills and pampa of the altiplano. Interesting, indeed, were the many flocks of haughty llama—the stalwart and wise elders and their curious youngsters. Not infrequently did our journey take us past lonely stone dwellings. This day found the Indians, as usual, at their tasks of herding their flocks, cultivating their fields, or spinning their wool.

In the late afternoon we were suddenly made aware that the sun, too, had survived the snow storm that had pushed our coat collars tight around our ears. For our enjoyment also was the view that was our reward for having crossed over the "last" hill. Some hundreds of feet below we beheld a large lake. It was a moody lake, for it took upon itself the color of the still lingering snow clouds. Grassy hills slid down to its sides and it seemed content to rest its head upon the rocks that warned us of our nearness to the Cordillera.

The pampa "hiway" was now exchanged for a wobbly trail that hung to the mountain side some feet above the lake's edge. The lake was passed; after a steep climb we were beside another lake, smaller and within a stone's throw of the "cave." Dried brush for the fire was gathered and, while the water for the coffee was heating, we prepared our beds for the night. Our travel menu of canned beef, sardines, boiled potatoes, fried eggs, chunyas, and coffee was reinforced with some hot noodle soup and k'espina (dried cakes of cereal—finger prints included).

My sleep for the night was often interrupted. I unsuccessfully tried to formulate a description of the utterings of the llamas tied near by. It seemed that the mules chewed straw all night. The moonlight upon the newly whitened hill sides needed admiring. Some Indian lady built a roaring fire near our bed about 2 a. m. The tromping feet of a cargo mule staked near by had to be dodged.

The Saturday morning sun peeked over the mountain to find us already mounted and beginning our climb toward the Cordillera. Having made things ready and paid our respects to the baby condor that was squawking about its presence upon a high ledge over the cave, we were now on the trail again. Mountains—steep, rocky, and snow-sprinkled, towered all about us. To our backs lay three lakes, graduated in size and each at its own level. The high pass of 16,500 feet in altitude was crossed about 10:30 a. m. The massive glacier, the steep and excessively rocky trail, the numerous lakes disturbed by monstrous snow geese, the rushing mountain streams, and the icicle-decorated hill sides gave us no small amount of interest as we journeyed. To add variety plus, the weatherman provided snow for us for an hour and a half before our travels for the day were completed. At 3 p. m. we sighted the mining camp, and

Sunday beckoned to us with apparent opportunity for service for the Lord. At 10 a. m. we were ushered

with courteous Indian greeting into the windowless mud-walled church. The few minutes before the service began gave us the necessary time to see their preparations for the "visitors." Clean straw tried to warm the dirt floor. The hand-hewn boards of the platform were covered with a hide rug and well supported the table that was used as a pulpit. The acrobatic ability of the men of the congregation was attested by the necessity of keeping their benches from collapsing, for they were merely boards laid across jacks and then leaned against the wall for support.

Howard Pearson preached the sermon during this service and Felix Guanica of Pongon Huyo interpreted from Spanish into Aymara. The expressionless men on the benches to our left and the women squatted on the floor to our right listened intently. None seemed molested by the standing of one who was drowsy, by the "rag-a-muffin" children playing at the church door, or by the youngster that drank the remaining contents of a baby's bottle. The altar bench of two stools and a robe-covered board was barely erected before many of the 35 people present came forward to answer the invitation to accept the Lord Jesus Christ as their Savior. How we need to pray for the six lads who, among others, testified that Jesus had forgiven their sins. We need native preachers, and are not these prospective Bible school students?

Sunday afternoon the service was more lengthy because of the necessity of my having two interpreters—Howard and Felix. The large church building contained ample room for the 40 or 45 people present. Again, as the altar call was given, many came anxiously forward. There was very little personal instruction given for lack of those who could instruct them in their own tongue. Yet, with child-like faith, with tear-stained face, and many with sobbing voice, the young and the old arose to make their confession before man and gave witness to the new-born victory within.

The preacher of the evening needed no interpreter, for he spoke in the tongue of the people. Felix kindly preached in Spanish as well as in Aymara so that we on the platform might also partake of his message. I am sure that the light of that carbide lamp lit room was magnified by the greater light that shone forth from the testimonies of those who, arising from the third fruitful altar service of the day, joined the others in singing the praises of God. How suggestive of their hearts' attitude toward God might be the response of one aggressive, jovial lad of five or six years. When asked, "Como estas?" (How are you?), he replied, "Bein, no mas, Senor" (Very well, Sir)—and I believed him, too.

An interesting chapter to our journey had its paragraphs written on Monday. With the miner-pastor of the church at Mina Fabulosa as our guide, we took to our feet and ventured forth on the fog-swept, snow-covered trail. We were headed for Uma Palca (river forks). The fog quite selfishly guarded the secrets of the surrounding countryside. About a mile from our destination the foaming, boiling river forgot to be just a roaring in the valley below and came into view. How madly it dashed at the great rocks in its pathway and clawed its greedy way through yielding meadow soil! Near its edge a llama, with the snow of the past night in splotches on its back, helped its companions find the youngest sprouts of the meadow grass.

Our trail now crossed the river. The approaches of the primitive bridge were made of piles of stone. Between these were suspended a wooden pole and an iron rail, presumably from the mine. Over these were flat

rocks that made the bridge complete. The much-needed center stepping stone that should have completed the path had evidently wearied and fallen into the angry waters below.

A small school with its rock walls and grass roof and one or two outlying buildings of like design were corralled by a stone fence awaiting the coming school term. Silently they watched us as we trod the edge of the bench about 50 or 60 feet above them.

The valley floor, now free of fog, almost unconsciously gave suggestion of its role as a "no-man's-land" in some distant battle. Time had healed the wounds with numerous miniature lakes, with grassy, mossy soil, and with life-giving streams. However, still in evidence were great rocks the size of houses. As though they had been erringly hurled at an adversary on the opposite mountain crest, now they lay amid the pebbles and rocks crushed by their fall.

The homes of Manuel Mamani and his children's families are alone in the small valley of Uma Palca. The typically constructed houses boasted only of necessities of life. Beds of stone, hand-made looms, crude farming instruments, and a small table with one chair gave evidence of this life of the "survival of the fittest."

Not fearing inspection were the sheep and llama corrals and the garden that betrayed the presence of onions, but tried to atone with marigolds and wild carnations. Along the canyon wall effortlessly soared a condor whose wingspread we estimated to be about ten feet. A look through the narrow gap that marks the end of the valley and upon the low, forested hill sides beyond helped us to realize that the sub-tropics were only about two days' journey on foot from this point.

