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Northwest Friend, September 1945

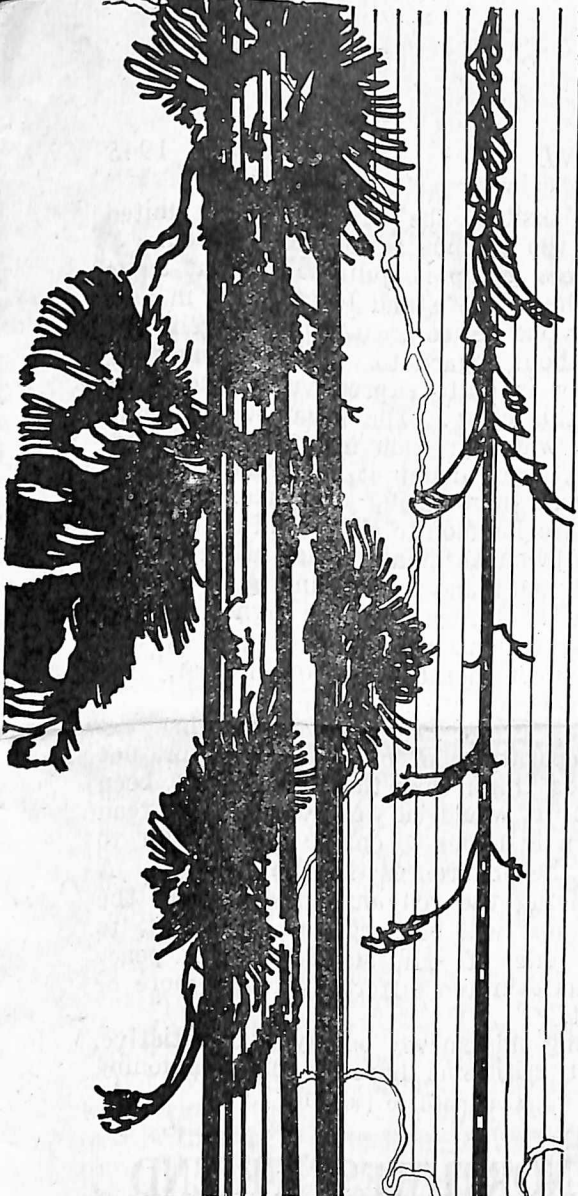
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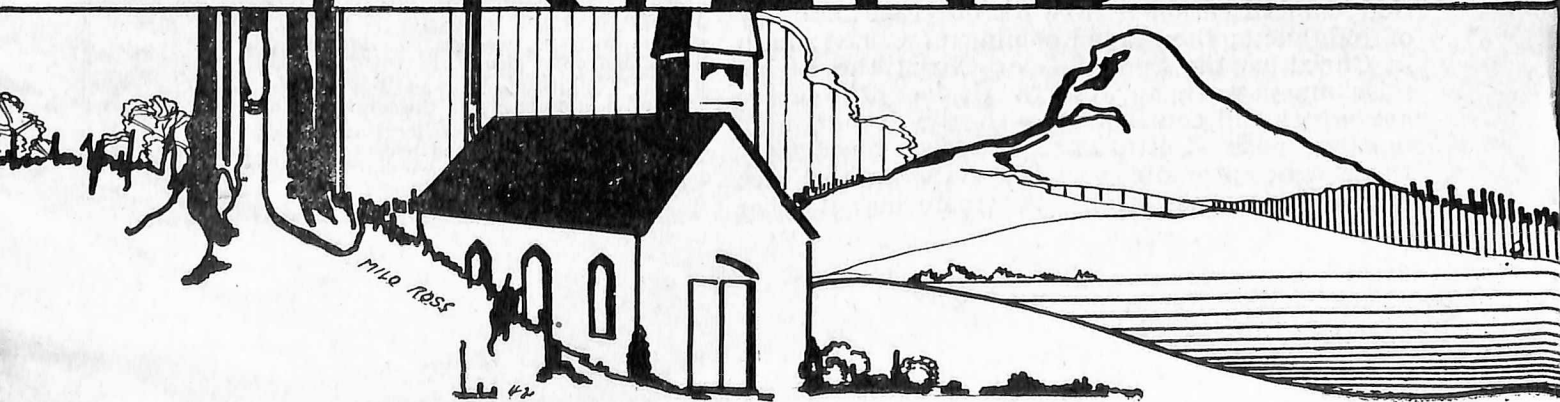
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SEPTEMBER
1945

THE NORTHWEST FRIEND



Pertinent Observations

“TRENDS AMONGST FRIENDS”

By EDWARD MOTT

A New York Friend, C. Marshall Taylor, has recently made a study of trends amongst Friends in order to test the currents of thought and action as of the present time. In furtherance of the subject he sent a questionnaire to pastors in Friends meetings throughout America; to these he received 122 replies. His questions covered the situation generally but special points were developed. He wrote as follows: “A great deal of the future success of Friends in America depends upon the present leadership and in many localities the minister is that leader. In order to ascertain the U. S. A.-wide appraisal, I have prepared a questionnaire asking for answers to certain particular questions.” He received replies on these points and much valuable information was obtained. Two of these questions are as follows: “Do you consider it would be possible for all Friends churches in America to unite in one national Friends church? If you believe that impossible, what do you consider the biggest stumbling block?” Some of the replies are favorable to such a movement; many, however, are negative and the remainder are colorless. Those favoring such an action are 14 in number; those opposed are 53. This analysis and the tabulation are my own gathering of the thoughts expressed. Those favoring such a move are liberals or, as they may be termed, modernists; these think that such a church should be established, though many of them feel that it may be impossible, at least for the present. Those who take the negative view do so on doctrinal grounds very largely, though methods of work also are considered from the evangelistic and missionary view point. These are fundamentalists, as is seen from the following developed points: the deity of Christ; the saving efficacy of the Savior’s shed blood; the virgin birth of Christ; the new birth; the baptism with the Holy Spirit; the inspiration and authority of the Holy Scriptures; all men have sinned and need salvation; holiness without which no man can see the Lord; evangelism; repentance; spiritual revivals; the acceptance of Christ as the God-Man; belief in the Word of God; sanctification as a work of grace; the day of judgment; the second coming of Christ; faith in Christ as the Son of God; Christ the Light; missionary work in foreign fields. The above are given in connection with disfavor toward uniting with Unitarians, liberals, modernists, those who promote social service rather than evangelism, Inner Light, the fostering of union

with the Hicksites, the promotion of united meetings by the Friends Fellowship Council. The colorless group is quite large, but as is usual with them they stand for nothing in particular; their one desire is to promote their own interests without regard to real vital matters. The following is quite expressive of the point of view of this class: “The greatest stumbling block is the wide variation in theological viewpoint, which, even though it is a reality, ought not to prevent our uniting our efforts in the things that are common to all.” And that means precisely no principle at all: peace at any price, surrender all and stand for nothing, gain all that is desired without regard to the right. Some observations which are made by the author under consideration are of interest. We append some which are outstanding: “Practically every Protestant group has experienced separations of one sort or other, but some Friends think that they alone have been so afflicted. It would be well for many to read other church histories to enable them better to understand the differences that have arisen. A person studying the religious groupings in the C. P. S. camps will be surprised, no doubt, to learn that one of our sister historic peace churches has over ten different groups, more or less distinct.” “In making this survey on my own initiative, some slight criticisms have arisen questioning

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THE NORTHWEST FRIEND

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

Subscription price, \$1.00 per year in advance.

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Address all checks and money orders payable to the

Northwest Friend c/o A. Willard Mendenhall, 2904 N. E.

50th Ave., Portland 13, Ore.

3 THE NORTHWEST FRIEND Published monthly except August at 2904 N. E. 50th Avenue, Portland 13, Oregon Old Issue: Volume 24—No. 8 SEPTEMBER, 1945 New Issue: Volume 4—No. 1 Entered as second class matter, April 16, 1940, at the Post Office at Portland 13, Ore., under the Act of March 3, 1879.

Editorial

SELECTIVE SEPARATION

“One shall be taken, and the other shall be left.” Luke 17:34.

