

3-1947

Northwest Friend, March 1947

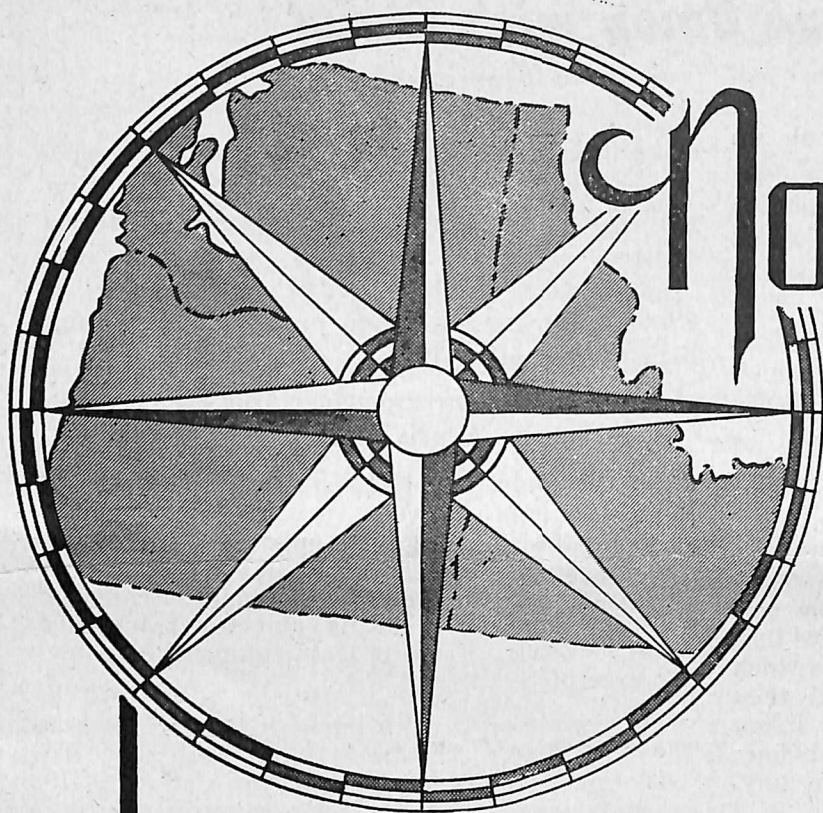
George Fox University Archives

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

Recommended Citation

George Fox University Archives, "Northwest Friend, March 1947" (1947). *Northwest Friend*. 55.
https://digitalcommons.georgefox.edu/nwym_nwfriend/55

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



NORTHWEST & FRIEND

March, 1947



A Part of the Congregation at Agnew

See article on page 5

True Union with Christ

By EDWARD MOTT

Christ identified Himself with us that we might be identified with Him.

There is a beautiful picture of unity presented by Paul in his epistle to the Ephesians by which he endeavors to bring them to the unity of the Spirit in the bond of peace (Eph. 4:3). This is a remarkable expression of a delightful state in which the church should live, and one which should stir in the minds of Friends a desire for a realization of such unity among us. In this experience there is preservation from false conceptions regarding oneness. Christ in His prayer for His disciples, as recorded in the seventeenth of John, prays for us to the Father that these disciples may "all be one as Thou Father art in Me and I in Thee, that they also may be one in us, that the world, may believe that thou hast sent me . . . And the glory which thou gavest me I have given them; that they may be one even as we are one." In a living realization of oneness such as the Savior here expresses we have real unity far beyond anything that man can conceive of.

The effort that is being made in some quarters to promote fellowship is unthinkable from the standpoint of true rectitude. We present two instances. The first is taken from a report of the Young Friends Movement as given in the minutes of a certain yearly meeting:

"The monthly dances at . . . provide opportunity for continued and new acquaintances. Men from near-by C. P. S. units, Japanese-Americans, and many others from outside our Yearly Meeting take advantage of this opportunity. As the dances reach a wide range of young people, they provide good chances to encourage attendance in other activities."

The report adds:

"In the pursuit of these activities we have benefited greatly by the counsel of the Yearly Meeting appointees to our Executive Committee."

Another instance is taken from the column of a Friends paper, the organ of a group, (name omitted):

"Young Friends New Year's dance. 9:00 p.m. to 1:00 a.m. \$3.00 a couple."

These may seem to be fantastic, but they show a trend that is beyond reason. Another line of action which promotes fellowship between different classes of Friends is peace and relief work. By such means some Friends who have in the past been loyal in evangelical relations, have turned to modernism. Thus the efforts to promote joint relations finally result in some

cases in a turning from the faith of the Gospel. A prominent Friend who is thoroughly sympathetic with the A.F.S.C. has stated that the greatest of these cooperating agencies is this organization. It has drawn all branches of Friends into its ranks and brought many young Friends into association.

Official Correspondence Between Yearly Meetings

Another line of effort in the promotion of joint relations between separated groups is through the exchange of epistles. An article on this subject, written by James Wood, is very enlightening. He was a prominent Friend in New York Yearly Meeting and for thirty-five years its clerk. From it I am taking the following excerpts:

"The regular annual correspondence furnishes the sole outward evidence of union that is effectual. . . . As the

(Continued on page 6)

THE NORTHWEST FRIEND

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

Subscription price, \$1.00 per year in advance.

THE STAFF

Ray L. Carter Editor
1227 S. E. 35th Avenue, Portland 15, Ore.
Telephone EAst 4845

A. Willard Mendenhall Circulation Manager
2904 N. E. 50th Ave., Portland 13, Oregon

Marjorie Crisman Christian Endeavor Society Editor
Homedale, Idaho

Richard C. Kneeland Treasurer
804 Public Service Bldg., Portland 4, Oregon

YEARLY MEETING BOARD OF PUBLICATION

Frederick B. Baker President
Ray L. Carter Vice President
Kenneth L. Eichenberger Secretary
Joseph G. Reece Member ex-officio
Walter P. Lee, Paul S. Cammack, Earl P. Barker

Address all literary contributions to the Editor,
1227 S. E. 35th Avenue, Portland 15, Ore.

Address all subscriptions and changes of address to
A. Willard Mendenhall, Circulation Manager, 2904 N. E.
50th Ave., Portland 13, Ore.

Address all checks and money orders payable to the
Northwest Friend c/o A. Willard Mendenhall, 2904 N. E.
50th Ave., Portland 13, Ore.

New Issue: Volume 5—No. 7

Old Issue: Volume 26—No. 2

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

THE NORTHWEST FRIEND

EDITORIAL COMMENT

GOD-CENTERED RELIGION

There is a philosophy known as "Utilitarianism." It teaches that everything should be judged by its service to man. According to this philosophy, we should look at things about us very much as the South Sea islander looks at things about him. Take the palm tree, for example. The fact that the palm tree is graceful and beautiful, and bears evidence of a Creator, counts for nothing. The whole question is, what can it do for him? It can give him food, without much labor; it can give him fibre, with which to weave his clothes; it can give him leaves, with which to build his huts. His only thought is its usefulness. That is "Utilitarianism."

Sometimes this is applied to religion. There are some who feel that Christianity must be preserved at all costs. Not because it is of God or because of its eternal truths, or because it points the way from earth to heaven, but because of its service to society. The utilitarian argues that it preserves the moral standards of the community, that it preserves the nation from moral decay, that it is a mighty force for liberty, and that it stands for constituted government. Therefore Christianity must be preserved at all costs. The fact that it is of God, and points the way from earth to heaven, does not enter into consideration. With the utilitarian Christianity is judged as it is related to society, and not as it is related to God.

When it comes to the details of Christianity, the same test is applied. For example, the teaching concerning forgiveness. Forgiveness, the utilitarian tells us, is indispensable to society. If nobody forgave, then nations would continually be at war, communities would be in constant turmoil, and families would be in endless feud. Therefore Christianity must be preserved, and the spirit of forgiveness which it teaches must be instilled into the hearts of men and women, else our social order will fall apart. This must be done because of its service to society.

Now the remarkable thing is that the Bible nowhere teaches the spirit of forgiveness, or any other Christian grace, on the ground of its service to society. In the Sermon on the Mount Jesus said (Matthew 5:43-45):

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

March, 1947

In other words, have a forgiving spirit. Why? That you may be of service to society? That, in itself, would be a worthy motive, but the answer of Jesus goes away beyond that. He says:

"That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

What Jesus is saying is, Be like your Heavenly Father. The great truth taught all through the Word is that God wants us to be like Himself.

The utilitarian says, Be forgiving, because of its service to society. The Bible says, BE LIKE GOD—forgive like He forgives, that you may be children of your Father which is in heaven.

The same thought is brought out by Paul in Ephesians 4:32: "Forgiving one another, even as God, for Christ's sake, hath forgiven you." In other words, be like Him.

The whole thought of Scripture is that God should be at the center of our lives—that He should be the motivating influence in all our behavior. Then, and not until then, will we be of greatest service to society. The spirit of forgiveness, and every other Christian grace, and Christianity itself, is to be judged, primarily, not as it is related to man, but as it is related to God.