The small service conducted in the home of Manuel Mamani was attended by 14 people. Howard, Felix, and I gave our testimony or an exhortation. The expressions of thanks by the Indians proved that God had added His blessing.

On our trip back to the mine we were wearied by the effort of climbing about 700 feet in two and a half miles, and that at an altitude of over 15,000 feet. But soon we had our reward: the crystal clear panorama lay before us. A giant T was formed by the river canyons. Sheer rock walls bathed their feet in icy mountain streams and shivered with the perpetual snows that lingered on their heights. What seemed to be a magnified silver thread of water dropped dizzily into a great thimble at the mountain's waist, only to spill over and careen downward again until the valley reached up to catch it. Patches of vivid blue sky added to the majesty of the scene. Barren tin-laden slopes vied for our attention and added a touch of contrast.

Tuesday lent itself to an investigation of the mine. With much interest we viewed the sluice boxes and hand worked bins which are used to extract ore. A forge worked by hand-pumped bellows was employed to dry ore-laden sand. Screen bottom boxes that were dipped in water served to separate the ore from the waste. After the noon meal, armed with carbide lamps and precautions about the low ceilings, we entered the tunnels to view the ore veins and to see the workmen at their labors extracting 70% ore rock.

Early Wednesday morning we bade farewell to our friends and began our journey homeward. Our mules were quite refreshed after their three days' rest. Our enjoyment of the scenery was often interrupted by the necessity of calming down our steeds. On one occasion, my mule, being hasty, tried to cross a wide bog. It did not succeed, but sank to its knees and fell. Very unbecoming was my descent over the mule's head, but, as it was soft landing, no harm was done.

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AMONG THE CHURCHES

SPRAGUE RIVER

Through the kindness of the Men's Bible Class of the Newberg Friends church, the people of Sprague River were privileged to enjoy the slide color film of the incidents in connection with the birth of Jesus. The church was well filled with both white people and Indians. Remarks made at the close of the service gave evidence of the appreciation felt by those present. Several recitations were given by the children of the Sunday school before the film was shown. The girls of the Junior class sang several Christmas carols in connection with the showing of the film while Melba Chandler, a Junior girl, read the Scriptures. Time was given for the pastor to give a short message on "Why Jesus Came to Earth." He emphasized the fact that Jesus did not come just to give us a time to celebrate and give gifts to one another, but to destroy the works of the devil. Grace Reynolds, a local business woman, sang "Star of the East." At the close of the service presents were given out and treats were given to all the children. Ninety-eight sacks of candy, nuts, and apples were prepared and given out.

Fifty-six people were at the watch night service held in the Sprague River Friends church. They gathered at the church at eight P. M. to listen to a message by the pastor. Psalms 1:6 was the basis for the message. The main thought was that the things that come in the "way of the righteous" in 1945 will be for their good because God's hand is guiding them, but the things that come in the "way of the ungodly" will not necessarily be for their good because they are not following the guiding hand of God.

Thelma Rose had charge of some interesting Bible games. They were instructive and the people enjoyed them.

At eleven o'clock some temperance slide films were shown, which gave the effects of alcohol on the human body.

Refreshments were served and all went home feeling it had been an evening well spent.

HIGHLAND

We are very much pleased with our recently finished job of interior decorating. The auditorium and all the first and second floor rooms have been tinted. Some new furnace repairs have added to the efficiency of our heating system. We have in mind the refinishing and decorating of our basement in the not-too-distant future.

A new associate member came into our meeting on December 31 by the way of the Deaconess hospital where a fine baby boy, Gary Dean, was born to Earl and Jean Trudgeon.

Ella Hardy has been kept away from meeting for several weeks with a very painful foot infection.

SHERWOOD

Sherwood Friends church held its annual Christmas program, a young people's pageant, Sunday, December 24, with a watch night party following. Church service was held at the home of Rudy Olsens. Visitors were William and Esther May Thomas from the missionary field.

WEST CHEHALEM

After months of trying to get a furnace repair man to work on the heating system, some of the church men and Edward Harmon decided that they could do the work. Sam Stone was "chief engineer" and directed the work. The cracks were mended, a new cold air return was built, and a blower and a register were installed.

This greatly improved our heating system and now the floor is warm and there is uniform heat in the church building.

There was a good attendance at the Christmas program, held Sunday evening, December 17th. Every one especially enjoyed the singing of the youth choir under the able direction of Kenneth Fendall.

GREENLEAF

Greenleaf community was shocked and saddened when, on December 11th, the furnace and hotwater tank in the basement of the gymnasium exploded and wrecked the building. The junior class of the Academy and Miss Marjorie Craven, their play director, were practicing their junior play, which they were going to give the following Friday evening. Donal Comfort and Hubert Aebischer were on the stage at the time of the explosion and the stage was blown to the ceiling of the gym; they were seriously hurt. Loraine Emery, daughter of Mr. and Mrs. Luther Emery, was in the basement getting warm by the furnace and she was blown across the room, receiving such severe injuries that she died a short time after being taken to the parsonage. Loraine was a very sincere Christian girl and had been active in the spiritual program of the school. It has not been decided as yet what will be done about rebuilding the gymnasium.

Our pastor, Frank Davies, held a revival at the Home-dale Friends church, beginning December 31st. John Roberts had charge of the music.

Our Academy young people had charge of the evening service on January 7. The subject was "Others." Their music and talks were very well given.

Chester Mendenhall is very ill at the Nampa hospital with an infected eye.

Mr. and Mrs. Ray Ellis are visiting his mother and other relatives at Allen, Neb.

Hubert Mardock is away conducting a revival at Havi-land, Kansas.

Mr. and Mrs. Harlan Macy received an announcement of the arrival of a son, Howard Ray, at the home of Mr. and Mrs. Mahlon Macy, 862 54th St., Oakland, Cal., on December 20th.

J. Allen and Anzonetta Dunbar recently celebrated their golden wedding anniversary with appropriate ceremonies in the presence of a number of friends.

PORTLAND FIRST FRIENDS

December started with its usual rush of activity and ended in double time with the Christmas program, the pageant, and a special Christmas Cantata by the choir. The first Monday in the month we were host at the United Christian Service Men's Center and had the opportunity of helping spiritually and temporally the heart-sick and lonely boys who find their way into the center. A new chapel has been opened up off the main lounge, and the Center, under Mrs. Ulrich's devout leadership, is becoming a real power for good in Portland.