There have been many touching times of separation in the history of man, when by force of circumstances people dear to each other had to be separated one from the other. We have heard some, but perhaps only a small part, of the heart rending stories of separation that came out of the countries of Europe during the time of German occupation, in which husbands and wives were torn apart, children snatched from their parents, and homes completely wrecked, many of them never to be re-established. Many have been the touching scenes of separation in this country, as millions of our young men boarded the trains for military duty and left behind anxious loved ones. But Jesus tells us about a time that will be the biggest time of separation the world has ever witnessed, in which all of the living Christians of every race, denomination, and nationality shall in a brief fraction of a second be separated from all the rest of the world by being caught away to meet their Lord in His glorious second advent. At this separation there will be no emotional scenes of farewell or tearful good-byes said, for there will be no time for such. The Scriptures describe the event as coming with the suddenness of a flash of lightning or the twinkling of an eye. When we read all that Jesus said in Luke 17 about this future event it might seem that His statements were somewhat jumbled; He refers to it as taking place at night, and then in further reference places it as happening in the day. But here is strong proof that the statement is of Divine origin, for if the saints of God all over the world are to be caught away simultaneously in a split second of time, it will of necessity occur in the daytime in some parts of the world and at night in other parts. If Luke had spoken out of his own knowledge he would have used no such language, since it is very improbable that he knew anything about the earth being round and there being differences in time reckoning. We have in this description a simple, brief but

very vivid picture of how it will be in the world when at last this great event takes place. Business will be going on as usual without the least sign or indication that it is coming at that particular moment. Jesus used three illustrations to give a prophetic cross-section view of humanity as it will be occupied when the great moment arrives. 1. Two People Sleeping in Bed. They will have gone to bed a few hours or minutes previously. There will have been nothing about the sunset that evening or about the way the stars looked that made that night any different from any other. It will be just an ordinary night such as has come thousands of times before. 2. Two People Grinding at the Mill. This is typical of all the industrial work in the world that will be going on, with the millions of people who will be at their regular jobs in the business of the world. The great plants and all places of business will have opened as usual that day with the work progressing in the usual manner. 3. Two People Working in the Field. This is typical of all the agricultural work in the world, the millions of farmers working with their tractors or teams, and in less progressive lands the peasants and others working by hand, doing something in the fields. Some of them will be very weary, having toiled all day, while others will be just beginning in the morning. All this will be going on when suddenly, without the least warning, all the truly born again, faithful Christians will be caught up to meet the returning Lord in a great and glorious selective separation. The implication here, which is supported by other Scripture, is that those who are left behind will know nothing of what is going on until they have missed the presence of those taken away. Our rapture to meet the Lord we love will be very much like the ascension of Jesus when He went back to Heaven. Apparently no one but believers witnessed that great event. The transfiguration of Jesus, the event in which He was instantly changed into the dazzling brightness of the glory world, was, according to Peter’s explanation of it later, a decided preview of the glory that shall accompany His return for His faithful saints. The translation of Elijah, in which he never did die

a physical death, but was caught up to Heaven in what was called a chariot of fire, is another striking type of the translation of the living saints that shall take place when Jesus comes again. That event was not witnessed by any unbelievers.

"One shall be taken, and the other shall be left."

Two individuals are here representative of the whole human family that will be living when the Lord comes again. God's selective separation will take that portion represented by one of these individuals, and all those represented by the other will be left to their doom of judgment.

I. "TAKEN." Of all the honor that ever came to a human being, it will be the greatest to be one of those selected ones, selected by Jesus Christ to be a member of that group that shall be taken. Our government, in its supreme effort to build up a great military machine, brought in what it called Selective Service. No doubt it was the thought of the authorities that they should make the young men of the country feel that it was a great honor to be selected to do military service. Perhaps there were many who did not feel that way about it.

But those whom the Lord selects to be members of that group to be called in that great day will indeed be the most highly honored people of all time. What will be the basis of that selection? Will the selection be made on the basis of one's wealth, social standing, education, or political pull? Far from it. It will be made solely on the basis of one's heart relation with God. The necessary qualifications will be a heart that has been born from above, forgiven of all the past, cleansed from all sin by the mighty processes of salvation. These highly honored ones will be selected from scattered homes and scattered communities all over the world. Wherever there is one who has met the simple conditions of salvation and is living in obedience to the known will of God, he will not be missed when the selection is made.

II. "LEFT." Those who are not so qualified will be left. Words fail to describe the chagrin, mortification, and despairing disappointment people will have as they wake up some morning, or come in from the field some day, or come in from school some evening, or from work some night, and find that all true saints of God have disappeared so mysteriously and they are left behind, with all that it will mean to be so left. Oh, it is going to be an awful thing to be one of those who will be left—left to go through that awful tribulation period when the judgments of God shall come upon a world that has rejected Jesus Christ!

It is to be admitted that many strange, un-

scriptural, fanatical ideas have been held, during the years, about the return of the Lord. Many have made predictions and set dates that did not materialize. Take the Millerites, for example, a group of ignorant but well meaning people, who, back in the middle of the 19th century, sold all their possessions and gathered with their leader on a set day to wait for the Lord to return. I have far more respect for the ignorant Millerites who believed that the Lord would come again, despite the strange things they did, than I have for the present-day-modernists with all their brilliance and culture, who so cleverly evade and disbelieve what the Bible says about the need of the new birth and the fact that Christ will come again. I would far rather take my chance of being saved as a Millerite of those days than as a modernist of these days.

In spite of all the mistakes well meaning people may have made in times past in this regard, in spite of all the dates for the Lord's return they have mistakenly set, in spite of all the scoffers, unbelievers, and modernists—our blessed Lord will, in His own good time, come again, according to His many promises, and the very first thing that will suddenly happen in this world will be this great SELECTIVE SEPARATION.

"One shall be taken, and the other shall be left."
H. H. M.

A QUAKER CENTENNIAL

Some of the meetings of Oregon Yearly Meeting have, of late, been celebrating their fiftieth anniversaries. We are not depreciating the blessings of our half-century in the least when we realize that we are comparatively young here on the west coast. Word has come from Ohio of the Centennial Celebration of the First Friends Church in Salem, Ohio, which was held July 27 to 29, 1945. A monthly meeting was organized in Salem in 1805. The meeting erected a temporary building, but later changed the location and built permanently in 1845. The foundation and some of the walls remain to this day, after an extensive remodeling in 1924. The east half of the original building is still in use as a Sunday school room. Homer L. Cox took part in the service of dedication that followed the remodeling.

The list of former pastors of the Salem meeting includes Frederick J. Cope, well known as a former pastor in this Yearly Meeting and late husband of our own Marietta Cope; Elizabeth Ward, who was prominent among Oregon Friends not many years ago; Merrill M. Coffin, former pastor of First Friends Church in Portland and Yearly Meeting Superintendent. The present pastor is Robert E. Mosher, a young minister of

Continued to next page

Missionary

THE LAMENT OF THE ANCIENT INCA CITY

By RALPH CHAPMAN

High above the blue waters of Lake Titicaca the ancient broken city still sings its mournful song. A bristling wind snatches the minor tones and the cries are heralded to the four corners of the earth. Is this the fate of the proud Inca?

That same wind seemed to sense that I was a lone visitor and became my guide as I surveyed the ancient ruins. I walked among the rocks and was told that the citizen of an ancient proud people once claimed this as his home. I crouched down that I might look through the opening that once served as a door to someone's house. One by one I view the rocky walls that once supported roofs of stone and possibly of wood. My guide informed me of the former inhabitants: one a tailor, another a "zapatero" or sandal maker, many others with their little tracts of land from which they scratched their living, still another who symbolized all of her sex as she labored from the birth of a new day until the sun had long hidden itself behind distant hills. I looked out upon the blue lake waters that were dotted with white sails. I was made aware of the beauty of the lofty snow-capped Andes—majestic sentinels of the altiplano. "How these people must have enjoyed this grandeur," I exclaimed. But to the contrary, the ancient stone walls gave force to the voice of my guide, "This people knew no easy life. Pursued and persecuted, they made their home upon this rocky knoll that could not be reached unless one climb to it. Their life held no place for enjoyment of nature and its beauties—much less for its Creator." My guide seemed to forget my presence and for a moment joined with the fallen city to lament the fate of those who once claimed it as their own. The atmosphere of the moment grasped me, and that I might console them I ventured, "But this is the fate of man-made empires. Does not man spend his years and then pass from the scene as a ship disappears beyond the horizon."