RLC.

THE GREAT QUESTION

H. G. Wells, the inimitable English author, who died only last August, wrote these lines before his death:

"The world is now a very tragic and anxious world, and the desire for a peace of mind and a courage, such as only deep and pure convictions can supply, has never been so strong and so widespread. More people are asking today, and asking with a new intensity, 'What must I do to be saved?' The trouble with the Christian churches is that they give a confused, unconvincing, and unsatisfying answer."

We may criticize Mr. Wells' severe indictment of the church, and yet it must be admitted that a "confused, unconvincing and unsatisfying answer" is given in many places to the all-important question, "What must I do to be saved?" That's one of the tragedies of our day. If there ever was a time when the church should speak with great conviction, it is now. Failure to do so is a grave dereliction of duty. But, thank God, there are churches that do. No doubt Mr. Wells was acquainted only with those that do not.

(Concluded on page 7)

Power for Peace

By JACK L. WILLCUTS

(Here is an expressed concern from the pen of one of our young men. He is speaking for a large section of the youth of our church. It is an appeal to the church to do something in this critical hour. Will we meet the challenge and resist the encroachments of a militaristic system?—Ed.)

"Power for Peace" has been chosen as the slogan for the peace-time military army. It can be seen on billboards near every city in the nation thus molding public opinion into what Friends have historically considered to be an erroneous and evil social and spiritual policy.

Peace is desirable to all, but the power which promotes it must be understood and exercised if we, as a church as well as a nation, are not to be robbed of even the hope of peace. We must now formulate and establish our convictions regarding peace-time military power. What is our future if military conscription is considered "the" power to promote peace? Does the talk now of universal conscription and training in the United States mean that we as Friends, too, are becoming basically more militaristic. Will we, with renewed vigor, prayerfully and persistently withstand this satanic tendency, or allow the state to squeeze our church into national conformity? Do we, of Oregon Yearly Meeting, have the backbone and insight to resist this attempted squeeze by the state?

During the last war Oregon Yearly Meeting had a number of men in noncombatant service and prison for conscience sake. Many more, however, were in the military services. Even more were employed in the construction of weapons of war. Why? Did we fail to make our peace doctrine clear? Did we fail in emphasizing the way of Christ, the Prince of Peace, as the power for peace?

The fearful choice forced upon our church at this moment, and all Christendom, is that of loyalty to the church, and her way of peace and love, or conformity to the state with all of its demands upon life and action. The goals and methods of the Master of the church are at variance with those of the masters of the state. Friends and all Christians throughout the nation must decide quickly to whom they will give supreme honor and allegiance.

It is said that the new congress will give early consideration to universal military conscription legislation. The army and the American Legion want such a law. Either we will protest such a law in the name of the Master of the church or we will fall in line with it and yield to the demands of the masters of the state.

We quote from a recent news analysis, "During the last war, though the draft had a conscientious objector provision, many local draft boards made it very difficult for C. O.'s to establish their sincerity. Those who want a permanent conscription law have made it clear that 'bona fide' conscientious objectors would be assigned to service units. Do you realize that this means that the conscientious objector will have no legal status, that he will not be allowed to claim exemption from military service for conscience sake? Startling, isn't it? Is this what we, of the church, want?"

If a conscription law is passed the state will reach down into our homes and take our boys at eighteen, or perhaps even younger, and indoctrinate them in the ways of a militaristic state. It is frightening to think that the state will do this for generations to come. Our children will be thrown into the military hopper, or, refusing this, they will go to jail. I would have to go to jail. If we get the law it will mean one or the other.

It is frightening to think that if we get a conscription law, the time will come when every farm, business, science laboratory, school-room, college, doctor's office, court, home, pulpit, governor's chair, president's office will be operated by and filled with men who have had training under that law. It is rather clear that under such circumstances the state will control both ideals and actions in many, perhaps most, areas of life. The church will not be accepted. This is what happened in Europe.

Conscription must be prevented. Universal disarmament, which would make conscription unnecessary and silly, must win.

May the testimony of our church fathers, the doctrines of our discipline, and the clear teachings of the Word of God, and the strength of our personal convictions and conscience in relation to the peace-war question, guide us in clear-cut, constructive action in this crucial hour.

THE WORLD AND I

"The World keeps seeking for a way
to gain release
From war, and strife, and bitterness—
I have His peace.

"The World groans 'neath its burdens,
Its eyes are dim;
It cannot find the rest it craves—
I rest in Him.

—Amy R. Thomas

THE NORTHWEST FRIEND

Agnew

By A. CLARK SMITH

Superintendent of Tacoma Quarterly Meeting

Nestled in between the towering Olympics and the Straits of Juan de Fuca is the beautiful community of Agnew.

Into this community the Lord led Ethel Cowgill. There she found a group maintaining a Sunday school, but no preaching service, except occasionally when a visiting minister came that way. Meetings were being held in a community hall, with very little equipment for Sunday school work. The people developed a concern for a place to meet which would be dedicated to the service of the Lord.



A PART OF THE SUNDAY SCHOOL AT AGNEW

Application was made to Tacoma Quarterly Meeting, and through a process of providential leadings property already erected and adaptable to church service, with but very little change, was offered. This included a house twenty-one by forty-four (the house has plumbing in), with outside buildings, a deep well with a new high-volume pump, nine acres of land, a Jersey cow, and some farm machinery.

The purchase price is \$5,500.00.

Tacoma Quarterly Meeting has arranged for an advance of \$5,000, and the Yearly Meeting Evangelistic Board the balance of \$500.00.

Adjacent to this community is the small town of Dungeness. Investigation has been made, and no religious services of any kind are being held in this community.

The people of Agnew are looking to this as an outpost of Oregon Yearly Meeting. When you pray include these matters in your list.

(The new field at Agnew is a challenge. Read this article, and put Agnew on your prayer list. See picture of the older group on the cover.—Ed.)

March, 1947

HOW TO HAVE A REVIVAL

By GEORGE T. B. DAVIS

Executive Secretary, Million Testaments Campaigns, Inc.

Dr. R. A. Torrey, the famous evangelist, gave a plan for bringing to pass a revival in any church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that "it cannot fail" if the suggestions are faithfully followed. Here is Dr. Torrey's statement:

"I can give a prescription that will bring a revival to any church or community or any city on earth.

"First, let a few Christians (They need not be many.) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.

"Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

"Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

"This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; it cannot fail!"

The great and crying need for our country at the present moment is another great spiritual awakening. You can have a real share in helping to bring about another great revival by forming one or more prayer groups in your community.

The prayer groups need not be large in numbers. During the revival in Korea it was found that a group of four people, or even three people, was most effective as they were all with one accord in their intercession.

An attractive revival prayer group card of four pages has just been published containing the above striking statement of Dr. Torrey. It also has space for the names of fourteen persons for one's prayer list, and page four of the card contains a list of thirty Scripture passages on revival that might be used in connection with the prayer group.

Will you not send for a supply of these prayer group cards, and start one or more prayer groups in your own home or in your church or community? The cards are supplied at a low price in order to promote their wide circulation. The prices are as follows: 3 cents a copy; 12 for 25 cents; 50 for \$1.00; 100 for \$1.75. All cards will be sent postpaid. Please address Revival Prayer Plan, Room 1302, 1505 Race Street, Philadelphia 2, Pennsylvania.

Coming to Pacific

By DONNA HEACOCK

Pacific College announces the appointment of Dr. Wallace L. Emerson, noted Christian psychologist, and former president of Westmont College, as head of the department of psychology.

A recognized authority in his field, Dr. Emerson believes that psychology is often shunned by Christians, hence its exploitation by non-Christians.



DR. WALLACE L. EMERSON

Dr. Emerson received his M.A. degree in educational administration from Stanford University, and his Ph.D. from the University of Southern California in education and psychology. He has taught with marked success in the public school system, and in Occidental, Los Angeles Pacific, Wheaton, Houghton, and Westmont colleges. Dr. Emerson has held the post of dean in two of the schools, and the presidency at Westmont.

At present teaching in New York College, he is to assume his new duties in the fall of this year.

TRUE UNION WITH CHRIST

(Continued from page 2)

faith of the Gospel and the practice of its teachings in the daily life makes the Christian, the addition thereto of the Gospel views of Friends, and the practical living of them, form the basis of membership in this branch of the Christian church. It seems to be very clear that regular yearly meeting correspondence can be carried on only by such bodies as agree in doctrinal belief. . . This fact certainly implies an agreement in doctrinal views, at least in those that are fundamental."

At this point the writer of the above gave a sketch of the proposition in London Yearly Meeting regarding its correspondence. It was to send epistles to all bodies calling themselves Friends. This was meant to include those that separated in 1827-28. The consideration was not accepted at the time of the first presentation and was continued for action to a future time. The writer continues his presentation of the subject as follows:

"In this proposition, still before English Friends, we in America are deeply interested. If this correspondence is made to include all bodies calling themselves Friends, we become indirectly associated with those with whom, under existing conditions of belief, it is impossible for us to have any church connection."—From an article in "The American Friend," August 2, 1894.