The first Wednesday in the month we had our fellowship dinner at 6:30; our Home Missions and Social Service Committee brought a program of slides showing the outpost work. It's inspiring to all of us to see how Friends are branching out into wider service. After our dinner and program we have prayer meeting and business meeting, then choir practice. Since these are preceded by Ladies' Aid, Wednesday is a busy day.

We are now running a short advertisement in the Saturday Journal, on the Church page. So many times strangers visiting our city have failed to find a Friends

meeting, so we're hoping to let everyone know we're still doing the King's business at 35th and Main, each Sunday.

Our Open House program is still expanding. Last Friday night there were one hundred boys and girls who enjoyed hobbies, stories, Bible training, games, educational and humorous motion pictures, and popsicles. We would urge visiting Friends to drop into one of our Friday night sessions between 7:30 and 9:30. You'll thrill to the wonderful character building and real spiritual work which is going on here. Incidentally, you'll have a good time too. (I hope noise doesn't bother you!)

A 16 millimeter sound motion picture projector has just been acquired and now the boys and girls will be able to see and hear more up-to-date films than heretofore. I might add that all films are carefully reviewed before showing, and once in a while it's necessary to censor them.

The Intermediate Sunday school boys have a basketball team, and under the direction of Lewis Haisch, who recently purchased them all some beautifully gaudy basketball suits, they are playing some of the city teams.

Emmett Gulley, president of Pacific College, spoke at one Wednesday night prayer meeting. He had just returned from a conference in the East on Peace Time Conscription. He urges us to be on our guard against such a bill, as it would make our Friends peace testimony difficult to give, and might even disband our entire organization. Write your Senators and Representatives expressing your opinions.

We are very sorry Julia Pearson is ill, but we are very glad to see her and Donnie home from Bolivia. We hope she will soon be rested enough to meet her friends. Now that Walter Lee and Joseph Reece have returned with their reports from the field, we can understand more fully what it means to be a missionary. The missionaries oftentimes minimize their dangers and hardships, but our two faithful (I suppose I wouldn't dare call them spies; let us say rather, lookers over the field)—these two lookers can really give us the picture with all its good and bad features.

Ending on a secular note to the tune of 87 dollars, this much was cleared from the Rummage Sale by the Ladies' Aid. The sale was secular, but the spending of the money will be to further the Lord's work.

NORTHEAST TACOMA

Due to the excessive fog the ladies of the church were unable to assist the ladies of the McKinley Avenue church at the Christian Servicemen's Center in December, but hope to make up for it in January.

The annual Christmas program was held in the church on December 17. Each class had a special number and about 130 people were in attendance. The C. E.'ers had done the church decorating the evening before, with a pot luck supper afterward in the parsonage.

The many friends of Bertha Bell will be glad to hear that her husband, who suffered a stroke shortly before Thanksgiving, is slowly recovering and is now able to sit up in a chair.

Pvt. Lawrence Gossard, now stationed at Fort Lewis, is a frequent visitor at the parsonage.

Miss Leta Hockett and Pvt. Gossard were guests of their cousins, Helen and Jack Willcuts, during the Christmas holidays.

On Christmas eve seven members of the Christian Endeavor went caroling. They visited fourteen homes and were well received.

McKINLEY AVENUE

The evening of Dec. 10th our choir and three other church choirs in the community gave a Christmas concert at the Trinity Methodist church. The same group

sang Christmas carols at the depot Christmas eve for the service men and women as they passed through. From Dec. 20th on through Christmas eve different choirs and musical organizations of the city furnished Christmas music each day, and every man and woman was given a Christmas gift as they came and went on the trains.

Sunday, December 24th, at the eleven o'clock service the choir sang special numbers and Christmas carols, accompanied by Gertrude Perry, pianist, Terrell Repp, cellist, and Keith Evans, violinist, conducted by A. Clark Smith.

Visitors over the holidays were Terrell and Kathleen Repp, Douglas Brown and family, Eunice Simpson Westgate, and Merle and Alvina Johnson.

Merle and Alvina Johnson had charge of the Wednesday night prayer meeting on Dec. 27th and the Sunday morning service, Dec. 31st. At these meetings they told of their call to work among the Indians in Oklahoma under the Nazarene church.

The Missionary Auxiliary Women are holding their meetings regularly the fourth Wednesday of each month; beginning with the January meeting they are going to study the book, "West of the Date Line," which promises to be very interesting as it tells of missionary work that has been done on these islands of which we are hearing so much today.

A Memorial Service was held for Loraine Emry, who lost her life in an explosion at Greenleaf Academy and who had lived in the vicinity of Tacoma with her parents for the past two or three years. As a beautiful Christian and a faithful and helpful attender of the Sunday school, the church, and prayer meeting services, and an active member of the Christian Endeavor with a real testimony of salvation, she had been endeared to our hearts.

While we were grieved and bent with sorrow and in deep sympathy with her family, still there is rejoicing in the fact that she is with her Savior whom she loved and served.

The Sunday school Christmas offering was given as a love offering to the bereaved family, who had filled such a place in our meeting.

A "Watch Night" service was held New Year's eve with special music, testimonies, and message, after which a call to come to the altar was given; one came who was very hungry and who prayed through to victory. Following this came a fellowship time and light refreshments, then as the Old Year passed out and the New Year came we were in prayer.

The annual Christmas program of the Sunday school was held on December 22. The first half of the program included songs and recitations by the Primary and Junior Departments. The second half presented the Christmas story in Scripture and song by a speaking choir of Intermediate and Senior boys, and a singing choir of the girls of the same age group.

Without any special prize or other incentive being offered, a majority of the Sunday school scholars participated in the Bible readings recommended by the American Bible Society for the holiday season. Interest was created in homes which ordinarily do not make a practice of daily Bible reading.

At the Thanksgiving meeting of Howard Harmon's class of seniors, each person was given a slip of paper bearing the name of some other member of the class. From then until their Christmas party, each sent cards, letters, or anything else to stimulate interest in the class to the one whose name he had, identifying himself only as "Sweet Cookie." At the Christmas party, each person gave his "Sweet Cookie" a present and signed his own name, thus revealing the secret.

SOUTH SALEM

At this writing, the first week of the revival under the leadership of Oscar Brown is past. For the first six services the average attendance was 63. The services were marked with the freedom of the Spirit and a yielding spirit which made altar calls easy and response most encouraging. Eight boys of high school age, who were new to the gospel, were saved in the first week. Three high school girls, upon dismissal of the meeting, pressed through the crowd going out to get to the front to pray. One of them (first time saved) said with shining face, "May we bring the other girls tomorrow night and come up with them?" One High land boy said, "This is like Twin Rocks Conference—so many getting through to God."