"Did not those that lived here so long ago realize that it is not for us to seek after our lives here upon this earth? Did they not know that One was slain from the very foundation of the earth that they, too, might reach a land that is brighter than day?" "But wait," implored my guide, as even a small lizard poked his head out of his hole to listen to the whispered "That is why we lament. . . ."

"Surely we regret the fate of this people so

far as the values of this world are concerned. Surely we cry with them over the injustices of life. Surely we remember the hours of toil and the subjection to the desires of others. But listen carefully, our friend; these do not compare to the cry of their hearts that still we must herald to the world, 'How then shall (we) call on him in whom (we) have not believed? and how shall (we) believe in him of whom (we) have not heard? and how shall (we) hear without a preacher?'"

I had no answer for my audience, and in the stillness that reigned there came to my ears the convicting sounds of the fiesta-offering of sacrifice by a godless people. The wind could not drown out its tones. I could close my eyes and still see the swirling, drunken dancers, and the dulled eyes of the intoxicated musicians. I saw again the sneer of the mocker and the coca-filled jaw of one who tried to stop our little service. Even more vividly I remembered the eager, hungry look upon the countenance of an aged man as he strained to catch the words about the way of eternal life. I saw anew the hands outstretched to receive the tracts that the believers were distributing. I cried in my heart, "What does this debauchery avail? Do we not have in Christ 'an offering and a sacrifice to God for a sweetsmelling savour'?"

The pages of the past have been written. The ancient Inca city may still lament, but its history cannot be changed. Shall we who walk in the light deny to the descendants of darkness the privilege of receiving this same light? Shall we be responsible for the cry of the descendants of this generation if they must lament, "Why did not our fathers hear about this Christ?"

great ability. He is a member of the Bible School Publication Board which represents our Yearly Meeting, along with those of Ohio and Kansas, and will be one of the writers of the new lesson helps to be published soon.

The three-day program included a historical pageant on Friday evening, sermon by Willis R. Hotchkiss, another of the former pastors and a famous missionary, on Saturday evening, and services Sunday morning, afternoon, and evening with messages by Willis R. Hotchkiss, Charles E. Haworth, and Claude A. Roane. The closing paragraph of the printed program reads thus: "The first meeting for worship by Friends in Salem convened in the house known as 'The house by the spring.' We desire that this place of worship may ever be known as a house beside the fountain of Living Water." May the divine blessing continue upon First Friends Church of Salem, Ohio, and upon the worthy pastor!

Chats With Children

—By Aunt Bess

HOW A CHRISTIAN IS LIKE A FOUNTAIN PEN

We can learn a great deal about the things of God from the simple everyday things around us. For instance, let us take the article so well known and so much used—the fountain pen.

One could stop here and mention the many, many wonderful things that have been accomplished in this world of ours by a pen—the works of John Bunyan, the author of *Pilgrim's Progress*; the poems of Longfellow, the children's poet; etc.

But what I do want to tell you is the seven ways in which a fountain pen is like people who might be living around about us every day.

First, there is the pen that is always empty. This pen, of course, is of no value this way, even though it looks as capable as any other. Until it is fed it can give forth nothing. (Are we full of the Word of God?)

Second, there is a pen that will write only after you shake and coax it a lot. How disgusting! When you need a pen you need it now and you haven't time to baby it along. It is so much easier to lay it aside and use another that this type of pen is used only when no other is around.

Third, the pen that scratches a lot, and makes a great noise about what it does. It is hard to say which we dislike most—a person who brags or one who continually complains.

Fourth, have you ever heard of a pen that will write fine for a while and then suddenly it leaves a terrible blot that spoils everything? This means such a waste of both time and material, for many, many times one blot will ruin the whole page.

Fifth, the pen that just won't work! It refuses to be filled; you can not coax it to write; it refuses to make even a scratch. It is good for nothing and should be thrown away.

Sixth, another type gets ink all over your fingers, causing you to smear the page, and making your work appear very carelessly written. If this is the best pen you have, of course you have to use it, but it, too, is cast aside if anything better is near.

Seventh, last of all there is the pen that is always ready to do fine work. Filled with ink, it goes quietly and efficiently about the job, regardless of what is to be written. What a pleasure it is to own a good pen! You are not afraid to trust it with the most delicate piece of work, and yet it does not refuse to do the more humble task.

There are boys and girls who haven't anything to give to others, some only work when

coaxed, others brag a lot about what they do, some spoil everything by a word or an impatient act, and others won't do anything for Jesus, or else do very carelessly what needs to be done; but how glad we are that there are those who love Him and serve Him well every day. Say, what kind of a pen are you?

HOW MUCH WE COST

We can buy some things with only a penny, but we know they are not worth very much. Some things we have to pay fifty cents or a dollar for. We know then that they are better things than those which were bought with only a penny.

There is nothing in this world that costs as much as we ourselves do. Some things are worth millions of dollars. My, what a big sum of money a million dollars is! You could not count it up in pennies.

But we cost much, much more than all the money in the world could pay. Do you know what the cost was? It was the precious Blood of the Lord Jesus, God's only Son. He gave His Blood when He died on the Cross, to pay for our sins. He bought us with His own life. This means He died for us, to pay the great, great price of our sins.

Do you not think God ought to own us then? Satan stole us away from Him, but God bought us back. Now we ought to let God have us to keep.

ODDITIES IN THE BIBLE

What city was wiped like a dish and turned upside down?

What king threatened to whip his people with snakes?

Where did the dogs and birds eat dead people?

Where did two men hide in a well?

Where is a snowy day mentioned?

Can you find these? Send your answers to Aunt Bess, 2904 N. E. 50th Ave., Portland 13, Ore.

EVENING PRAYER

Now the light has gone away

Saviour, listen while we pray

Asking Thee to watch and keep,

And to send us quiet sleep.

Jesus Saviour, wash away all

That has been wrong today;

Help me every day to be kind and

Helpful, more like Thee.

Oh, bring me and all I love

To Thy happy home above.

Amen.

AMONG THE CHURCHES

SALEM QUARTERLY MEETING

Salem Quarterly Meeting met in regular session at Scotts Mills, August 17 and 18. The Ministry and Oversight body met Friday afternoon under a very happy sense of the presence of the Lord. The Friday night meeting was given, as it usually is, to the young people, who met in their Christian Endeavor Rally. The music was directed by Elenita Bales, of Talent, and the two main speakers were Paul Cammack, new Yearly Meeting Field Secretary, and Kenneth Williams. The plans for the youth activities for the coming year were explained by Paul Cammack and a challenging message to the young people was given by Kenneth Williams.

In the Saturday morning session no regular speaker was scheduled, but Christian liberty was enjoyed by all and many Friends participated. Short messages were given by Oscar Brown, Quarterly Meeting Superintendent, George Bales, pastor of Talent meeting, and Charles C. Haworth. At the opening of the afternoon business session Herman H. Macy, pastor of Highland meeting, led the devotions. Paul Cammack and Kenneth Williams were in their places as presiding and reading clerks. Mae Nordyke, recording clerk, was unable to be present on account of illness. Ruth Brown acted as clerk for the day. Interesting reports were given of the various departmental activities, and of the outpost work at Medford, Talent, and Sprague River. Special mention was made of some Friends who would soon be leaving the quarterly meeting for other fields of service. These were: Charles and Bertha Haworth, who expect to spend several months in Southern California, Kenneth and Edna Williams, who have accepted the pastorate of the Middleton meeting near Newberg, and Herman and Mabel Macy, who are moving to Denair, California, to become the pastors of that meeting. Sincere words of appreciation of these Friends and their work in the quarterly meeting were spoken by different ones present.