The above is clear, and to the point. I deeply regret that all orthodox yearly meetings have not heeded such advice. These are therefore involved in the situation predicted by James Wood, and are involved in associations that are exceedingly detrimental to our well-being.

Liberalism

Much may be heard in this day about the desirability of liberalism, as thought to be something productive of good. The term has an appeal, as though it were akin to liberty: before we respond to it we shall do well to look into it and ascertain what its real meaning is. As commonly used in its relation to the doctrines of religion it means freedom from bondage to them. In other words, it has reference to liberty to disbelieve or reject, as we may choose, doctrines or credal statements of faith. It has been said that from the day of its establishment "The American Friend" has had a liberalizing effect. Other literature has had a similar influence, as Friends writers of various groups have taken up the refrain and joined in the cry for freedom to believe whatever has seemed to them desirable, without regard to the doctrinal standards of the church. Unsound doctrines have been thus brought in, and fundamental truths have been rejected. As a result disaster has resulted, with devastating influence.

The Basis of Fellowship

This basis we shall find in the Holy Scriptures as the only reliable source of information on

(Continued on page 15)

THE NORTHWEST FRIEND

Chats With Children

--By Aunt Bess

HELPING LETTY

By MARIE H. HAINES

"I'm not going to play with Letty any more," Saralee announced to her mother. "She steals and she cheats and she . . ."

"Just a minute," mother held up a warning hand. "Be careful what you say, honey. You should never say things like that about anyone unless you are sure."

"I am sure mother," Saralee protested. "When her mother sends her to the store, she tells the price different and keeps the change."

"That is bad," mother said, looking sober.

"Besides," Saralee went on, "she copied Ellen's number work and handed it in to the teacher. She's dirty too. We all decided we won't play with her any more."

"Let's talk it over first," mother smiled, drawing Saralee down on the davenport beside her. "You know Letty has no daddy. Her mother works hard and doesn't get home until late. Perhaps Letty has no place to go after school."

"I don't see what we can do about that," Saralee shook her head.

"I have a plan," mother said thoughtfully. "We will ask Letty and her mother here for supper tomorrow night."

"What will the girls think?" Saralee complained. "We all promised 'Honor Bright' today not to play with her any more."

"Saralee," mother said gently. "You have given your heart to Jesus. You are trying to live like Jesus. Don't you think He would want you to help Letty be a good girl if you could?"

"Oh yes, mother," Saralee smiled remembering. "Tell me what to do."

"I am going to ask Letty's mother if she can come here after school," mother explained. "I think she will let Letty go to Sunday school with you, too."

"What about Saturday," Saralee looked troubled. "Do I have to have Letty all the time?"

"If we pray for Letty, and help her, I think you are going to like having her here," mother said. "It will be like having a sister."

"All right mummie, I'll do my best," Saralee promised, but she did not look happy over the thought.

When Letty came with her mother to supper, she was beautifully clean. Saralee was surprised at the fun they had together. Letty's mother was very happy to have someone look after her little girl until she could get home.

March, 1947

"I have worried a great deal," she sighed. "I will be glad for her to go to Sunday school, too. I always seem tired, and everything at home is to be done on Sundays. I am going to try and go with Letty though."

"Mummie," Saralee said one Sunday. "I am glad we started taking care of Letty. All the girls like her now. Today, she gave her heart to Jesus in Sunday school."

"All she needed was a little love and help," mother smiled.

SMILES

Smile a smile;
While you smile
Another smiles,
And soon there's miles and miles
Of smiles. And life's worth while
If you but smile.

DON'T GIVE UP

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying, fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Though the sturdy oak has known
Many a blast that bowed her,
She has risen again, and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you!

—Phoebe Cary

THE GREAT QUESTION

(Concluded from page 3)

If it is true, as Mr. Wells said, that "more people are asking today, and asking with a new intensity, 'What must I do to be saved?'" the answer is not hard to find, if one looks in the right place. "All scripture is given by inspiration of God, and is profitable for . . . instruction" (2 Timothy 3:16). There we'll find the answers to most of our questions. The Bible, in the plainest words possible, answers this one: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). RLC.

Christian Endeavor Doings

BOULDER BLESSINGS

By PAUL THORNBURG
Yearly Meeting C. E. President

"Oh! if only circumstances were different. If only that great trouble, sorrow or difficulty could be removed from my life. If only environment were different I could be so different."

Have thoughts like these ever crossed your mind? Listen! Which is better, to let circumstances be your master, or to be master of the circumstance through Christ?

It has been said that it doesn't make so much difference what happens to you, but what matters is the attitude you take. The apostle Paul had some type of trying thorn in the flesh. We don't know exactly what it was, but we know that he finally could say, as the thorn remained, "Thy grace is sufficient for me." He was human and cried out three times, "If only this were removed! If only . . ." But God showed him that is could be a stepping stone instead of a hindrance.

Say! If God answered all our prayers to make things easy for us we would soon have so little backbone we couldn't stand alone, let alone walk.

Here is a story I read recently: "A certain gentleman had a garden, which might have been very beautiful had it not been disfigured by a huge boulder which reached far under the soil. He tried to blast it out with dynamite, but in the attempt only shattered the windows of his house. Being very self-willed, he used, without success, one harsh method after another to get rid of the disfigurement, until he finally died of worry and blasted hopes.

"The heir, a man who not only had common sense but used it, soon understood the hopelessness of striving to budge the boulder, and hence set to work to convert it into a rockery, which he covered with flowers, frescoes, ferns, and vines. It soon came about that the visitors to the garden commented on its unsurpassed beauty, and the owner could never quite decide which gave him the greater happiness, the harmony and beauty of his garden, or his success in adapting himself to the thing which couldn't be moved."

(Be sure you accept only what God permits. Paul prayed three times for the thorn to be removed. This is not an excuse for carnality, for God will remove it.)

After all, what you want is God's will, and sometimes it is necessary to have the mind instead of the circumstance transformed. "Be

ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Romans 12:2). The thing which seems to hinder your personal life or your C. E. the most, perhaps has a purpose. Maybe the Lord is using it to teach you some lesson or make you depend on Him.

Through Christ make your Boulder your Blessing.

ATTENTION, SOCIETY REPORTERS

Here's a poem just for you, contributed by a reader of this column:

If you have a bit of news,
Send it in;
Or a joke that will amuse,
Send it in;
Or a plan that is new,
Or a report that is true,
We want to hear from you;
Send it in.

Yes! Mind about the style,
If it's only worth the while,
Send it in.

This reader also suggests that instead of the old, timeworn phrases, "A good time was enjoyed by all . . ." "on January 3rd we gathered at the home of . . ." you reporters use some originality and make the things your society does sound really interesting. We know they are! She compliments the style of the Piedmont reporter, and suggests that some of the rest of you try something along that line.

Your C. E. editor appreciates the work of you reporters in faithfully sending in news each month, but we would welcome a little ingenuity as to the style of writing. Let's make this column something that C. E.'ers can hardly wait to read each month! M.H.C.

HOMEDALE HAND-OUTS

News? Yes! Homedale C. E. has a new project. When busy hands are through with needle and thread, paint brushes and hammers, the young people will have transformed their very ordinary looking C. E. room into an attractive meeting place with a gay color scheme, cheery curtains, and pictures, charts, etc. on the walls. Now, bring on the visitors!

THE NORTHWEST FRIEND

CAMP TWIN ROCKS

FOR BOYS



FIRST CAMP

Ages 12-13-14 . . . June 30 - July 7

SECOND CAMP

Ages 9-10-11 . . . July 7-14

PURPOSE

To provide healthy recreation for the physical, mental and spiritual sides of each boy.

LOCATION

The camp site is located about two miles south of Rockaway and approximately 15 miles north of Tillamook.

A dining hall, dormitory and tabernacle are the main buildings. The lake to the north and the mountains to the south and east afford good swimming and hiking facilities.

WHO MAY GO?

Any boy may go to the first camp (June 30 to July 7) who is 12, 13 or 14 years old if he registers and is physically fit.

Any boy may go to the second camp (July 7 to July 14) who is 9, 10 or 11 years old if he registers and is physically fit.

Boys need not be members of the Friends Church or Sunday School. He will be expected to obey all camp rules.

Boys older than 14 may apply upon recommendation of their pastors to Edward F. Harmon, Newberg, Oregon, for a position of Junior Leader.

REGISTRATION

A registration blank is to be filled out for each boy and with \$5.00 be sent to Richard Kneeland, 801 Public Service Bldg., Portland, Oregon.

COST

Only \$10.00, ten dollars, for the week. This covers all necessary camp expense. There will be a camp store maintained on the grounds where the camper is not to spend more than ten cents a day. About \$1.00 more may be spent for boats, etc. Five dollars must be sent in making reservation.