On Friday night the Friendly Hour children were present; total attendance for the evening was 114. Silas Olson showed the gospel moving picture, "The Rapture." Young people filled the altar from end to end at the close. One elderly Christian said, "That's the prettiest sight I have seen in years!" On the second Sunday night a group of Rosedale young people were at the altar.

The Friendly Hour, youth recreation program, continues in interest on every other Friday night at the church. The Builder's Class has been generous in furnishing leadership and finances for the project. May Nordyke is director, with valiant help from many young married couples. Seventy-five (including leaders) has been the largest attendance thus far.

Sunday school attendance is on the increase with healthy rivalry with Rosedale. We had 98 last Sunday and more to come.

Some speakers that have addressed various groups in our church lately are: Ward Miles on his C. O. work in a mental hospital in Pennsylvania; Emmett Gulley on peace time conscription; Marion Bowen on the social needs of the Salem area; Miss Robbins on Tule Lake project; DeVee Brown on Honduras missions; Oscar Brown on Sprague River work.

The pastors and wives of Salem Quarterly Meeting held their regular monthly prayer meeting, on January 8, with our pastors, Jack and Laura Trachsel.

SCOTTS MILLS

Myra Sloan lost her life in a tragic way on Thursday night, December 28, when the house in which she was living burned and she was trapped in an upstairs bedroom. She was a faithful member of our meeting and will be greatly missed. She was 73 years of age. Her funeral was held at our church with the pastors Marion and Evangeline Cook, in charge.

A fellowship dinner was held on Sunday, December 24, following the Sunday school Christmas program and message. We had as our guests the Silver Cliff Sunday school.

Randall and Margaret Dicus and Karen, of Spokane, spent the holidays with Margaret's parents, Mr. and Mrs. E. W. Coulson. While they are living in Spokane they are attending the Evangelical church, where Randall is directing the choir.

NEWBERG

On New Year's day 80 Friends gathered at the church for the annual get-together. After a bountiful dinner Joseph G. Reece showed pictures taken on his recent trip to Central America and to our missionary stations in Bolivia. Several came in after the dinner to see the pictures.

On December 24 at a five o'clock vesper service we had pictures of the nativity, accompanied by appropriate hymns and carols sung by the choir.

One evening in December we united with the other

churches of Newberg and vicinity in entertaining the teachers of the community. After games and refreshments the group enjoyed shadow pictures of the nativity with accompanying carols.

At our last Monthly Meeting we decided to make a donation to help fight the peace time conscription legislation.

Levi T. Pennington, who has had two months of painful illness, is slightly improved.

ROSEMERE

The Sunday school sent Christmas boxes to 18 servicemen who had left this meeting. Many have written expressing their sincere gratitude for our remembering them. Their testimonies were fine and will cause us to be more faithful in prayer for them.

On the evening of Dec. 20th the young people sponsored a pantomime of several Christmas carols under the fine leadership of Josephine Fich and Mrs. Thompson. We as a meeting truly appreciate the work and labor of all those who made this program a success.

The Sunday school program was given on Sunday morning of the 24th. The attendance was 143.

The young people's choir went carolling Christmas Eve and afterwards enjoyed a warm welcome and warming refreshments at the Will Gehring home.

The pastors spent the holidays at Snohomish, Wash., visiting with Thelma Green's parents. George Palmer and Fred Baker took charge of the services on Sunday, Dec. 31.

ONTARIO HEIGHTS

On the Friday evening before Christmas the children gave an interesting program, and at the close Ferne Cook gave the story of the birth of Jesus, illustrating her message with felt-o-grams.

The children's meetings are being held Saturday mornings with Ferne Cook as leader. The average attendance has been about 16.

A young people's meeting has been started for Sunday evenings. While it has not been organized as yet, there seems to be an interest manifested and some who had not been coming for some time are now attending. We hope you will remember this project in prayer.

Two young people by the name of Trackler from Nampa Friends visited with Paul and Mavis Taulbee the last week of vacation and attended the services on Sunday.

Leroy and Esthel White and Leona White spent Christmas vacation with their parents here. Leroy brought the message Sunday morning and Esthel spoke in the evening service. She also spoke to the women's missionary society. Leona led the prayer meeting and also spoke to the children at the close of Sunday school.

CHEHALEM CENTER

Our Christmas program was given on Christmas eve with about 70 people present. After exercises and readings were given by the different Sunday school classes, colored slides portraying the Christmas story were shown. Meanwhile the Christian Endeavorers gave the story by reading and song. The Sunday school provided a treat for those present.

A group of about 15 C. E.'ers went caroling after the program and were welcomed in 18 different homes. Treats of candy, popcorn balls, and apples were given in appreciation by several. Others phoned their appreciation to the parsonage. The young people enjoyed it as much or more than those to whom the Christmas story was taken.

A joint watch night service with West Chehalem was held at our church. Representatives from Middleton and

Newberg also were present. After the evening service a time of singing started the program. We were glad to have our Yearly Meeting Superintendent, Joseph Reece, with us to show pictures of the three summer conferences and pictures of Bolivia and to tell us about his trip down there. Refreshments of sandwiches, cookies, and hot chocolate were served to about 50 persons. Esther White told a very interesting story. Joyce Perisho and a local quartet sang some special numbers preceding a short New Year's message given by Edward Harmon. The New Year was welcomed with a determination by all present to make it a better one for Christ.

ROSE VALLEY

The attendance for the past three months has been the highest that it has been during the two years that we have been here. The Sunday school gave a Christmas program on December 22 with over 100 present. Our new Sunday school organization for 1945 is as follows:

Supt., Edith Witherbe; Ass't., George Houserman. Secy., Nancy Lipp; Ass't., Jean Eldridge. Treas., Alice Lewis; Pianist, Elsie Funkhouser. Chorister, Jean Eldridge; Ass't., Joyce Naren. Teachers: Elsie Funkhouser, Alice Funkhouser, Iva Jessup, Mrs. Charles Smith, Lennie Orem, and Carey Jessup. Assistants: Sadie Houserman, Mrs. W. Johnson, Mrs. Eldridge, Charles Smith, Donna Noren, and Anna Cunningham.

We are looking forward to a series of revival meetings April 26-May 6 with William Murphy as evangelist.