MEDFORD DEDICATION

On Sunday afternoon, July 22, the beautiful new meeting house at Medford, Oregon, was dedicated to the glory of God. The entire day was one of fellowship, and of fine meetings in which many Friends from many places took part. In fact, there were 27 visiting Friends from various meetings of Oregon Yearly Meeting, and others from as far east as Philadelphia.

In the morning the closing exercises of the DVBS were held in the Howard School, with Marjorie Votaw and Lilah Newby in charge.

Some 90 people attended the meeting for worship, when Oscar N. Brown, superintendent of Salem Quarterly Meeting, spoke ably on "Christ's Church" and others exhorted.

The local social committee, headed by Winnifred Woodward Sandoz, served about 100 people at the noon hour.

A black Vermont marble corner stone had been given by Oscar Zurcher, of Boise, and this was laid with appropriate ceremony at 2:30 in the afternoon. Paul Cammack, clerk of Salem Quarterly Meeting, gave the address; Gervas Carey, clerk of Oregon Yearly Meeting, led in prayer.

Nearly 200 people were seated in the chapel for the dedication of the building itself. Joseph G. Reece, General Superintendent of the Yearly Meeting, spoke movingly on the subject of "Personal Dedication." Gervas Carey took the offering.

The many guests visited the Talent meeting, too, and assisted in the services there both morning and evening. Joseph Reece showed new missionary pictures in the evening.

The music was ably conducted by George A. Bales, pastor of the Talent meeting, and the combined choirs of both churches. Incidental numbers were beautifully rendered by Alfreda Martin, Forrest Cammack, Henry Bertuleit, and Barbara Terrill.

A number of features about the new Medford church are of note, and will help to acquaint the Yearly Meeting at large with it: It was designed by Donald Edmundson, and resembles the Montebello, California, church in many respects. The chapel itself is built entirely of brick, inside and out, with the inside finish being in varnish. Ceilings and small rooms are done in Masonite wall board. The sash and doors are of Port Orford cedar. The pulpit and kneelers are made removable for convenience of those conducting programs or weddings. There are ample spotlights, plugs, and the like, for use in various worship services. The windows are of amber glass. Of special interest are the two murals, done in oils by Dana Platz, of Medford. The one at the rear of the chapel depicts the Christ talking to children of the different nationalities. The other one, in the mother's room, is of Noah and the Ark. Ample library shelves and magazines and tract holders also are in evidence, with an attractive guest register desk in the vestibule. The window sills are recessed in the brick wall in such a way that potted plants and flowers can be set along the windows.

There is much yet to be done to win the com-

munity to Christ, and to finish paying bills, adding to the equipment, landscaping the grounds, and providing parking space. The Medford people solicit an interest in your prayers for these several projects.

They also wish to thank all who have so graciously, and in many instances sacrificially, given of money and labor to this work so that there may be an extension of the influence of the gospel of Christ in southern Oregon.

HIGHLAND CHANGES TIME OF MONTHLY MEETING

Highland Avenue meeting in Salem has changed the date of its monthly business meetings from the first Thursday after the first Saturday to the first Wednesday after the first Saturday of each month. It was decided in the August monthly meeting that Wednesday evening was a more suitable evening of the week than Thursday for the regular prayer meeting. It was also decided to use the year round starting time of seven thirty.

NEWBERG QUARTERLY MEETING

By MARGARET WEESNER

The two hundred thirty-second session of Newberg Quarterly was held at Springbrook Friday and Saturday, August 10 and 11.

Phillip Fendall presided at the Friday evening Christian Endeavor Rally. Jaquelin Davis and Paul Thornburg led the song service. Lois White was secretary. Edward Harmon installed the officers for the coming year. Lois White and Jane Wilkins gave interesting reports of the activities and messages at Twin Rocks Conference. Edward Harmon explained the chart work for the coming year.

Dorwin Smith brought the message to the young people. After Adam and Eve had partaken of the tree of good and evil, God came to walk with them and said, Where art thou? Where are we as a nation, as a church, as individuals? It is somewhat discouraging when we see money spent for liquor, for tobacco, for worldly amusements, yet it is a wonderful time for the church. A great challenge is facing us. The churches are made up of individuals. The condition of each individual makes up the condition of the church. Permit God to ask each of us, Where art thou? Many of us have just returned from Conference. Back at our work we realize we are not at Conference. Have we been faithful to those things we promised God at Conference? Unconditional surrender is not new to the Christian. We must have help. Are we walking in the light Jesus sheds along our pathway? Are we hiding behind something? Instead of conditions being discouraging, they

are challenging. We can do a lot more for the Lord in our local churches. Sometimes we are afraid to ask God for something to do. Can those we are in contact with from day to day tell we are Christians? May we be such individuals that God can work through us as young people for the salvation of souls.

The Saturday morning service was a time of freedom of worship and expression. Sylvan Mardock spoke on the subject that we might have more faith. Clyde Thomas spoke on Mark 11:22, Have Faith in God. I Peter 1. We are begotten by a living hope. The world is extremely dark. Christ can bring life. Howard Moore, from Adrian, Michigan, spoke on Proverbs 31, the Church as the bride.

The afternoon session was opened with the singing of "Higher Ground." Howard Moore spoke of the inspiration of the mountains. David Thomas led the devotions. If we have faith as a grain of mustard seed, we can remove mountains. We were glad for the interesting reports of our delegates to other quarterly meetings, and for the messages brought by visitors to our Quarterly Meeting.

Russell Baker presented the work of the Public Morals department, and spoke of ways we can work to improve conditions.

Lois Harmon is superintendent of the Bible School department. She asked for a report of each one of the local Bible Schools. These interesting reports show that some real good is being accomplished by our classes, and especially among our boys and girls.

Clyde Thomas presented the needs of Roscoe and Tina Knight as they go to Bolivia, and our Quarterly Meeting will provide its part.

We appreciated the presence and messages of Howard and Mary Moore, ministers from Adrian, Michigan.

David Thomas reported on the work at Tillamook. He told of his work among the boys. Ruth Astleford and Dorwin Smith also told of the progress at Tillamook.

Again this summer, softball games are being played between the Sunday schools of the Quarterly Meeting.

SOUTH SALEM

Our church building has recently been painted white, greatly improving its appearance.

Our \$250 goal for the Talent classrooms is nearly raised. This is a part of the \$1000 goal set by Salem Quarterly Meeting.

Those of our meeting who helped in camp or conference leadership were: John Trachsel, evangelist at Boy's Camp, Laura Trachsel at Girls' Camp, Winifred Pemberton, teacher of Juniors at Twin Rocks, May Nordyke, handcraft teacher at Girls' Camp, and Esther Rand, evangelist at Wauna Mer Girls' Camp.

Charles Haworth has preached in Spanish several times at the Mexican camp here in Salem.

Kenneth and Edna Williams have had numerous calls for preaching appointments this summer. Kenneth expects to enter full time preaching work this fall.

One hundred people gathered for the annual Sunday school picnic at Leslie Park, on July 25th.

John Trachsel served as song leader and morning preacher at the Tacoma Camp Meeting, August 7-12.

Our Sunday school attendance averages have kept up well this summer, running 96 for two months.

CAMAS

Three summer camps, a DVBS, a camp meeting, Twin Rocks Conference, and a soft-ball league have kept things moving at Camas Friends church this summer.

Fourteen boys and three girls attended the summer camps; average attendance at DVBS was 61 with 88 enrolled; many enjoyed the Lackamas camp meeting for two weeks, held six miles north of Camas; forty were in attendance at Twin Rocks conference; the young people enjoyed the Quarterly Meeting soft-ball tournament even if they were not the winners.

Frederick and Melya Baker, pastors, are expecting to take a vacation during the month of September. The church is taking an active part in the Clark County Youth for Christ rallies held bi-monthly at the Lackamas Camp Grounds, being held in the beautiful new tabernacle erected this year.

ONTARIO HEIGHTS

We conducted a Daily Vacation Bible School this summer with thirty children enrolled. Ferne Cook, Ruth Hull, and Jennie Boston were the teachers. A good crowd was present to hear the closing program given by the children showing the work that they had done.