Notice—A change in our policy—Reservation must be made and a \$5.00 deposit made. No one can be certain of having a place unless they make reservations. The camp management maintains the right to refuse to admit anyone to the camps that have failed to register.

Reservation money will be refunded if written for one week before camp starts or in case of sickness.

LEADERS

Camp Director Edward F. Harmon
Registrar Richard Kneeland
Handcraft Lawrence Lovgren
Dining Hall Harris Higgins

Besides the above there will be a camp counselor, teacher, recreational director, life guard and nurse for each camp.

Mail should be addressed:
c/o Friends Boys' Camp Twin Rocks, Oregon

CAMP TWIN ROCKS

Registration Card

Name..... Age.....

Address..... Date of Birth.....

Sunday School or Church You Attend.....

Parent's Signature

Date Phone

Parent's Instructions

Friends I would like to have at camp:

Name..... Address.....

Name..... Address.....

CAMP PROGRAM

ATTENTION

7:00 A. M.—Reveille.
7:20 A.M.—Personal Inspection.
7:25 A. M.—Flag Salute.
7:30 A. M.—Breakfast.
8:15 A. M.—Devotions.
9:00 A. M.—Room Inspection.
9:15 A. M.—First Class Period.
 a. Boys 9-11 Handcraft.
 b. Boys 9-11 Christian Character.
 c. Boys 12-14 Christian Personality.
 d. Boys 12-14 Handcraft.
10:15 A. M.—Singspiration.
10:30 A. M.—Second Class Period.
 a. Boys 9-11 Christian Character.
 b. Boys 9-11 Handcraft.
 c. Boys 12-14 Handcraft.
 d. Boys 12-14 Christian Personality.
11:30 A. M.—Morning Service.
12:35 P. M.—Personal Inspection.
12:40 P. M.—Lunch.
1:30 P. M.—Quiet Hour.
2:00 P. M.—Calisthenics.
2:30 P. M.—Recreation.
6:25 P. M.—Inspection.
6:30 P. M.—Dinner.
8:00 P.M.—Song Service.
8:30 P. M.—Camp Fire Hour.
9:45 P. M.—Bed.
9:30 P. M.—Quiet.

LEAVING CAMP

Leaders must accompany all persons leaving camp. No camper or group of campers is allowed to leave camp without adequate adult supervision.

VISITING CAMP

Parents and friends are invited to visit camp on Sunday. Visitors during the week often disturb the campers and upset the camp routine. Parents are asked to cooperate by visiting on Sunday.

Camp begins on Monday. First meal is Monday night, 6:30 P.M. Camp closes on Monday. The last meal is Monday breakfast. Please no one come before this date nor plan to eat in the dining hall before Monday night.

WHAT TO BRING

Shorts	BIBLE
Shirts	Sugar
Socks	Note Book
Stout Shoes	Pencil
Tennis Shoes	Flashlight
Warm sweater or jacket	Pocket Knife
Warm Pajamas	Camera and Film
Swimming suit	Needle and Thread
Bedding, including a tick	Stationery
Pillow and Case	Fishing Tackle
Underwear	Sport Equipment
Tooth Brush and paste	Face and Bath Towels
Wash Cloth and Soap	Handkerchiefs
Comb and Mirror	Few Coat Hangers

No hunting knives will be allowed. All money must be turned in to camp bank upon arrival. This will be refunded on the day the camper leaves camp. This is to prevent money from being lost.

Please Do Not Purchase Expensive Clothing or Equipment. — Please Mark Your Belongings with Your Name.

TRANSPORTATION

A bus will leave Portland, 5th and Mill, at 10 A. M., on June 30 and on July 7. Contact Richard Kneeland if you wish to go on this bus.

There will be a truck or bus leave from Newberg on the same days. Contact Edward Harmon, Route 2, Newberg, Ore.

There will be a truck leaving Salem, also. Contact Oscar Brown, Route 4, Salem, Oregon.

CAMP TWIN ROCKS

FOR GIRLS

• • •

JULY 14-21

PURPOSE

To provide healthy recreation for the physical, mental and spiritual sides of each girl.

LOCATION

The camp site is located about two miles south of Rocaway and approximately 15 miles north of Tillamook.

A dining hall, dormitory and tabernacle are the main buildings. The lake to the north and the mountains to the south and east afford good swimming and hiking facilities.

WHO MAY GO?

Any girl may go to camp who is nine and not over fourteen years of age, and is physically able.

She need not be a member of the Friends Church. She will be expected to obey all camp rules.

Girls over 14 may apply on recommendation of their pastor to Ruth Brown, Route 4, Salem, Oregon, for a Junior Leader position. The cost for a Junior Leader will be \$5 for the week. She will be expected to have charge of a group of girls.

REGISTRATION

A registration blank is to be filled out for each girls. Blanks will be found attached hereto. Send them to:

RICHARD KNEELAND
801 Public Service Building
Portland, Oregon.

COST

Only \$10.00, ten dollars, for the week. This covers all necessary camp expense. There will be a camp store maintained on the grounds where the camper is not to spend more than ten cents a day. About one dollar may be spent for boats, etc.

LEADERS

Camp Director Ruth Brown
Camp Counselor
Registrar Florence Thomas
Handcraft May Nordyke
Mildred Raymond

Besides the above there will be teachers, recreational directors, life guard and nurse for the camp.

FOR OFFICE USE ONLY

Registration Fee \$5.00

Balance Due Upon Arriving at Camp \$5.00 Paid

Total Camp Fee \$10.00 Paid

Date

CAMP TWIN ROCKS

Registration Card

Name Age

Address Date of Birth

Sunday School or Church You Attend

Parent's Signature

Date Phone

Parent's Instructions

Friends I would like to have at camp:

Name Address

Name Address

CAMP PROGRAM

- 7:00 A. M.—Reveille.
7:20 A. M.—Personal Inspection.
7:25 A. M.—Flag Salute.
7:30 A. M.—Breakfast.
8:15 A. M.—Devotions.
9:00 A. M.—Room Inspection.
9:15 A. M.—First Class Period.
 a. Girls 9-11 Handcraft.
 b. Girls 9-11 Christian Character.
 c. Girls 12-14 Handcraft.
 d. Girls 12-14 Christian Personality.
10:15 A. M.—Recess.
10:30 A. M.—Second Class Period.
 a. Girls 9-11 Christian Character.
 b. Girls 9-11 Handcraft.
 c. Girls 12-14 Christian Personality.
 d. Girls 12-14 Handcraft.
11:30 A. M.—Morning Service.
12:35 P.M.—Personal Inspection.
12:40 P. M.—Lunch.
1:30 P. M.—Quiet Hour.
2:00 P. M.—Calisthenics.
2:30 P. M.—Recreation.
6:25 P. M.—Inspection.
6:30 P. M.—Dinner.
8:00 P. M.—Song Service.
8:30 P. M.—Campfire Service.
9:00 P. M.—Bed.
9:30 P. M.—Quiet.

LEAVING CAMP

Leaders must accompany all persons leaving camp. No camper or group of campers is allowed to leave camp without adequate adult supervision.

VISITING CAMP

Parents and friends are invited to visit camp on Sunday. Visitors during the week often disturb the campers and upset the camp routine. Parents are asked to cooperate by visiting on Sunday.

ATTENTION

Camp begins on Monday. First meal is Monday night, 6:30 P.M. Camp closes on Monday. The last meal is Monday breakfast.

Please no one come before this date nor plan to eat in the dining hall before Monday night.

WHAT TO BRING

Play Dresses	BIBLE
Slacks	Sugar
Stout Shoes	Note Book
Warm sweater or jacket	Pencil
Warm Pajamas	Flashlight
Swimming Suit	Camera and Film
Bedding, including a tick	Needle and Thread
Pillow and Case.	Stationery
Underwear	Sport Equipment
Wash Cloth and Soap	Robe to wear to and
Comb and Mirror	from the lake
Face and Bath Towels	Few Coat Hangers

Please Do Not Purchase Expensive Clothing or Equipment. — Please Mark Your Belongings with Your Name.

MAIL

Mail should be addressed:
c/o Friends Girls' Camp Twin Rocks, Oregon

TRANSPORTATION

A bus will leave Portland—5th and Mill—at 10 A. M. July 14th. Contact Richard Kneeland.

A bus will leave Newberg and Salem on the same days. Contact Iverna Hibbs, Springbrook, for Newberg Quarter, and Ruth Brown, Route 4, Salem, for Salem Quarter.

FOR OFFICE USE ONLY

Registration Fee \$5.00.....
Balance Due Upon Arriving at Camp..... \$5.00 Paid.....
Total Camp Fee\$10.00 Paid.....

Date.....

HIGHLAND HIGHLIGHTS

Highland Gospel Band is going strong! Have any of the rest of you societies organized? Testimonies, special music, and a flannel-graph lesson were features of their meeting January 19th, when they had charge of the evening service at their home church. As leader of the meeting, Joyce Rose chose the topic "Evangelism," with the speakers using various aspects of this theme for their subjects.