ROSEDALE

The Sunday school contest between the Reapers and Gleaners ended the Sunday before Christmas with the Reapers winning. The contest, lasting eight weeks, proved to be a great help, and no one really lost who participated. Twenty-two new Sunday school members were gained, as well as hundreds of verses memorized. Two members have completed memorizing the "Gems of Truth" and several more will soon have done it. On the evening of January 4th the pay-off potluck dinner and program was given by the losing Gleaners under the leadership of Ruth Brown. Harry Pearson led the winning side.

It may be stale news, but it's hot news too, that our furnace has suffered a major operation and had an oil unit installed with a fan. Just a flick of the switch now, early on Sunday morning, and the janitor can go back home to bed. Cold air returns and pipes to the classrooms are to be installed when the over-worked furnace dealers can get the work done.

The music committee has worked out an ambitious schedule for special numbers for all church services for the next three months. The plan includes the women's trio, women's quartet, male quartet, and various duet combinations and solos. The schedule is of interest and is an attempt to utilize all talent as well as to encourage practice of the various music groups.

Sunday, January 14, offerings and pledges will be taken to send to Pacific College. The Monthly Meeting has gone on record recommending our giving our offerings and prayers for Pacific College.

Some personal notes: Orpha and Forrest Cammack with Otto Presnell have taken a trip visiting Sprague River. Oscar Brown and family have recently purchased a piano. Betty and Norvin are taking lessons. David, Lillian, Marvin, and Karen Hampton were responsible for fixing a trailer and filling it with children to bring to church and Sunday school. They had a load of 22 one memorable morning. The Women's Missionary Society under the leadership of Orpha Cammack, president, and

Frieda Lehman, work committee chairman, has been having two regular meetings a month. The men, under the leadership of Forrest Cammack, had charge of the evening service, January 7. Floyd Bates, who suffered an automobile accident November 13, has recovered sufficiently to be present in some of the church services. Staff Sergeant Virgil Trick was present in a recent service, home on furlough from England. Wayne Sparks and Allan Hamilton recently enlisted in the navy.

CAMAS

The largest attendance in the history of the church was recorded at the presentation of the annual Christmas program on Saturday, December 23, with 256 people in attendance. Surprises of the evening were the presentations of a blanket by the Sunday school to the superintendent and his wife, Mr. and Mrs. Oliver Darling, and a \$50.00 check from the Sunday school, church, members of the church, and the community, to the pastor and his wife, Fred and Melva Baker.

The church voted at its monthly business meeting in January to purchase new pews similar to the ones in the Piedmont Friends Church in Portland.

A great missionary rally was held all day Sunday, January 14, at the church with Joseph G. Reece speaking at the morning service on the challenge of the Bolivian missionary field and showing motion pictures at night to the C. E. and in the regular evening service. Ninety-three were in attendance for the morning service and 87 at night.

A revival series is scheduled from March 18 to April 1 with Edward Mott of Portland, Ore., chosen as the messenger for the occasion. Two other revival series have been scheduled; Edward Harmon for the fall of 1945, and Dwight Ferguson for the spring of 1946.

PORTLAND QUARTERLY MEETING

Portland Quarterly Meeting announces the establishment of a new outpost at 112th and NE Shaver in Portland, Ore., to be known as the Parkrose Friends Church.

The outpost church is to be located in a large home, purchased for that purpose at a cost of \$6500.00.

Plans call for the raising of the down payment of \$2500.00, with monthly payments of \$35.00 a month to be assumed by Mr. and Mrs. A. Willard Mendenhall of Portland, who are to have charge of the work. At the present time \$1500.00 has been received in cash and pledges toward the down payment.

The quarterly meeting is following the plan, used successfully at Camas, Medford and Forest Home, in which services are temporarily held in a home until sufficient interest, enthusiasm, and financial support are secured for the erection of a church edifice. It is felt that this approach causes a feeling of confidence on the part of our church constituency, and a feeling of responsibility on the part of the people of the community, who will be given opportunity to feel that it is their work and consequently will have a vital part in making it a success, both spiritually and financially.

The project at Parkrose, on the outskirts of Portland, Ore., has the approval of the Evangelistic and Church Extension Board of Oregon Yearly Meeting and is sponsored by Portland Quarterly Meeting through its Evangelistic and Church Extension Committee consisting of the following: Frederick B. Baker, Adelaide A. Barker, James A. Raymond, and A. Willard Mendenhall. Contributions or pledges to the work may be sent to Richard C. Kneeland, 801 Public Service Bldg., quarterly meeting treasurer, who has rendered valuable assistance to the committee in the new enterprise.

The new church is not only located so as to serve the Parkrose area, but also faces a new housing project on 112th with 256 new houses located in the area. All of the houses are of permanent type and valued at \$5000.00 or more.

Watch for a picture of the new outpost church in one of the early editions of the Northwest Friend.

PERTINENT OBSERVATIONS

Continued from page 2

people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are one—even the Father, the Word, and the Spirit."

The following Declaration of Faith is taken from the Discipline of Oregon Yearly Meeting, as formulated at the Richmond Conference in 1887, from the paragraph on "The Holy Scriptures."

"It has ever been, and still is, the belief of Friends that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. 'These are written that ye might believe that Jesus is Christ the Son of God; and that believing ye might have life through His name.' (John xx:31.) The Scriptures are the only divinely authorized record of the doctrines we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love."

The Oneness of the Father, the Son, and the Spirit should be taken into consideration in these matters. The Father gave His Son, John

3:16; the Son gave or "shed forth" the Spirit; the Spirit testifies of Christ, John 15:26. The Son is the Word, John 1:1. The Word gave the Gospel; in this He declares or reveals the Father. He gives this to us in words which afford us understanding. When He had completed His work on earth He returned to the Father. This made possible the coming of the Spirit, the Comforter; He reveals the ever living Christ, the present Savior. Thus Christ fulfills the Promise, "I will not leave you comfortless: I will come to you." He is thus now here within our hearts and in the midst of His church. The "Word," Christ, and the Spirit give us the same truths. Neither is superior to the other, for they are one. The Word and the Spirit are one in revelation; they are not to be set the one over against the other.

Christ in a marvelous presentation of the truth regarding Himself declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. In the 63rd verse of the same chapter He reveals the fact that it is by the Spirit that we are "quickened" or have life. This work of the Spirit is in fulfillment of Christ's words, "the words that I speak unto you." Thus we see the perfect oneness of the words of our Lord as recorded in the Scriptures and the work of His Spirit.