We were privileged to have Anna Nixon with us on the evening of July 8. As a missionary from Ohio Yearly Meeting enroute to India she was captured by the Japanese and interned for nearly three years in the Santo Tomas prison camp in the Philippines. We were interested in hearing of her experiences.

Jim Davis, a retired minister living near here, supplied for our pastors while they were away at Quaker Hill Conference. Several others besides the pastors attended the conference.

Leona White is spending a few weeks here with her sister, Alice Aardlaw, and family. Lola Hull is spending part of the summer with her brothers. We appreciate having these people with us.

FOREST HOME

We were fortunate in securing the Forest Home school building in which to hold our first Daily Vacation Bible School and in securing Thelma Rose as the leader. She was assisted by Virginia Wilkins, June Knobel, and Peggy Crisman. While the attendance was only about thirty we feel that much good was done.

On Friday evening, July 20th, we had our church night with pot luck dinner at the parsonage, followed by a nice Bible School program.

Our pastor, Calvin Wilkins, and Ray Barnes went with Fred Baker to the dedication of the new Medford church on July 22nd. Virginia Wilkins had charge of the meetings and gave good messages.

Twenty of our members attended Twin Rocks Conference and received much help and blessing by being there.

MELBA

Our pastor, Denver Headrick, who is also Quarterly Meeting Superintendent, was invited by some interested Friends to New Meadows during the last week in July to look over the prospects for opening a new outpost meeting.

From the interesting reports of Quaker Hill Conference

given by those who attended, it was indeed a wonderful place to send our young people to enrich their souls in the things of God and to give them a clean, wholesome time of recreation.

Our church building is receiving a new coat of white paint. Loren Burton, of Nampa, is doing the work.

Mrs. Arthur Selby has been very ill in St. Alphonsus Hospital in Boise, but was able to come home the last of July.

The Women's Missionary Union met with Kathryn Burton and La Verne Forney, July 26th. Mission work of Friends and other denominations in India was interestingly presented by Marie McClintick and others. Plans are going forward for fitting out a complete bed for the new Missionary Home in Bolivia.

The Sunday School Council met recently with Edna Grovon. These meetings are a real inspiration. Ways and means of making our Sunday school more interesting and helpful were discussed. Inez Beall gave a fine report of Mrs. Barker's Class on Sunday School Methods at Quaker Hill.

Church night for a social good time was held at the Arthur McClintick home on August 10.

The church has purchased a refrigerator for the parsonage.

Over 60 people attended our Sunday school picnic recently held at Lakeview Park, in Nampa.

Tina and Roscoe Knight, newly appointed missionaries to Bolivia, were with us and brought good messages on Sunday, July the first.

Ruth Smith, who has been attending Cleveland Bible College, returned home to spend her summer vacation.

NORTHEAST TACOMA

Twenty six members and friends of the church met in the parsonage after the evening service of July 15 to greet the pastor's new bride. The happy couple were presented with a gift of money. Among the well-wishers were Fern and Arthur Roberts, of Everett.

Our church was well represented at the Girls' and Boys' Camps held at Wauna Mer this summer. They gave enthusiastic reports to the Sunday school on their return. Virginia Leach, Alta Wilson, and Noyes Jacobson were sent by the Sunday school as a reward for perfect attendance for one quarter.

The annual Sunday school picnic was held July 19 at Evergreen Park, on Lake Geneva.

Jack and Geraldine Willcuts, Jack Ramedo, and Margaret Wilson attended the general Conference at Wauna Mer and reported 106 registered this year.

Pfc. Harold (Bob) Wilson, who has been overseas for a year, was married to Miss Alynda Randall of Devonshire, England, on July 31st. He is with the 89th Infantry and is scheduled to return to the States late in the year and be re-trained for the South Pacific.

Our pastor and wife sustained minor injuries when their car was wrecked a few weeks ago.

Several new improvements have been made in the parsonage, including the laying of a new oak floor and installation of a new kitchen range.

The church is encouraged by three new families who have moved into the community, increasing our church and Sunday school attendance quite materially. The first Sunday in August there were 60 present at Sunday school. We are anticipating larger attendance when school starts this fall.

HOMEDALE

About thirty young people attended Quaker Hill Conference. The Sunday following they gave reports in the morning service that told of great blessing received.

Bernard Seaman, from Greenleaf, brought the morning and evening messages on the Sunday our pastor was away at Conference.

We were privileged to have Arthur Pruitt with us on Sunday, August 5. He is a member of our church and now enrolled at Cascade College. He brought us two messages in song.

PORTLAND SECOND FRIENDS

We are happy to report that our pastor's wife, Ella Byrd, is regaining her health sufficiently to attend some of the meetings. Our pastor, Carl D. Byrd, was forced to cancel all his engagements at summer camps and conferences because of her illness.

Charles Beals was guest speaker at the Sunday morning worship service on July 22nd. He brought a clear and helpful message on "The Person and Work of the Holy Spirit." The Beals family is visiting with Mrs. Beals' parents, Calvin and Louie Choate.

Donald Edmundson, architect, delivered to our finance committee plans for the remodeling of our church building. The matter was presented to the Monthly Meeting for consideration.

The Sunday evening Bible class, formerly taught by Hal Robuck, is now studying the book of Revelation under the leadership of Carl Byrd.

The greater portion of our young people attended Twin Rocks Conference this year.

The parsonage kitchen and bathroom are being re-decorated, and also new floor coverings added.

J. C. Long is very ill and has been confined to the hospital for some time.

Kenneth L. Eichenberger, who is now serving on the teaching staff of the American Friends Refugee Camp for Jews at Sky Island, Nyack, New York, writes that he is very happy in that service and feels that the Lord is giving him gracious opportunities for witnessing and instructing.

Our church was greatly blessed in attending the Multnomah County Holiness Camp Meeting this year. Frank R. Dawson and J. G. Bringdale were the evangelists, with Willard and Ramona Hallman in charge of the music. Mrs. Nedry directed the children's meetings, the extent of whose value only time and eternity will prove.

WEST CHEHALEM

A long cherished hope of members of West Chehalis meeting seems nearer realization than ever before. The W. P. B. has given authorization for the building of a parsonage on the property purchased last spring. Over \$1700 is in the parsonage fund at this writing and the building committee at work on plans and arranging for carpenters to construct the building. Much interest in the project has been manifested within the community and offers to help and actual contributions have been made by people who are not members of the church. Contributions have come from people not even living in West Chehalis.

A "safe and sane" and a very enjoyable Fourth of July was spent by our Sunday school at the Pacific College campus. It was the occasion of our annual Sunday school picnic. The weather was ideal and the day was spent in fellowship and recreation. About 35 were present during the day.

Three of our younger boys, Melvin Noble, Lynwood Lundquist, and Roger Fendall, attended Boys' Camp at Twin Rocks. They reported to the Sunday school upon their return. Three girls, Arlene Schatz and Charlotte and Lois Fendall, went to the Girls' Camp. They all reported a fine time with plenty of good "eats."

Plans are for Daily Vacation Bible School this summer to be held August 13 to 26. Teachers who will help are Mrs. Louise Nelson, Mrs. Hermina Lundquist, Mrs. Rose Fendall, and Edward Harmon, who will serve also as superintendent of the school.

The Sunday school recently accepted a gift from Sam

Stone of some very fine hardwood folding chairs for classroom use. They are filling a need that has existed for a long time.

Our Sunday school adopted the Master Plan for attendance rewards at the first of the year. On Sunday, July 8, quite a number received awards for 26 consecutive Sundays of attendance.

GREENLEAF

Dr. and Mrs. Alvin Roberts and small son visited for a week in the community. They left for Portland June 28, where Alvin will be an intern in the St. Vincent Hospital.

George Warner, of the National Holiness Missionary Society, presented his moving pictures of Bolivia recently. It filled our hearts with a great desire to do more than we have ever done.

A new idea for Greenleaf was carried out on the evening of June 15, and was greatly enjoyed by all. It was a home talent musicale. Our people want to have more of such occasions.