C. E. Surprise! The whole church was invited to the January 5th meeting of the society. The surprise was the speaker—DeVern Fromke, director of Salem "Youth for Christ," who is leaving the city to enter school. He plans to go into missionary work. Under his direction, "Youth for Christ" has made great strides in Salem.

Handkerchiefs galore, Bible games, and ice cream! A handkerchief shower was given Wendell and Annabel Armstrong, who will be missed from the C. E. group, as they have entered Pacific College. The whole church participated in this farewell.

Highland C. E.'ers have been feeling God's presence in their C. E. meetings, and they are growing spiritually.

PIEDMONT C. E. REPORT

Tie in, partner! We're hitting the Piedmont Trail of events. There are a lot of interesting things to show you of past, present and future; so rope yourself a pony, and ride along with us. We're hitting the Piedmont Trail.

Money, money, everywhere! Well, not exactly; but we did get our quota paid.

Patton Home is our destination on the first Sunday afternoon of each month. We have a song service, special music, and a short message by the Christian Endeavor kids. Their "thank you" at the close of the service more than repays us for our efforts. It gives us practice in public appearance, and, to top it all, we thoroughly enjoy bringing sunshine to those who can't get out.

The month of hearts brought "heartfelt" festivities via arrow parties. The Intermediate C. E. put over a gala affair for their bunch. Active games and a match-making stunt, consisting of the boys picking from an array of girls' trinkets, prepared them for the make-believe ice-cream corner, fixed in a side room, where sundaes and Valentine specials were served restaurant style.

The Senior C. E. had their red and white send-off, planned by the Piedmont P. C. students. You can guess what it was like.

Our young people have started a block-by-block visiting campaign on Wednesday evening before prayer-meeting. During the week we give the members certain names with which to

March, 1947

get in touch. As the new "handbook" suggests, we meet Sunday evenings for prayer, followed by go-get-them groups.

Splendid "Youth for Christ" rallies, and fellowship lunches before the rallies, have been very much enjoyed by our young people.

Well, folks, we've come to the end of our trail for this month. It's been mighty nice riding with you, and we hope you enjoyed it as much as we did.

These are your reporters, saying Goodbye.

MELBA C. E.

Mr. and Mrs. Ernest Thompson, formerly of Kansas, now attending Northwest Nazarene College in Nampa, were with us Sunday, January 19th. Ernest presented in chalk the story of Christ praying in the garden.

A Christian Endeavor executive meeting was held Thursday, January 23rd, at the Beal home. Our project for the C. E. society is the distribution of tracts.

CAMAS COMMENTS

Want to see a dead C. E. society? Then don't visit Camas! These young people are so busy that they don't have time to die!

Every two weeks an attractive, up-to-the-minute C. E. bulletin rolls off the presses in the new mimeograph room in the basement of the parsonage. And note this—the young people "fixed up" the room themselves.

And come Saturday afternoon, no one who has sat all week in a stuffy class-room has to be asked twice to take part in a steamlined recreational program at the Camas Hi Gym, directed by Camas assistant pastor, Harold Harriman.

How's this for a project? Having raised \$100.00 last year to start a new library for the church, the C. E.'ers raised their sights, and have for their goal this year a motion picture projector!

You might guess that a society like this would have interesting meetings. They do! Recently Jonathan Tamplin, Quarterly Meeting superintendent, met with them to suggest plans and ideas, and to boost their morale. On February 2nd a group from Pacific College visited and brought inspiration with them.

Camas C. E. is going!

McKINLEY AVENUE C. E.

The young people of McKinley C. E. have organized a basketball team. To date they have played and lost one game. Other games are scheduled for the near future, and the team is enjoying this participation in sports.

Our Senior Endeavor met with Northeast Tacoma on February 2nd. Paul Thornburg spoke to the group.

SHASTA, A CHRISTIAN BICYCLE

By J. BARTRAM SHIELDS

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

This is the story of a bicycle and how it was used to win boys and girls to Christ. (This bicycle is called "Shasta" because shasta have tires, shasta have oil, shasta have air, shasta have repairs—she hasta have something all the time).

Shasta has had a very wide Christian experience. Before the war she began to be used for a great many purposes. Each Monday she would carry the offerings of the Anderson, Indiana, Friends Church to the bank. Almost every day she had some useful function. Then later, Shasta went along to Cleveland Bible College.

Many times she traveled almost twenty miles on Wednesday night to get to prayer meeting at the West Park Friends Church. Shasta had several delightful and profitable experiences at West Park: she would occasionally go on a "bike hike" with boys of the Sunday school class to Rocky River Metropolitan Park. One Saturday afternoon after baseball, swimming, wieners, and other good things, two of the boys gave their hearts to Jesus. "I am made all things to all men, that I might by all means save some" (I Cor. 9:22b). Riding back to Cleveland that night was like floating on clouds. Every star seemed to twinkle the joy of the heavens. There was harmony in God's universe.

After our graduation, Shasta, by now an experienced veteran of many campaigns for souls, returned to Indiana to have a place in pastoring a small town church. Before the furniture was off the truck, a lad approached and asked if he could ride the bicycle. "Coming events cast their shadows" (Thomas Campbell). This was an indication of Shasta's future. By the next spring most of the dozens of children in town had learned that the Friends minister had a bicycle they could use. Gradually at first, and then in an increasing crescendo, boys and girls of all ages would come to the door and ask to ride the bicycle.

What began as an accomodation to the youngsters soon was used to spread the gospel. It was easy to ask strange children where they attended Sunday school. Children are ever so obliging, especially when they are asking to ride a bicycle. Sometimes we would have quite a confidential talk. It was amazing how many children would become fast friends. Some wee little ones, even though too small to ride, would borrow Shasta just to walk and push her. Older boys and young men would occasionally use Shasta to go fishing.

It was soon necessary to have a few regulations. Shasta rested on Sunday; we explained to inquirers that Sunday was the Lord's Day and was to be kept holy. "Remember the Sabbath day, to keep it holy . . . the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou . . . nor the stranger that is within thy gates" (Ex. 20:8-10). During prayer meeting and certain other occasions when distractions were not desirable, we could invite children to the service or at least tell them about the place of prayer in the life of a Christian. "Men ought to pray, and not to faint" (Luke 18:1).

Usually, the youngster would be asked where he wanted to ride. Younger children were not permitted to cross the National Road. Because of the many requests, the time limit was reduced from one hour to half an hour. Emphasis was placed on being punctual—extra privileges were granted for dependability. No child—not even a delinquent—was refused if he would prove his reliability. Shasta was a marvelous incentive for encouraging these qualities. Boys were put on their honor and were given to understand that they were trusted to keep their word. At times half a dozen would be on the waiting list. To encourage sharing and unselfishness, before one person could have a second ride he had to wait his turn. We practically hunted for incidents we could use to teach them while they were in such a receptive mood.

Results could be seen in the Sunday school. Shasta was forming a wide circle of young friends and some were coming to church. Christian qualities and character were being formed. Even parents were reached, for the way to a mother's or a father's heart is through his child. One member of the pastoral committee offered to buy a second bicycle.

One day an underprivileged lad came to get Shasta, and we started to talk about Jesus—and him. He learned that Jesus died because He loved him, poor and friendless though he was. He learned that through the atoning blood of his Savior he could be a new creature, a changed boy. He, too, could have happiness and satisfaction and accomplishment and true success because Jesus came that he "might have life, and . . . might have it more abundantly" (John 10:19). His neglected but tender spirit was melted, and there on the front steps of the parsonage he asked Jesus for forgiveness and gave Him his heart.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).—Evangelical Friend.

THE NORTHWEST FRIEND

AMONG THE CHURCHES

TACOMA QUARTERLY MEETING

Tacoma Quarterly Meeting opened at North-east Tacoma Friday afternoon, January 31st, with the Ministry and Oversight meeting. A heavy fall of snow prevented many from attending the Friday evening service; however, Ira and Parmalee Downs showed Alaska missionary pictures to those present.

We were privileged to have with us a male quartet from Pacific College. The "Circuit Riders," including Terrell Repp, Floyd Brown, Gene Smith, and Conrad Klein, favored us with special numbers in all our services.

Our Yearly Meeting Christian Endeavor president, Paul Thornburg, was also in attendance. He gave us some instruction on personal evangelism on Saturday morning. He emphasized that every Christian should be a personal evangelist, and that we must have in our lives what we would like to see in others. Our speaker stated that as he understood the Scriptures the pastor is to lead and encourage his flock, the lay member is to go out and evangelize, and the evangelist is to reap the harvest.

Arthur Roberts brought a message on the stewardship of time, or the sin of uselessness as illustrated in Matthew 12:38.

Melva Baker led the devotions in the afternoon meetings. Her remarks centered around a quotation from the 42nd chapter of Genesis. In a time of trouble Jacob concluded that "all things are against me." It was proved later that God was working all the trials to Jacob's good and for His glory. It was impressed on our minds that Christians do not need to go down under trials as do those of the world.