THE LORD'S PRAYER REQUESTS

1. Enemies—Matthew 5:44.
2. All Saints—Ephesians 6:18.
3. Laborers—Luke 10:2.
4. Servants—Ephesians 6:19; II Thess. 3:1-2.
5. Kings—I Timothy 2:2.
6. All men—I Timothy 2:1.

This group contains one for which you may pray each day in the week. Pray for all of them on the Lord's day.—D. J. DePree.

WILLAM J. MURPHY, EVANGELISTIC SCHEDULE

- Jan. 7-21: Friends Church, Salem, Iowa.
 Jan. 25-Feb. 8: Friends Church, Ridgefarm, Ill.
 Feb. 11-25: Friends Church, Salem, Indiana.
 Feb. 28-Mar. 14: Friends Church, Tangier, Indiana.
 Mar. 16-April 1: Friends Church, Dana, Indiana.
 April 4-18: Friends Church, Buffalo, Iowa.
 April 26-May 6: Rose Valley Friends Church, Kelso, Wash.

Home Address, Route 1, Box 134 A
 Bellevue, Washington.

CE News

Caldwell Dairyman's Hall was the scene of the annual Christmas party for Greenleaf and Boise Valley Quarterly Meeting C. E.'ers on December 28th. About 100 young people made the hall ring with songs and laughter as games, stunts, choruses, and food followed in quick succession. There was apple pie a la mode and hot cocoa in super-abundance. Everyone left in exuberant spirits.

The Intermediate and Senior Endeavorers of McKinley Avenue C. E. went carolling for the shut-ins of the community following the Sunday School Christmas program. A large group from Highland Society spent two enjoyable evenings carolling during the Christmas season also. Homedale C. E.'ers served the Sunday School as well as having a good time by sacking the Christmas treats for the children on Friday before Christmas.

The New Year was ushered in in various ways. Homedale celebrated by the opening of a revival series with Evangelist Frank L. Davies. Many of the C. E.'ers have found Christ as Saviour during the meetings. A watch-night service was sponsored by members of McKinley Avenue Intermediate and Senior Endeavorers. The program included a trio, Joan Perry, Lewis Byrd, and Betty Byrd, singing "God is Still on the Throne," and a chalk drawing by Mrs. Kendziora of "Let the Lower Lights Be Burning" while her three boys sang and one played the guitar. Following the program, a fellowship hour and refreshments were enjoyed. A season of prayer brought in the New Year. Highland C. E.'ers welcomed in the New Year with devotions at the home of Freda and Elmer Bosell.

Several parties have been held the past month. Highland Society has enjoyed three: the first held in the church basement, and the others at the homes of Deva and Clifford Armstrong and Nina and Floyd DeLapp. McKinley Avenue Intermediates enjoyed an evening of Parlor Games at their Christmas party. A half hour was allowed, at the end of which everyone changed games. At the end of the evening, the one with the highest score received a prize. They also exchanged gifts. Homedale Seniors were guests of their sponsor, Dorothy Corlett, at a waffle supper New Year's Day, preceding the revival service. Frank Davies and John Roberts were honor guests at the supper. Everyone left happily and "wa-full."

EDITORIAL

Continued from page 4

many useful activities of her long widowhood

there was one that was outstanding. Luke called her a prophetess; not a writing one, for no prophecies had been written for four centuries, but as a great part of exercising her gift she had a consuming interest in the prophecies that told of the coming Messiah. She was watching and waiting for Him to come and hoped that He might come during her lifetime. It was a hope that had greatly waned among her degenerated countrymen. When Jesus was born only a few were expecting Him. How like the day in which we are living, when in so-called Christendom so few, comparatively, are really expecting Him to come again in accordance with the multiplied prophecies!

When the Christ child was brought into the temple she came in along with the faithful, aged Simeon, to testify and to praise God. How happy she was! The blessed hope of His first advent was at last realized.

We need many more Annas and Simeons today who live in the blessed hope of the Lord's second advent, and while they are waiting are busily engaged in witnessing to the saving power of the Lord.

Thus we have reviewed the five widows of Luke's gospel. Each story contributes its distinct lesson.

1. We need life from the dead; Christ can give it.
2. We need sustenance, physical and spiritual. He will give it if we put Him first.
3. We need to be insistent and intercessory in prayer.
4. We need to consecrate all that we have to Him and to His service.
5. We need to witness, and to watch for His return.

H. H. M.

A LIFE STORY IN SCRIPTURE TERMS

I once lived in Ephesians 2:12, and walked in Eph. 2:2. My conversation then was in Eph. 2:3, but being brought to Eph. 2:1, and finding my prospects at Romans 3:10-20 were very bad, I called at Matt. 11:28.

From here I was conducted to Col. 1:13, and dwelt at Psalm 84:10. Hearing of a mansion being built for me at John 14:2, by One who lives at Hebrews 4:14, the house I sought for I found at II Cor. 5:1. The house has but one door, which I found at John 10:9, and one knocker, which I saw at Matt. 7:7.

My address for the present is Eph. 2:6. Call any day at Proverbs 8:34, and you will meet me and many others. If you call attend to what the servant says in Luke 14:17. When I Thess. 4:16-17 is fulfilled, I expect my home will be in Rev. 22:3-5, and Rev. 5:9 to be the song I shall sing in that day.—Selected.

With Our College

By GEORGE H. MOORE

A brief review of the work of the different departments of the college will appear periodically for the information of our constituency. Under the capable direction of Professor Carey, departmental head, and Professor Harmon the Department of Religious Education is providing a thorough preparation for prospective ministers and other Christian workers. The following is a brief summary of its program.

Religious Education in Pacific College

By PROFESSOR CAREY

The Department of Religious Education seeks to provide students with an opportunity to become familiar with the unity of the Bible in its text of both Old and New Testaments. The findings of archeology are reviewed to learn of the increasing evidences from that field as to the historicity and credibility of the Scripture records.

The history of the Christian church is studied, together with a special course in the history and distinctive doctrines of Friends. There are also provided courses in preparation for the ministry, in methods of modern church leadership, and in various fields of religious education. The latter include direction in the theories and actual practice in connection with work in Sunday School, Youth Leadership, Daily Vacation Bible School, Week-day Religious Education, and the Junior Church.

On Nov. 1, 1944, there were 44 different students enrolled in various courses in this department. During last year, 1943-1944, six members of the regular Senior class were preparing for the ministry, while two other men completed the year of additional work for the Th.B. degree. Of this number six have since taken active pastorates, four in Oregon Yearly Meeting and two in other yearly meetings. At the same time a year ago there were 14 other students in school below Senior rank preparing for the ministry. At the present time there are 13 men in school who have declared their intention of entering the ministry in response to the divine call. One man is completing the work this year for the Th.B. degree.