The World Vision Band met recently in the Upper Room with Bernard Seaman as leader. The topic of the evening was "Philosophy of Missions," which was introduced by the leader and discussed by the entire group. Our pastor presented our new project, which is to raise the entire amount needed to build the addition to the Mission Home in La Paz. This amount will be \$1500. The group accepted the challenge and plans are under way to raise the money. Roscoe Knight gave a brief outline of their plans for the summer, and the band spent the rest of the evening in prayer.

Two young couples have been married this summer in the Greenleaf church. Eleanor Harris, daughter of Rev. and Mrs. Fred Harris, and Kenneth Crane, son of Mr. and Mrs. A. L. Crane, of Nampa, were married with the father of the bride, Fred Harris, officiating.

Geraldine Tharrington, daughter of Mr. and Mrs. B. A. Tharrington, of Greenleaf, and Jack Willcuts, pastor of Northeast Tacoma meeting, were united in marriage with Frank Davies, our pastor, performing the ceremony.

Greenleaf is now enjoying the new pews, pulpit, and choir seats, which had been ordered for several months. They give our place of worship a dignity and a beauty that is a distinct aid to "beholding the beauty of the Lord and inquiring in His temple." We have 260 copies of the Service Hymnal, which have been added to our equipment and which greatly help to complete the furnishings of the Lord's house.

"Do good with what thou hast or it will do thee no good."—Wm. Penn.

"If you do not have time to pray, you will lose time in everything else."

PERTINENT OBSERVATIONS

Continued from page 2

the propriety of my opening up at this time the old questions relative to the amalgamation of all Friends, claiming that there are still too many who always react negatively to any suggestions, and believing that such a discussion almost invariably defers or postpones such a possibility. They intimate that ultra conservative groups (theologically) look upon the proposed revision of the Five Years discipline, as now planned, as a distinct trend to the more liberal view-points."

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OUR EDITORS, PAST AND PRESENT

By FREDERICK B. BAKER

Chairman of The Board of Publication

Herman H. Macy, of Salem, Ore., editor of the Northwest Friend for the past year, has resigned his pastorate at Highland Friends Church, in Salem, to accept a call as pastor of the Denair Friends Church, Denair, Calif., and consequently will no longer be able to continue as editor of the paper.

Herman Macy has surely done a fine piece of work in editing the paper. Many comments have been received expressing approval of various issues that have come out in recent months.

The Board of Publication wishes Mr. and Mrs. Macy well in their new field of labor within a sister yearly meeting.

At a meeting of the Board of Publication at Twin Rocks, Ore., on August 4th, Paul Cammack of Salem, Ore., was chosen as editor of the paper, beginning with the October issue. Paul Cammack is well known to our constituency. He is a member of the Rosedale Friends church near Salem, Ore. During the past year he has been named to the following offices: (1) Field Director of the CE Union of Oregon Yearly Meeting; (2) Financial Secretary of Oregon Yearly Meeting; (3) a member of the Board of Managers of Pacific College. Paul was at one time president of the CE Union, Oregon Yearly Meeting, and many of our people recall the short, yet powerful messages that were written to the youth of our church and inserted in The Friendly Endeavor, which since that time has become The Northwest Friend. The board has requested that Paul again have a column in which he will express, as field director, his concern to the youth of our churches.

Please send your material for the paper to Paul Cammack, Rt. 4, Box 258, Salem, Ore. Remember that the dead line is the 10th of the month, prior to the publication of the paper. This should be clearly understood, for many seem to have the idea that if they get news in by the tenth of a certain month that news will be inserted in the paper for that month. Such is not the case. For instance: If you get news in by the 10th of Sept. it will be in the October issue and not the Sept. issue. As in the past, all CE society news should be sent to Marjorie Crisman, Homedale, Idaho, and should be in by the 5th of the month rather than the 10th.

With this issue we are also glad to announce a children's page, which is to be a new feature of our publication.

The Board of Publication is endeavoring to give the members of Oregon Yearly Meeting a paper of which they can feel justifiably proud. Please remember the board and the members of the staff, including our new editor, in your prayers.

PERTINENT OBSERVATIONS

Continued from page 10

May I interject at this point to suggest that those who make this criticism of proposed amalgamation on the ground that it tends to postponement of such a possibility are seeing the facts in the case. We believe that an effort is being made to do it so quietly that objectors may not see what is going on until it occurs.

The writer of "trends" refers to the Friends papers as follows: "I was trying to establish 'trends amongst Friends.' Naturally, the American Friend enjoys the largest circulation, but only a small percentage of the families in the Five Years meetings subscribe to it. Its problems are many, not the least of which is the great variance of theological viewpoint even amongst its own members. (The emphasis is mine. E. M.) Furthermore, it faces increasing competition from those local papers catering to one yearly meeting only."

"The Evangelical Friend is next (third largest in circulation), and a surprising trend was clearly indicated by having so many requests for this periodical to go to persons who, you would naturally expect, would wish to receive the American Friend."

"It is no accident that Oregon, Kansas and Ohio (Damascus) have united 'in preparation and publication of Sunday School literature'. As presently constituted, those yearly meetings would be failing their responsibilities to their membership if they did not take such a step, for the literature prepared by other groups would not conform to one of their disciplines which says: 'we repudiate the so-called doctrine of 'inner light' or the gift of a portion of the Holy Spirit in the soul of every man, as dangerous, unsound and unscriptural.'"

For years the tendency amongst many groups has been away from the title Religious Society of Friends toward the use of the words Friends Church, except possibly in those cases where trusts, present and future, might be jeopardized by any changes in official titles. We find literature issued in support of the latter name as being much more realistic of the true functions of a religious denomination."

"The largest groups continue to consider George Fox's Epistle to the Governor of Barbados in 1671, and the Declaration of Faith, issued by the Richmond Conference in 1887, as bases for their creedal statements. There is certainly nothing unchristian in anyone who believes wholeheartedly in such a creedal statement. . . . To ask the largest groups to discard that statement from their disciplines seems an herculean task."

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CE News

1945 Summer Conferences with their blessing and inspiration are now a thing of the past, and the Christian Endeavorers who went to Quaker Hill, Wauna Mer, and Twin Rocks have returned with new zeal and determination to make the coming year a worthwhile one "for Christ and the Church."

Now that our year's contest is built on a Quarterly Meeting basis, we really ought to get acquainted with the young people of our own Quarterly Meeting. Why not see which Quarterly Meeting can be the first to have all of its societies send in news to this column. Newberg and Greenleaf have head starts, because Springbrook and Homedale Societies are the only ones who have news to report this month.

The Springbrook C.E.'ers played soft-ball with the Ladd Hill young people recently. Though Springbrook lost the game, the young people had a good time playing.

Lilah Newby, Esther White, Bernice Mardock, and Elsie Gehrke, Springbrook young people, have been spending part of the summer in Daily Vacation Bible School and Revival work. Inez Butler and Thelma Green have been attending summer school.

Homedale Society has had a real boost during the summer—the young people from Ridgeview have been joining with Homedale for Christian Endeavor meetings. They recently had an evening lawn party at the home of their sponsor, Dorothy Corlett. It was a gay party, in spite of mosquitoes which drove the group indoors before the evening was over. The 25 young people who went from Homedale to Quaker Hill Conference had charge of the morning service the Sunday after they returned. It was a time of blessing as each one spoke, telling of some phase of the Conference. Each Sunday evening since Conference, Hazel Beeson, C. E. President, has been leading the evening congregation in some of the choruses which were sung at Quaker Hill. The church has decided to purchase chorus books to use in the evening services, since the singing of choruses has proved a real blessing.

CHRISTIAN ENDEAVOR PROGRAM

This year C. E. societies will not work on a chart as in previous years. The competitive program will center in Quarterly Meeting activities instead of inter-Society competition. The program centers about: (1) Quarterly Meeting C. E. Executive Committee meetings, (2) Quarterly Meeting responsibility on getting its share of the Y. M. C. E. budget raised, (3) Quarterly Meeting Gospel band work, (4) Attendance at Quarterly Meeting Rallies.

Quarterly Meeting Superintendents will have greatly added responsibilities this year. Every Quarterly Meeting C. E. organization is urged to swing fully into an accelerated winter program in the month of October.