During the business meeting those who had attended Puget Sound Quarterly Meeting gave reports, and delegates to attend that Quarterly Meeting on the week-end of February 7-9 were chosen. Two members of Puget Sound Quarter, Mr. and Mrs. Northlander, were with us in our services.

Our evangelistic superintendent, A. Clark Smith, gave encouraging reports of the work at Agnew outpost, and gave us a description of the property just recently purchased there.

On Saturday evening Mr. and Mrs. Ira Downs again showed pictures of Alaska. Mr. Downs also spoke in the Sunday morning meeting.

Douglas Brown was the speaker for Sunday afternoon. He challenged the Christians present to a deeper experience, and those who were not saved to give themselves to Christ.

March, 1947

NEWBERG QUARTERLY MEETING

Newberg Quarterly Meeting met at Springbrook February 7th and 8th.

At the Friday evening Christian Endeavor rally Jack Willcuts was the speaker. His subject was "The Baptism of the Holy Spirit." He emphasized the fact that we must be baptized with the Holy Spirit to be transformed for the work God has for us to do. The Holy Spirit is necessary for Christian living and fruit bearing.

The Saturday morning devotional service was a time of silent worship, testimony, and prayer. A men's quartet sang. Earl Barker brought a message, using Romans 5 and 6 and basing his message on Romans 6:19, "Even so now yield your members servants to righteousness." Dinner followed in the schoolhouse.

At the afternoon service Charles Haworth led the devotions, giving the Three L's of John's gospel—life, light, love.

The business was carried on with Joseph McCracken, Olive Hester, and Kenneth Williams as clerks. We had interesting reports from our members who had attended Portland and Salem Quarterly Meetings, and also the greetings of Friends who visited our Quarterly Meeting.

Dorwin Smith, Evangelistic Superintendent of the Quarterly Meeting, asked members to report on the work of the boards of the Yearly Meeting, so we could know more about the work of these boards, which had just had their mid-year meetings in Portland. Joseph McCracken reported on Missions, the workers, the farm, the Bible School, and equipment. Kenneth Williams reported for the Seminary committee; Joseph McCracken, Pacific College; Oliver Weesner, Executive Committee; Hugo St. Onge, Board of Public Relations; Marjorie Votaw, Board of Service.

Dorwin Smith gave an account of the trip made by members of the Board of Evangelism in October, and of meetings they visited. He and David Thomas reported on the work at Tillamook and Netarts.

SALEM QUARTERLY MEETING

Friday, February 14th, the Salem Quarterly Meeting on Ministry and Oversight met at the Highland Church in the afternoon. In the evening, at the C. E. rally, George Bales, of Talent, spoke to the young people on Daniel 1:8, "But Daniel purposed in his heart that he would not defile himself." It was an inspiring, challenging message. After the meeting the young people went to the basement where the local society had prepared light refreshments. The tables were

beautifully decorated in red and white, and pretty red hearts, as was fitting for Valentine Day.

Saturday at 10:30 the meeting for worship began under the direction of Oscar Brown, the Quarterly Meeting Superintendent. The leadership of the Holy Spirit was sought, and realized all through the meeting. After a spiritual song service, led by Kenneth Williams, an inspiring time of prayer and testimony was enjoyed. Then Evert Tuning brought a searching sermon on Ephesians 5:2, illustrating the sacrifice of Christ by referring to the free-will offerings as given in the first chapter of Leviticus. The afternoon business meeting opened with devotions led by Leland Hibbs. Different departments of the church work were presented by the leaders in these departments in an informative and inspiring manner. It was a good Quarterly Meeting. The number of young ministers present was an inspiration.

Visitors from outside the Quarterly Meeting included the Y. M. Superintendent, Joseph and Pearl Reece, Ray Carter and wife, from Portland Quarter; Kenneth and Edna Williams, and Leland and Irvana Hibbs, from Newberg Quarter. Other Friends were also present from outside the limits of Salem Quarterly Meeting. Jack and Geraldine Willcuts, under appointment as missionaries to Bolivia, were also very helpfully present.

MCKINLEY AVENUE (TACOMA)

January 25th was set aside by the more adventurous members of the McKinley Avenue Sunday school for a day of playing in the snow. The Milwaukee Ski Bowl was the scene of their activity. Everything was fine except a heavy and persistent rain which necessitated an early return home.

Clara Berg's Sunday school class made a trip to Longmire on Mt. Rainier in January. Gertrude Hendricks and Rev. Frazier took the nine girls in their cars. In spite of the rain the girls had a good time skiing, sledding and snowballing.

Phyllis and Doris Burns and Alice Perry were hostesses with their mothers, Doris Burns and Gertrude Perry, for a surprise birthday party on Mrs. Smith February 7th. Guests included friends and members of the Sunday school. A short program was presented which included a saw solo by Rev. Frazier, a cornet solo by David Perry, vocal solo by Clark Smith, a dialogue "Her Name Was Smith" by Betty Byrd and Marian Perry, and a reading, "God Bless You" by Betty Byrd. Games were played, and the group presented the honor-guest with a sewing stand.

The Junior Church elected officers as follows: pianist, Alice Perry; song leader, Judy Murphy; assistant, Gail Everett; ushers, Bobby Burns and Ronnie Nelson; assistants, Larry DeRocher and David Constantini; secretary, Doris Burns; treasurer, Phyllis Burns; social chairman, Alice Perry.

On the evening of February 2nd the Downs, pastors from Entiat, had charge of our evening service. They showed pictures, and told of their work among the Eskimos of Alaska.

The Women's Missionary Union has started a nursery to take care of the babies during the morning service.

In our morning service, February 2nd, Douglas Brown brought us a soul-stirring message on I Corinthians 14:1, pointing out that every Spirit-filled Christian is commanded to preach the gospel.

Following the morning service February 9th, the congregation presented Lewis and Myrtle Russell with an azalea, and expressed congratulations on their 35th wedding anniversary, which they celebrated February 8th.

Food and fellowship comprised the double-feature attraction for the men of the community at our church on January 24th. Dick Hendricks, as toastmaster, set things off to a good start with a few jokes, and others of the group responded to afford a lively round-table talk. Rev. Dunlap, however, was the distinguished guest and speaker. His personal acquaintance with President Taft and other dignitaries, besides his rejection of an offer to play professional baseball, served to enhance this gentleman to the men. It was of his life's work as a missionary to the Philippines that he spoke. James Simpson acted as spokesman for the group in announcing future dinners.

The second issue of our local church paper came out February 9th. It is called the "Cognizant," and contains items of local interest, poetry, and information of interest to our members.

MELBA

Our revival, with Marlin Witt, of Meadows, as evangelist, closed January 19th. Throughout the two weeks each service was blessed of the Lord. Each message was plain and sound in doctrine, clearly illustrated to make the gospel truth more effective. We feel we made much spiritual growth as a meeting. There were seekers at the altar. Our assistant pastor, Jack Otto, was faithful in his charge of the music.

The January meeting of the Women's Missionary Society, January 30th, was given over to the men to furnish the program and the eats. The women had a short business meeting at the first, after which the program was given over to the men. Jack Otto was master of ceremonies. After the devotions, led by Henry Hunsperger, Jack introduced the speakers of the evening, Jack and Geraldine Willcuts, our out-going missionaries to Bolivia. In his pleasing, straightforward manner, Jack gave some of his and Geraldine's background, their call to Bolivia, and their desire to share the problems of the Aymara Indian, and help them to a knowledge of Jesus Christ as their personal Savior. Geraldine gave her testimony and told how glad she was that God had called them to that needy field. Jack Otto favored us with a song, and Denver Headrick closed the program with prayer. The cooks, Robert Hartzell and Arthur McClintock, dished out the hot-dogs, dill pickles, doughnuts, and a pint of milk to the obliging young waiters, who saw that the hungry crowd was well fed. More than fifty were in attendance.

On Missionary Sunday, February 2nd, our chairman, Inez Beal, placed a large map of the world before us and spoke of our work in Bolivia, reading also the News Flash. Then she placed the pictures of our missionaries along-side Bolivia, connecting the station and picture of each missionary couple with a red string. Each month we will study a different country. March 2nd it will be Africa, and our Friends missions there. Other denominations, whose missionaries are personally known to the Melba Sunday school, will be studied, and their pictures placed on the map, but with a different colored string. We hope to gain acquaintance with our missionaries all over the world.

At the Sunday School Council, which met Tuesday evening, February 4th, it was decided to send out absentee cards each week to encourage faithful attendance. It was also the wish of the meeting that the missionary offering taken up on Missionary Sunday be equally divided between home and foreign missions.

THE NORTHWEST FRIEND

Inez Beal led the missionary prayer-meeting Wednesday evening, February 5th. It was decided to give Jack and Geraldine Willcuts two good sleeping bags, which would cost around \$100.00.