These figures related to the ministry do not include numbers of other men and women who will contribute their lives in useful part-time service in various types of religious education listed above. Such are included in the 44 students enrolled in the department. The department seeks always to impress upon students

the necessity of a definite Christian experience in conversion and the baptism with the Holy Spirit as preliminary to the right understanding of the Bible and of all related studies in the fields of theology and religious education.

MISSIONARY

Continued from page 6

Our journey was by a different route, so once again we found ourselves enrapt by the grandeur of the Andes. Ever present were the mighty glaciers. Towering, massive fortresses of rock with their powdered heads stood as stalwart guards. Alkali-whitened water lay in a pond beside the clear water of another and the brown water of still another as it mirrored the color of the moss beneath its surface.

A flock of llama on the trail ahead proudly registered disapproval at our intrusion. Two great condors played hide-and-seek in the rocky pinnacles.

Our trail, for the most part, was a gradual ascent to the pass. The last half mile was up a steep, shale-covered slope. Once over the pass, we were confronted with an expansive glacier that glistened in the sun. Over this we traveled, leading our mules. Here and there the glacier opened its jaws cavernously. Trickling, edge-frozen streams laughed at the coldness of the frigid mass beneath them. Guarding our step, but as though it were an everyday experience, we traversed our course over the icy vastness. The trail, too steep to afford safe riding, bade us to descend. Thus it was that, first pulling on the reins of our balking mules, and then trying to keep out of their way, we zig-zagged and stumbled to the valley below.

The truck from La Paz awaited our arrival. While we ate our meal we surveyed our surroundings. Rivers from three visible glaciers swelled the waters in the valley. The ever-present rocky walls formed great barriers to any vision beyond them. Two flocks of vicuna dashed wildly across the valley; leaping the rivers, they effortlessly crossed over the hill in the distance. Quite different was the prevailing picture of man and his search for the material. Near at hand were great timbers for the mine, metal ore carts, large drums of gasoline, and kegs of carbide from Portland, Oregon.

For twenty miles the truck clung tenaciously to the narrow, rocky, winding road that wormed its way down the mountain side. I am fully persuaded that here is the ideal proving ground for post-war cars! Soon we passed the glaciers, the rocky cliffs, and the mountain streams that reached out their fingers to grasp the waters in the valley below. Soon we found ourselves viewing a panorama comparable to that of eastern Oregon or Washington. The decreasing ruggedness gave way to the hill side farms and rolling pampa of the altiplano. Our speed was increased as we gained the highway. By mid-afternoon we once again entered the limits of La Paz.

Our seven day journey completed, we now are able to view it in its entirety. Little do we mind the burns and blisters that we received from sun, wind, and snow. Much less do we think about the fatigue that overcame us from expending too much effort. Uppermost in our minds are the thoughts that God was pleased to use us in some small measure toward the winning of precious souls. The testimonies of those newly born and newly reclaimed repaid us for our efforts. They added their beauty to the inspiration of God's handiwork out there on the "tin roof" of the world.

Departmental

HOME MISSIONS AND SOCIAL SERVICE

By M. ETHEL COWGILL

Y. M. Superintendent

Scripture, Matthew 5:14-16.

Christmas is past. We who sat in darkness have seen the glorious light. The light of life is shed abroad in our hearts and we rejoice with exceeding great joy. We want the light to shine out so all the world may see and know Him.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

We trust there will not be a person in Oregon Yearly Meeting but will use every opportunity to let his light shine. There is a wonderful opportunity to let your light shine in the home mission and social service work.

I. HOME MISSIONS:

Be an overcomer. Rev. 12:11: "And they overcame him by the blood of the Lamb and the word of their testimony." Testify; give out the Word. Avail yourselves of every opportunity to tell others what Jesus has done for you and what He will do for them if they believe. Thus Jesus will get the glory because you let your light shine and do not hide it under a bushel. Be an overcomer, do personal evangelism, work in gospel teams and mission stations. Your light will shine.

II. SOCIAL SERVICE:

Relieve the suffering. Help the needy. James 1:27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow (dependent humanity) in their afflictions and to keep himself unspotted from the world."

Let your light shine. Do all for the glory of God. Help them in the name of Jesus. Praise Him for working through you. He will be glorified. Do not hide your light under a bushel. Others will believe for your very works (good works) sake.

Begin now to keep a record and send it in to Yearly Meeting where we can all together praise Him and glorify our Father which is in heaven.

IS YOURS THE MASTER'S PAINTING?

By DILLA TUCKER,

Y. M. Superintendent of Education

In the noted museum of the Louvre at Paris there hung many of the original paintings of the masterful artists of the times. There on a great canvas toiled Millet's peasantry as they laborously gleaned the harvest of grain that the year had formed and was holding for her

children to take from her. A few feet away still lived the beloved face of Mona Lisa, whose features on one side tell of the deep-seated affection for her lover, and on the other side bear patiently the sorrows of a broken heart. And there midst her motley surroundings sat Whistler's mother, whose worn lines of the face and knotted hands bespeak the tender love borne that her son might rise up and call her blessed.

Now just suppose that some guilty heart craving position and wealth had attempted to steal honor by placing one of his paintings in this great hall of fame under the name of one of these masters. Had any one of the three artists passed through studying these originals would he not instantly have recognized the fraud?

In the great gallery of Christ, the church, are many, many paintings; some are His own original work, but some are there by false pretense. Sooner or later the Master is going to pass down His hall of fame. There are to be some discarded. Am I one of these? By the grace of God may I and each one of you let Christ paint His own features into our beings that He may be able to claim each one as His own!

For this wandering, bewildered, sickened world of today comes this admonition, "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding." God has promised us such if we but ask and trust Him. What a challenge for both young and old for the coming year! Is your's the Master's painting?

Don't forget the educational essay contest! The essays are due in February.

"I MAGNIFY MINE OFFICE"

Continued from page 16

that God hath chosen you to be near unto himself?" Is it a small thing to you, friend, that God hath called you, hath called you above all to be near unto himself? Who would rather be nearer to sheep, horses, lands, or a job than to God! Yet, it seems so with some. "Ye have not chosen me, but I have chosen you." What a holy awe comes over our souls as we realize face to face those words, "I have chosen you"! Has God chosen you? Then by His grace, face it! Stop evading. Face it and determine with all the will of your being and help of God that you will answer His loving call, to be drawn closer to himself, for the work of the ministry, that you will trust his promise to supply your every need, that you will keep His charge, and that you will accept the priceless gift of service which He gives.