Watch for the mimeographed details of the plan from the Yearly Meeting C. E. office.

Plans are being made for mid-winter C. E. Conferences over the Yearly Meeting.

Let's put the vim and energy back into our C. E. work by prayer, interest, and work!

—PAUL CAMMACK, Field Secretary.

WAUNA MER CONFERENCE

Our Conference this year was wonderful! We have a new tabernacle! It was nothing short of miraculous how materials were secured for the spacious tabernacle in these days of priorities. God was good. The building has a cement floor, thanks to Clyde and William Thomas who put it in. They also helped put up the structure work of the tabernacle. Clark Smith and others of Tacoma have spent hours and hours of work to build and shingle the roof. Wauna Mer is proud of this newest addition to its beautiful grounds.

Registrations reached 106 by the week end. Several people from over the Yearly Meeting attended and took part: our returned missionaries, Julia and Howard Pearson, and Donny; our outgoing missionaries, Roscoe and Tina Knight; Joseph Reece; Roy Clark; Paul Thornburg, Paul Cammack, Loren Smith, Bernard Landreth, Quincy Fodge, Wesley Murphy, Terrel Repp, and others.

Timely messages were delivered by the evangelist, Roy Clark. Many victories were won for Christ and spiritual growth was manifest. The Christo-centric quartette of Pacific College brought great blessing to the Conference over the week end through their gospel singing.

REPORT OF THE CRUSADERS CLASS OF THE TWIN ROCKS CONFERENCE

By INEZ BUTLER

The Crusaders Class, under the leadership of Walter Lee, presented the challenge of church extension to the college age group at Twin Rocks Conference.

In the first class session the meaning and basis for church extension were presented. Every Christian whose heart is burning with the love of God will be a missionary to those about him. Church extension is not dependent only upon ministers or foreign missionaries, but upon members who are burdened for the salvation of others. There need be no distinction made between the foreign and the home missionary, for both are serving God with the same purpose in view.

The second class session was spent in a discussion of the requirements which have to be met by those who plan to become foreign missionaries. Emphasized as essential qualifications were: A definite call from God and the abiding presence and power of the Holy Spirit. The missionary must be physically strong and able to resist disease. He should be educated and gain all the practical knowledge possible for many lines of work, for he will be called upon to work at many tasks not required of the minister in the home land. Special language and medical training are usually required of the missionary before he goes to the field. Most of all, he must be able to adjust himself to every circumstance without becoming emotionally upset, for there will be many unpleasant things to face.

The third session of the class was concerned with the conditions faced by the missionary as he reaches the field. Among the discouraging conditions are lack of sanitation, poor housing, disease, and conditions of climate and altitude.

In the next class Walter Lee pictured some of the conditions and needs he found on the mission fields of Central and South America, on his recent trip to those fields. Then on the last day Howard Pearson spoke to the class about the needs and conditions in our own mission field in Bolivia, as he found them during his years of service there.

Besides the presentation of these topics, problems and questions brought up by the members of the class in relation to missionary calls and preparations were discussed at various times throughout the week.

QUAKER HILL CONFERENCE

The Conference was enjoyed this year by about 350 people. Frank Davies was our evangelist and the messages he brought were a great help and blessing to every one. The Lord met with us in a definite way and His presence was especially felt in the Thursday night service, when, without a message, many young people knelt at the altar and God met their needs.

Classes were held every day except Thursday, when the class periods were spent in cleaning up the grounds.

Every one had a good time during the recreational periods, which were under the able leadership of Clynton and Marjorie Crisman. A "battle" raged between the Sioux and the Comanches, with the Sioux coming out victorious.

Under the direction of Roy Clark, a musical concert was given on Sunday afternoon; it was well attended and was an inspiration to all.

We all left Quaker Hill feeling that our time had been well spent, and we hope to return next year.

HOME FOR AGED FRIENDS

As most of our readers know, a concern was expressed at Yearly Meeting in 1944 that steps be taken to build a home for aged Friends.

A committee of twelve was appointed to investigate and consider the matter for one year. During the year some money was paid to our Yearly Meeting treasurer in the hope of such a home being built. Since much interest has been manifested a favorable report was turned in to Yearly Meeting this year. A building committee of seven members was named. This committee was given power to proceed as fast as conditions, finances, and interest justified.

Two of the committee subscribed \$100 each to start the movement. One of these subscriptions was on the condition that the work be started within the year.

We hope to have a sketch for publication as soon as time will permit our architect, Donald Edmundson, to prepare it. The plan we have in mind is to build neat, attractive, 3 or 4 room cottages in somewhat the order of a court, and later to build a large central building for the care and comfort of the older ones.

There may be Friends who would like to retire, build their own cottage under the plan and supervision of the committee, and occupy it as long as they may need it. What could be nicer than for children to provide here for a comfortable home for Father and Mother, when circumstances and conditions are convenient?

When \$2500 is paid in the committee will feel free to proceed with plans and the building of the first unit. We hope that this can be built by next Yearly Meeting time. This committee is at your service and will appreciate your help, prayers, and cooperation. The success of this undertaking is dependent upon the interest and support of our people. If you are interested please send or give your contribution to any member of the committee. Their names appear in the Yearly Meeting Minutes.—Committee for the Home for Aged Friends.

GEORGE FOX SERIES BIBLE SCHOOL QUARTERLIES

will be available for the first quarter of 1946. Order them from The Better Book and Bible House.

NO SAMPLES

will be available until about the first of December, when the first quarter supplies are to be mailed.

ANNUAL REPORT TO THE YEARLY MEETING

By LOYDE W. OSBURN

Yearly Meeting Superintendent of Peace

Readers of the Northwest Friend may be interested in certain portions of the Peace Superintendent's Report to the Yearly Meeting, covering the year ending April 30, 1945. A summary of the reports from twenty-seven meetings, including three outpost meetings, is as follows:

Number of committee meetings during the year: thirteen churches reported 30.

Number of sermons on peace: twenty churches reported 43, one "several," one stated that only a few sermons were specifically about peace but many had stressed the peace testimony, and four reported many sermons with peace emphasis.

Number of addresses on peace: 20 in seven churches.

Number of peace meetings other than regular church service: 15 in five churches. The Newberg church reported a special V-E Day service with messages dealing with problems of peace now confronting us. Topics of these messages were: The Anti-Christian Philosophy of the Nazis, Dangers of a Vindictive Peace, Reconstruction, and The Need For Religion.

In regard to peace education in Bible School, twelve churches reported using talks and reports in opening exercises, posters, literature, peace lessons, and in general teaching Christ's way of peaceful living. Reports from fifteen other churches gave no indication of peace education in the Bible School.

Seven meetings reported peace education in groups other than the regular Bible School. This included peace lessons in Christian Endeavor, a special service at mid-week prayer meeting, peace teachings in Daily Vacation Bible School, and talks to local civic organizations. The Medford Friends Church, in cooperation with the Brethren Church, sponsored a public meeting on conscription, with Emmett Gulley as the speaker.

The peace motto "Not to destroy men's lives, but to save them" was displayed by about 13 churches.

Eight churches have secured signers to the peace pledge. The reports seem to indicate that more than 40 persons signed during the year.

A total of 42 communications on behalf of peace were sent by eight churches. The individual members of one church sent 200, the members of another sent 100, and the members of ten others sent 123.

More than 2500 pieces of peace literature were distributed. This material included Basis of Our Peace, The Terrible Meek, Position of the Society of Friends in Regard to War, Thou Shalt not Kill, Christianity and Conscription,

The Reporter, Washington Newsletter, The Conscientious Objector Under the Selective Training and Service Act of 1940, and several different pamphlets dealing with the problems of military conscription.

Peace periodicals received by members included: Fellowship, Peace Action, American Friend, Reporter, Washington Newsletter, Melvinonian, and CPS Newsletter.

The draft figures, from the twenty-seven meetings which reported, totalled 197, of which 127 (or 64.5%) were in the armed services, 52 (or 26.5%) were in non-combatant service, and 18 (or 9%) were in Civilian Public Service. (Possibly the figure given for CPS men was not quite accurate—the correct number was probably somewhere between 15 and 18.)