At the Sunday evening service, February 9th, the Girls Gospel Team from Greenleaf Academy had charge. The girls were Marilyn Williams, Esther Pierson, Louise Hockett, Gladys Engle and Norma Jean Davis. They brought several musical numbers, and each girl spoke from a part of Joshua 1:9.

Denver and Ruth Headrick left early Monday morning, February 3rd, for Portland, where they attended the mid-year meeting of the Yearly Meetings boards. They were accompanied by Roscoe and Marjorie Townsend of Riverside.

PRINGLE (OUTPOST)

The work at Pringle is growing.

We had a very fine Christmas program, at which more than 80 were present. We were thankful for the cooperation of our people and the blessing of the Lord.

Recently our attendance has been averaging between 45 and 50. On February 9th the attendance was 55, along with increased numbers we have increased opposition and problems. "Brethren, pray for us."

Recent visitors at our Sunday school have been Walter Lee, Lon and Gladys Hughes, and Bob Boardman, a converted marine.

MEDFORD

Our meeting has just finished cooperation in the city-wide census, and is now engaged in the Fellowship Evangelism work in our own midst. This has already materially increased our attendance, and has united our meeting in a very wholesome series of activities. Twenty-seven people assisted in making over three hundred calls to date.

Attendance at our Sunday morning meeting is now running as high as forty to fifty over that of the same Sunday a year ago. A number of people have recently found help at the altar.

The youth activities are stronger week by week, both in attendance and committee work, and in age and type of personnel. We have added Harold Twedell and Herbert Lingran to the staff on Wednesday youth nights. The young people are now editing the church paper under the leadership of Clara Newton. Carol Davis, new C. E. president, is doing a fine job in leading the other youth, and in assisting on projects at the church.

A new choir of about a dozen voices has been activated by the music committee and is leading the congregation each Sunday morning. The leader is Bonita Oetjen, who has come to us from Lewiston, Idaho, where she taught music in the public schools.

The Wimmer family has presented the church with a fine, large circulating heater, which is a decided improvement over the previous one.

The Ladies Missionary Society recently tied a new quilt for Bolivia.

GREENLEAF

The all-day Holiness meeting was held at the Greenleaf Friends Church on Jan. 14th. The message at the morning session was brought by H. L. Rock, Free Methodist evangelist of Santa Cruz, California. At noon a cafeteria lunch was served. After a business session Dr. Kenneth P. Wesche, missionary for twenty years in China under the N. H. M. A., was special speaker. The Youth Rally at 8:00 p.m. was a time of great inspiration and blessing, as many young people from several churches in Boise Valley took part in special music, song and talks. The program closed with a stirring message by Prof. A. F. Finkbeiner, of N. N. C.

March, 1947

Mrs. Doris Roberts, and children Lawrence and Judith, left Boise Friday evening, January 24th, by plane for Seattle, where they will sail in a few days for Yokohama, Japan, to join their husband and father, Dr. Alvin Roberts. From there they will proceed to Kyoto, where Dr. Roberts is stationed in a hospital.

Ina M. Herlocker, widow of the late Frank Herlocker, was born February 14th, 1870, at Bangor, Iowa. The family moved to Greenleaf in 1909, where she has since resided. She departed this life January 31st, after several months of illness. She was resigned to her suffering, but longed to go home to be with her Lord. Her life was one of blessing and victory. She will be greatly missed by her relatives and friends.

The church closed two weeks of revival meeting February 2nd, with Paul Mills, of Nampa, Ida., as the evangelist. Services were held each night, also day meetings each morning from Tuesday to Friday at 10:30 a.m. The students of Greenleaf Academy attended the morning services in a body, and many of them received definite help at the altar. Our pastor assisted the evangelist, bringing the messages at the morning services during the first week. We are praising the Lord for the outpouring of His Spirit during these services. Many victories were won around the altar of prayer.

HIGHLAND AVENUE (SALEM)

Two new families were received into membership with us at the January monthly meeting. They are: L. L. and Gladys Hughes, and Charleton; and Lenore Smitherman and two children, Kenny and Jaquelyn.

The Women's Missionary Society met with Geneva Biles for an all-day meeting January 24th. A wool fluff rug was finished, and a comfort tied, for the Tiensin Bible Seminary.

At the morning service on January 26th George Moore and a mixed quartet from Pacific College at Newberg were with us. The former spoke in the interests of the school.

The first Sunday in every month is Missionary Day at our church. We were privileged to have Laura Trachsel with us as speaker this month. She plans to leave soon to join her husband on the mission field in China. At the evening service the pastor and the Missionary Committee chairman, Erna Delapp, presented the News Flash, with an account of Bolivia. Laura Trachsel told of her brother Paul Cammack's call to the mission field in Bolivia, also some of his plans. The home field was also presented.

PIEDMONT

Sunday morning, January 12th, a public service of welcome was held for new members. Among those welcomed into our membership were: James Ralph Howard; Mr. and Mrs. Lowell Rasmussen, Dennis and Wayne; Eudora Barker; Mr. and Mrs. Ludlow V. Corbin, and Ludlow V. Jr.; Virginia Lee Adams; Wilma Taylor; Mr. and Mrs. Herald Mickelson, Freddie and Louise; Mr. and Mrs. Edgar Street and Betty May. Hubert Armstrong read the covenant, into which the new members joyfully entered.

A postnuptial shower was held in honor of Mr. and Mrs. David Steiger on January 17th. Entertainment was furnished by a mixed quartet, a girls' trio, a piano solo, and two readings. Just before refreshments were served, the honored couple opened their many lovely and useful gifts.

On January 19th the Committee on Evangelism had charge of the evening service. They chose as their speaker, Joseph Reece, who showed pictures of Twin Rocks Conference during the Christian Endeavor hour, and slides concerning the outpost work of Oregon Yearly Meeting during the regular worship service. We greatly

appreciated these pictures and they gave us a better understanding of our smaller meetings.

Sunday evening, January 26th, the service was in charge of the young people. The choir consisted of the Intermediate Endeavorers. This younger group has grown, both spiritually, and in numbers, under the leadership of Robert and Geraldine Towle. They made up a fine choir, which helped greatly with the music. Elizabeth Delano gave the message, choosing as her topic "It is infinitely greater to blaze a trail than to follow one." She told of the trail blazers of the Bible and then asked the challenging question, "Are we trail-blazers for Christ?"

On Tuesday, January 28th, the Women's Missionary Society met at the parsonage for an all-day meeting with a pot-luck dinner at noon.

A Junior C. E. has been organized under the sponsorship of Alfred and Phyllis Enns. This work has long been a need, and will soon be a reality. There are several children who are too young for the Intermediate group but just the right age for a junior C. E.

As the results of a concern on the hearts of some of the young people and the pastor, Piedmont has undertaken a Visitation Campaign. We gather in groups on Wednesday evening before prayer-meeting, and go out two together, to a specified area, calling at each home. We give an invitation to our services if they do not have a church home. Through prayer and God's help, we trust that Piedmont district will soon be all-out for Christ. We realize that this cannot be accomplished without the help of God, but we know that He is with us, and certainly "If God is for us, who can be against us?" (Rom. 8:31).

SCOTTS MILLS

Our pastor, Marion Cook, underwent a minor operation in McMinnville February 3rd. He has been ill for a long time, and we all hope and pray he will soon be well. During his absence from the pulpit we recently secured Lawrence Lehman, who is attending Pacific College, to bring the Sunday messages.

During the past two months we have taken turns having our mid-week prayer-meeting in our homes. On the first February Wednesday night we met at the home of Worth and Nellie Coulson. Coming from Silver Cliff to meet with us were Fred and Flodene Jarville.

Mrs. Lehman and son, Lyle, of Rosedale, are moving into our territory. It will be remembered that Mrs. Lehman is Lucile McCracken's mother. We are glad to welcome them.

Our young people who come home week-ends from college have helped in our morning services with special music. This adds much to the meeting, and is greatly appreciated.

Josie Dodge is again able to meet with us after having been seriously ill. We are all glad to have her in the services again.

NEWBERG

About ninety Friends enjoyed our annual New Years dinner at the church. Gervas and Amy Carey gave an interesting account of their trip through Michigan, Indiana, Florida and California.

Our pastor, Carl D. Byrd, held special meetings at Springbrook January 5th to 19th. During his absence Gervas A. Carey, Levi T. Pennington and Zenas Perisho supplied for the Sunday services and prayer-meetings. The college a cappella choir gave their opening concert of the year the last evening of his absence.

On February 2nd the Christian Endeavorers celebrated the 66th anniversary of Christian Endeavor with a turkey supper in the basement of the church. The ladies of Kelsey Hinshaw's class served the meal. The supper

was followed by a program for which Maribeth McCracken acted as toast mistress. The following responded to toasts: Priscilla Doble, fellowship; Estella Whisler, friendship; Lesta Lewis, stewardship; and Janet Hinshaw, worship. Carl Byrd gave a resume of Christian Endeavor from the beginning. There were thirty-five in attendance. At the Christian Endeavor meeting which followed Aldean Pitts conducted the service with a helpful lesson.