"I MAGNIFY MINE OFFICE"

By ELAINE SETTLE

"And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation." Numbers 18:6.

Are you a chosen vessel of the Lord? God took the Levites out from among the congregation that they might be given back as a gift to Him. God has chosen ministers for Himself, to be a little nearer to Himself. God has always chosen them out of the congregation. Why should He have chosen us? How it makes us pause and wonder! Perhaps—no, for a certainty He saw something He could use in His divine plan. It "bows down our hearts" and it causes the teardrops to start to think that He would choose us. We are to be given back as a gift to the Lord.

"Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil: and ye shall serve: I have given your priest's office as a service of gift: and the stranger that cometh nigh shall be put to death." Numbers 18:7. This gift, this priest's office, is a gift of service, doing service for the Lord. It is a service, and yet it is a gift to be given such a service. The presidency of the United States is a position of service, but it is one of such honor that it is a gift to receive it. The priest's office, or the ministry, is a service, a work, but what an exalted work! It is a precious, priceless gift from God's generous hand. What an honor to be honored by the Lord in being one of those chosen to receive this gift of service! Several years ago before any consideration of the ministry had come to my mind I remember saying to my mother that I thought the ministry was the highest thing anyone could ever do. And I was thinking of the positions of president and king—positions that people ordinarily think of as the greatest that men can attain. I cannot, even now, think of anything any higher than being a minister of God. Yet some would push aside this high office to which God calls them.

There are few men who would not be willing to try to fill some position of prestige and honor in worldly affairs if such opportunity were to come their way. They would be willing to put forth their best efforts to fill that position. If a man is willing to put forth so much effort to fill an earthly position of importance, why shouldn't he be willing, at least, to try to fill the position God offers to him, the highest that mankind can possibly attain, the ministry? How could he offer the excuse, "Oh, I couldn't do that! I just couldn't. I wouldn't know what

to do. I'd feel out of place up there in front trying to preach. I wouldn't know what to say"?

When God called Moses he said to God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And God said, "Certainly I will be with thee. . ." Exodus 3:11, 12. And after more instructions as to what to do He reassured Moses, saying, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say . . . and will teach you what ye shall do." Exodus 4:12, 15.

If God was that willing to help Moses He will help the one He calls now. He will teach him what to say and He will teach him what to do, that is, if he "be willing and obedient." Many feel as did Moses, "Who am I, that I should be called to be a minister?" But God doesn't ask us to do that which is beyond our ability plus His abundant supply. Moses tried and God saw him through. If we try He will see us through.

"I have given your priest's office as a service of gift: and the stranger that cometh nigh shall be put to death." Numbers 18:7.

"I have given your priest's office (the ministry) unto you. . ." I have given you My best. I have given you the highest position. I have given it. It is a gift, this service for Me. Will you accept it?

"And ye shall keep the charge of the sanctuary, and the charge of the altar also, that there be no wrath any more upon the children of Israel." Numbers 18:5.

So much depends upon a minister. Upon him it rests as to whether or not God's wrath shall come upon the people. He must "stand in the breach," must turn away the wrath of God, must make spiritual sacrifices. He must make reconciliation between God and man. Those earthly priests were expected to make sacrifices upon the altar for sins. God expects His spiritual priests today to make spiritual sacrifices for sin upon his altar. God wants them to bear the names of their people upon their hearts before the altar of prayer, with faith in the blood of Christ to "loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free." Isaiah 58:6. ". . . keep the charge of the sanctuary, and the charge of the altar also, that there be no wrath any more upon the children of Israel." May God help us to keep that charge of the sanctuary, and of the altar, realizing the weight of the responsibility of those words, "that there be no wrath any more upon the children of Israel."

God told the Levites, "Thou shalt have no inheritance in their land, neither shalt thou have

any part among them: I am thy part and thine inheritance among the children of Israel."

It might be said this way, "Instead of land you have me; instead of flocks and herds you have me; instead of all these things you have me. I am thy part and thine inheritance." God says the same to His spiritual Levites today. How wealthy they are! The Lord is their possession, their inheritance! The same Lord who provides his brethren with their earthly goods is his Lord, too. "I am your living, your means of support," He says. "Instead of houses and ranches, instead of cattle and sheep, instead of business for yourself or a job, you have me. I am your part and your inheritance."

Whatever his need may be, God's man can draw upon his inheritance for it. If he needs money, he can get it from his inheritance. If he needs clothes, food, or spiritual help he can get all he needs from his inexhaustible inheritance. What an infinite source to draw from! He is the supply for every need. "I give you myself," the Lord told Aaron, and the God of Moses, Aaron, and the Levites is still our inheritance today.

In giving himself to the Levites God included all that He had. All of the tithe offerings of Israel were theirs except the best tenth of each, which was in turn to be offered to the Lord by them. Thus they received the best produce of the land, the best of all the cattle, sheep, and goats. God gives his servants the best today, for he gives himself, "I am thy part and inheritance!" And He gives his best for He gives them of the tithes which are turned into the treasury for the upbuilding of His Kingdom. Those who minister about the holy things are to live by them. Those who work for the gospel are to live by it. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Corinthians 9:13, 14.

How, then, can the excuse be proffered, "I won't have anything to live on"? A friend of mine, a preacher's wife of delicate health, told me of the Lord's provision for her. Her diet called for a certain kind of food, which she could not get on account of the financial situation. She prayed about it. That very day a neighbor church member came over with just the food she needed. The Lord continued to provide for this need. During that summer an abundance of food was provided for them to put away for winter use. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37:25.

"All that you need will be supplied, God will take care of you."

"My God shall supply all your need."

"Is it a small thing to you that God hath chosen you to be near unto himself?" so Moses answered the jealous charge of Korah and the other priests who wanted even to take the God-appointed position of high priest. "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel to bring you near unto himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And hath brought thee near to him, and all thy brethren the sons of Levi with thee. . .?" Numbers 16:9, 10.

The very purpose of God in separating them from the congregation was to draw them close to himself. Today He chooses some out of a group saying, "I have chosen you to be nearer to me than these in order to minister to them." God wants to draw us near to himself so that we can do his service. How is it that the Supreme, the Holy God would see fit to draw us humans, defiled by sin in every avenue of our natures, how is it that He sees fit to draw us near to himself? "Is it a small thing to you

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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.

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