Five C. O. kits were provided during the year. In the matter of finances, the meetings reported approximately \$3400.00 contributed to Civilian Public Service and about \$900.00 expended through other channels for the cause of peace.

On his return from a Friends Peace Conference held at Richmond, Indiana, last fall, Emmett Gulley, Peace Superintendent of Newberg Quarterly Meeting, gave messages in some of our meetings regarding the dangers of peacetime military conscription and what Friends should do about it.

The Yearly Meeting Peace Superintendent endeavored to supply each meeting with literature and suggestions for peace action. Meetings were urged to inform themselves regarding peace problems and to exert Christian influence in such matters as military conscription, military education in public schools, race problems, international relations, etc. In general, the Superintendent proceeded on the thesis that evangelism must be accompanied by peace education and training if we are to produce the type of Christian who will measure up to his Master's peace standards; and that we can seldom depend on the automatic emanation of real Christian pacifism from the average religious life. It seems necessary to focus attention on pacifism as a special and distinct entity before people will really accept it as part of their religion and come to a full realization of what Jesus meant when He said "Love your enemies" and "Whatsoever ye would that men should do to you, do ye even so to them."

Some Friends attending Yearly Meeting left behind a Collins Bible, Morocco, silk sewed binding, having no name to indicate the owner.

The owner may send six cents in stamps for postage for forwarding to Margaret Weesner, whose address is 206 Carlton Way, Newberg, Oregon.

PERTINENT OBSERVATIONS

Continued from page 11

"Statements are made sometimes that modern Friends are not prone to accept such fundamentalistic doctrines, and that we can expect the younger generation to assume more liberal attitudes as a result of their educational training in the more modern Friends schools and colleges. One would have supposed that, if it were so, there would have been a youth movement to reinterpret those statements in line with modern theological thought for the proposed uniform discipline, now in the course of adoption by the various Five Years meetings."

"A study of the youth training amongst Friends clearly indicates that more young people are being trained to spread the fundamentalist viewpoint than the liberal, at the present time. Rightly or wrongly, theological training has been deplored by the old line Friends, very much as was the participation in politics; so much so that today the only theological schools operating under or in close conjunction with Friends, except Pendle Hill, are those institutions which teach the almost absolutist viewpoint, best explained by quoting from one catalogue—"The Divine, plenary inspiration of the Holy Scriptures as the word of God, authentic, authoritative;—the loss of purity through sin and the universal inheritance of the carnal nature;—the personal premillennial return of Christ, the resurrection and glorification of saints, and the eternal punishment of the wicked."

"Is there any doubt but that, with these young people going out into the byways and highways of America in the ministry of Friends, churches under the name of Friends will be far different from any Arch or Race Street pattern? It really becomes almost a competitive situation. Which group of Friends is willing to put out the most effort in spreading the gospel, each in its own light?"

"Not being a theologian prevents me from approaching this problem except on the layman's basis. Consequently its value may not be too great, and possibly the conclusions not absolutely accurate; yet I do feel that I have tried to view the situation objectively, and make the following statements as a result of this study.

1. There is a wider divergence of theological differences amongst people calling themselves Friends than in any other religious sect sharing a common name.
2. There exist irreconcilable differences which would prevent formation of a national body, to include all groups now calling themselves Friends."

In considering the work of this Friend I am much inclined to say that his presentation is clear and impartial. It has been said by some

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With the Publication Board

By FREDERICK B. BAKER, *Chairman*

That "the pen is mightier than the sword" might seem out of place in these days of atomic bombs, yet in terms of that which is spiritual and eternal, the written word is still a powerful force. Because we believe this we have a Board of Publication in Oregon Yearly Meeting.

September 16 has been designated as "Quaker Publication Sunday" by the Yearly Meeting. The Board of Publication is asking that its work be presented on this Sunday and that an offering be received, the same as last year.

"QUAKER QUIZ," Quaker message No. 2, a 28 page pamphlet, is being featured this year and will be mailed out, on request, to monthly meetings and outposts who observe the day and receive an offering for the work.

Mail your offering to The Board of Publication, 2904 N. E. 50th., Portland 13, Ore., stating the number of pamphlets your meeting would like to receive. They will be sent without charge.

These pamphlets sell for 10c each; 12 for \$1.00 for individuals that might want to secure them for distribution.

The pamphlet is ideal for training classes prior to membership in the church, as it presents clearly 139 questions and answers on what Friends believe. It can be used also for Bible classes and Christian Endeavor classes.

Why not order a dozen of these pamphlets and enclose them in letters sent out as a means of acquainting people with what the Friends church believes?

The Board of Publication, in its most recent meeting at Twin Rocks, Ore., made plans for the publication of pamphlet No. 3 which is to embrace all that can be gathered together on the question of Friends and the ordinances.

The writer was privileged to attend the dedication of the Medford Friends church, Medford, Ore., and among many other things, was pleased to note the fine display of Quaker literature on a combined magazine rack and book case. It was right out in the center of things where everyone would notice it. It was interesting to note that our first pamphlet, "Friends Are A Church," was there.

We hope that every church will observe Quaker Publication Sunday and will find a means of displaying the material which the board is publishing.

For those new in the Yearly Meeting we would refer them to minute 34, page 14, in the 1944 Yearly Meeting Minutes, which explains the significance of the day to northwest Friends.

"Be a stand-by for the church and not merely a by-stander."

Moments with the Word

By EARL P. BARKER

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28.

This wonderful promise has been a source of comfort to countless Christians through the centuries. It gives happy assurance to those who are getting along very well and have no particular problems. To those who are in the throes of trial and temptation, who seem surrounded by circumstances which cannot be penetrated, who suffer criticism and misunderstanding, from whom even God seems sometimes to have withdrawn His presence—to such as these the promise is as a bell upon a rock, as a dim light in intense darkness, as a far away guiding beacon to preserve hope until help comes.

How could Paul say, "We know"? This promise is most blessed at those times when one seems farthest from knowing, when every evidence of outward circumstance would tend to indicate that this thing, at least, is working untold harm to one who loves the Lord. That one in dire difficulty should say, "We know," seems a paradox, an impossibility. But let us bear in mind that unless one does know in times when all is going well, and can carry that knowledge over into his times of trial, he will have nothing to sustain him. He will judge by appearances, and his conclusion will be that even God does not care.

Paul gives his reason for saying, "We know." It is found in the two verses which precede. We do not know what sort of conditions will help the most in building our Christian character; we "know not what we should pray for." It is unlikely that we would ask for the things we need, if we did know, for we would be fearful of the outcome. Since we are not able to pray for the right things, the Holy Spirit "helpeth our infirmities." He makes intercession for us according to the will of God. If the conditions which come into our lives are in answer to such

prayer as this, how can we but "know" that everything must be working together for our good? We are thus assured that no seeming evil can come—God will not permit it—unless His wise counsel approves it as a means of blessing. It will come in disguise, certainly, but although it "for the present seemeth not to be joyous, but grievous," we are able to see beyond the present and to realize that God's hand of mercy and love is in it.

Let us cultivate such a trust, and such a conception of the divine method of working. Thus we shall find that our trials are steps which enable us to mount ever higher, ever more intimately into fellowship with Him who loves us.

PERTINENT OBSERVATIONS

Continued from page 15

that there are few differences among us; that it is the matter of differing expressions and terms rather than any fundamental differences. Our friend has seen this in another light entirely; there is no doubt as to the correctness of his conclusions.

Another point is worth consideration; will the reader please read again the paragraph beginning, "For years the tendency amongst many groups has been away from the title 'Religious Society of Friends' toward the use of the words 'Friends church'." We find literature issued in support of the latter as being much more realistic of the true functions of a religious denomination." As we have previously said in other articles, there are two groups of Friends, one using the term society, the other church. The two are widely divergent regarding the doctrines of the gospel to be accepted and preached as containing the views of Friends. Therefore, if we would be accepted by people generally as a religious group who accept the teachings of the Bible, the Word of God, and if we are truly Christian, we should in our public ministration and testimony, use the clear term, Friends Church. Thus confusion will be avoided in the minds not only of our members, but of the masses of society as well.

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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