At this writing Mrs. Jay Gardner is in the Emanuel hospital in Portland in a very serious condition.

We are looking forward to the revival services which we hope to have in the middle of March under the leadership of our pastor.

HOMEDALE

Revival meetings were held from January 5th through the 19th. Paul Mills, of Nampa, was our evangelist, and Luch Clark, of Greenleaf, had charge of the music and helped with the children's meetings. They had large attendance, but the evening services were not so well attended. We feel that the Christians were deepened in their faith.

Because of his health J. R. Barnes has sold his stock and machinery, and is renting his place. They expect to move to town in the near future.

Jack and Geraldine Willcuts were with us February 2nd. We greatly appreciated his inspirational message and Geraldine's chalk drawings.

Our pastor and his wife, Clynton and Marjorie Crisman, went to Portland to attend the mid-year meeting of the Yearly Meeting boards.

Our Sunday school sent two eleven-pound packages of clothing, food and soap to a Christian family in Holland, to help them in their time of need.

The choir is practicing for Easter, with Bob Beeson as director.

Another cradle-roll member has been added. Mr. and Mrs. Willard Ragsdale have a daughter, Carolyn Helen, born January 1st.

Mr. and Mrs. Clayton Barnes and family have moved to Newberg, where Clayton is entering Pacific College.

SOUTH SALEM

Charles C. Haworth is teaching Spanish at Willamette University this spring term. His wife, Bertha, is remaining in California for a few months.

May Nordyke is teaching in Leslie Junior High in Salem.

James Bishop, Marion County 4-H Club leader, was honored by being chosen to go as a delegate to Chicago to the National 4-H Congress, which convened in December. James found opportunities to witness for Christ on the train, and upon his return testified that he was more glad than ever that he was a Christian, where worldly charms did not appeal.

Leo Crisman has been chosen as announcing clerk for the meeting. He will make the Sunday morning announcements during the worship service.

Laura Trachsel has received her passport, and hopes to sail for China in March, with the three girls. She is busy speaking in various places, as well as buying outfit and packing.

FIRST FRIENDS (PORTLAND)

First Friends recently completed a two-weeks' series of meetings with Merrill Coffin, of Ramona, California, as evangelist. Rev. Coffin was formerly minister of the church from 1930 to 1935. Only eternity will reveal the success of the revival. New ground was taken by many and the Holy Spirit was with us as we worshipped. Aside from the spiritual aspect, it was indeed good to

have fellowship with Merrill and Anna Coffin after many years' absence.

The mid-year meeting of the Yearly Meeting boards were held in the church from February 4th to 7th. Prayer-meeting on February 5th had some of the pastors of the Yearly Meeting in attendance. Milo Ross led prayer-meeting and gave an interesting description of the united church visitation program which has been active in the Medford area recently.

The Portland Women's Auxiliary of Pacific College is planning a dinner to be given in the interests of the college on Tuesday, February 25th. The special fund raised will be used for dormitory needs.

A campaign for "Heifers for Relief" is getting under way in the church and community in an effort to alleviate the untold sufferings of the people in devastated Europe. A heifer costs just \$160 from the time it is weaned until it is delivered on the European continent. Probably the best investment for a lasting peace that has been offered to date, for that heifer will produce others of its kind until a herd will supply not only milk, but needed meat as well.

Lilas Todd is obtaining her Master's Degree at U.C.L.A. She flew to Los Angeles on February 1st.

Dr. and Mrs. A. E. George are spending their vacation in southern California.

Leslie Parrott, regional director of the "Youth for Christ" movement in this area, brought the message of the morning on Sunday, February 9th.

TRUE UNION WITH CHRIST

(Continued from page 6)

this vitally important matter. To it we should give careful attention. If I turn from the revealed will of God I shall walk in darkness inevitably, however appealing the notions of men may appear.

Our Lord said, "I am the light of the world. He that followeth Me shall not walk in darkness but shall have the light of life" (John 8:12). In this we see clearly the basis of unity, for if I am in fellowship with Christ I shall also be in fellowship with my Christian associates.

We are admonished to try the spirits that we may recognize those that are of God. The path of light is made perfectly clear: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world" (I John 4:2-3).

I shall now consider the admonition given by the Lord to Paul as recorded in II Cor. 6:14-15: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" The assertions that we have in these passages are clear and unequivocal. By no stretch of imagination can we convince ourselves to the contrary concern-

ing these clear-cut distinctions. If we are not in the light of Christ we cannot be in unity with those who are; and, if we are in the light of Christ we cannot fellowship those who are not.

The prophet Amos saw the truth on these lines when he declared, "How can two walk together except they be agreed?" There is not that in the child of God which responds to the will and walk of the ungodly. We must part company with such. In Ephesians 5:11 we are admonished "to have no fellowship with the unfruitful works of darkness, but rather reprove them."

There is one more passage of Scripture to which I shall call your attention. John 3:16-21:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Fellowship at the All Friends Conference at Oskaloosa

For the All Friends Conference of American Friends, held at Oskaloosa, Iowa, in 1929, I was asked to prepare a paper along the line of evangelism, the announced theme of the conference. At the suggestion of the program committee that I choose my subject in line with the purpose of the committee to give Friends an opportunity to present their own outstanding plan and purpose, I chose "Christ the Evangel." In this I emphasized the truth that there can be no evangelism apart from Christ, who, by His deity, incarnation, suffering, and death on behalf of a lost and ruined world, made possible the Gospel of salvation through the efficacy of His shed blood, that all men who believe in Him might be saved. I was satisfied that I had accomplished the purpose of my mission in making clear the differentiation between orthodoxy and heterodoxy as existing among Friends.

I well knew that my message was not received by all Friends. Not only by words was their disapproval manifested; they looked it. But in my conclusion, I made as clear as possible the reason for the situation; the unitarian element did not accept the Lord Christ as God and Savior; therefore they did not receive His messenger. However, there was one who manifested conviction and asked for a personal conference with me. He wanted to know how I reached the conclusions that I presented regarding Jesus. Or

how could I judge between truth and error? How was he to judge? I told him that the Holy Scriptures were the authoritative revelation of truth. We had enjoyed a heart-to-heart talk, but the conclusion came when I answered him as I did. We parted without fellowship; this I very much regretted.

The closing of the message which I gave was as follows:

"Well may we unite with the Apostle in exclaiming, 'I am determined to know nothing among you save Jesus Christ and Him crucified.' We can, in the very nature of the case, have no sympathy with any effort to substitute for the Gospel a so-called gospel which is no gospel, and co-operation in spiritual service with those who advocate such a substitution is in the nature of the case impossible. The love of the believer for Christ must ever be an all-controlling force, shaping and determining the lines of Christian love and fellowship; and while we love all men and seek the highest good of all, we must find the center and the circumference in love for Him. We shall find this only as we keep the lines of demarcation between those who love Him and those who do not, between faith and unbelief, between the one who accepts and the one who rejects, clear and unmistakable in the realm of Christian recognition. If we fellowship on a Christian basis those who deny Christ as presented in the Gospel we do violence to the very principles which lie at the heart of spiritual advancement. To our Lord we must be true; if we deny Him He must deny us, and in this denial we lose all in this life and in that which is to come. Therefore the Cross of Christ we will cherish, its crucifixion bear, and go forth gladly in the holy ministry of our Lord and Savior, bearing to the sinful and lost ones of earth the balm of His healing, the victory of His grace, and the eternal hope of His calling."

In a sense it was hard to deliver this message, but in the grace of Christ it was not at all so. If we attempt to unite with unbelievers, we shall walk in darkness. It is for this reason that "United Meetings" cannot have the blessing of the Lord upon them. No true orthodox Friend can be thus united. The acceptance of such union is the clear evidence that one has lost the light of life.

The attempt to fellowship and work with un-

believers spells death. Any conclusion to the contrary is ruinous to all concerned. We must come out from among them and be separate, if we would walk in the will of God. True Unity can be known and maintained in no other way than to walk in the Spirit and life of Christ.

AT PRAYER MEETING

There were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm—
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the Living Bread.

We knew His look in our leader's face
So rapt and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?
It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be
To stand Himself in the midst of them,
Though they count but two or three,

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of storm.
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with Living Bread.

—Margaret Sangster.

YOUR BEST INVESTMENT

Is a membership in THE QUAKER BENEVOLENT SOCIETY. Over 500 members now enrolled. All members of Friends Church, ages 10 to 60 and in good health, eligible for membership. Organized in 1933, there have been 70 death claims paid to beneficiaries since that time.

Membership fee for new members, \$2.00. An advance assessment of \$1.00 is collected at time of joining, making a total of \$3.00 for new members as initial fee. Assessments of \$1.00 paid only upon notice of death of a member. For further particulars and application blanks write today to

QUAKER BENEVOLENT SOCIETY

K. L. Eichenberger, Sec.-Treas.

420 S. W. Washington St.
Portland 4, Oregon