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### Northwest Friend, October 1947

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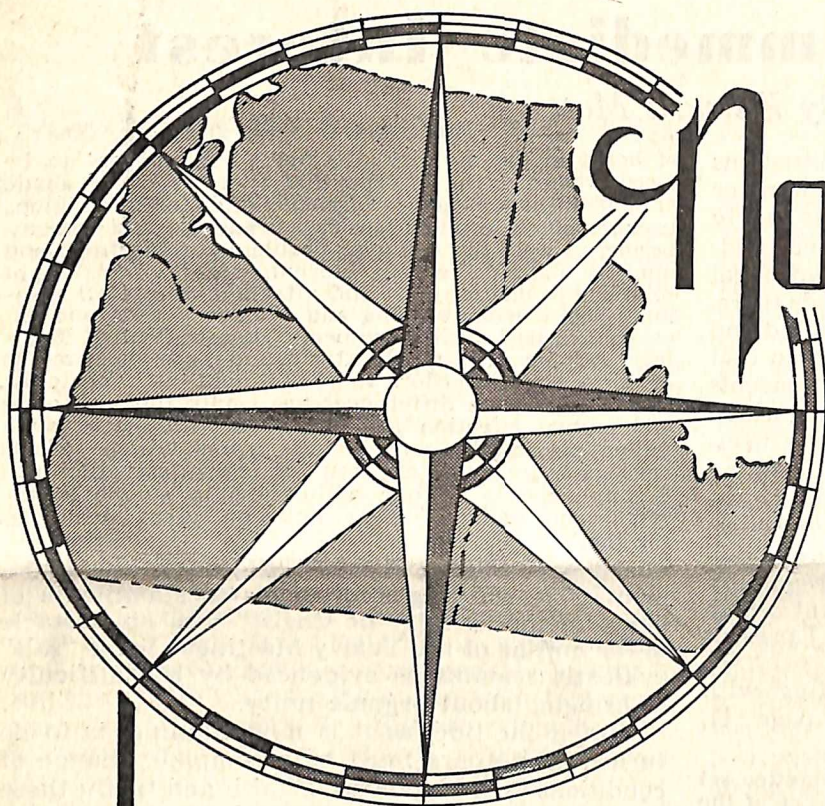
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# NORTHWEST FRIEND

October, 1947

## *A Prayer*

O that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thought might ever rest  
Or be conceived within my breast;  
That by each deed and word and thought  
Glory may to my God be brought.  
But what are wishes! Lord, mine eye  
On Thee is fixed; to Thee I cry!  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it, too,  
For that is more than I can do.

—Thomas Elwood, 1639.  
One of the early Quakers.



# Topics Of Immediate Interest

By Edward Mott

In these columns I have presented situations in New England and Philadelphia. In this number I shall consider conditions in New York Yearly Meeting. Due to the fact that Hicksite and modernistic influences are undermining the evangelical faith to a considerable extent among Friends there, the situation is becoming very serious. United and All Friends meetings have been organized to that extent that humanistic and humanitarian concepts are taking the place of the orthodox views which prevailed for years. There are two yearly meetings, both known as New York Yearly Meeting of Friends; these are to a considerable degree united in their religious views, and as a consequence there are united activities in the promotion of which joint sessions of the two are frequently held. There is a strong sentiment existent which is developing a desire for organic unity. I present the following as evidential:

Minutes of New York Yearly Meeting with Five Year Meeting Affiliation, 1946, page 11, minute 22:

"Katherine E. Cook reported for the committee set up to explore and arrange for a joint conference of the two New York Yearly Meetings . . . The committee recommended holding a joint conference with joint sessions for various parallel committees in September if satisfactory arrangements can be made. The Yearly Meeting approved of such a conference and encouraged the committee to continue its plans."

In this movement the General Conference Yearly Meeting, known as New York Yearly Meeting, concurred, and the following report was given:

"The two New York Yearly Meetings are planning a Fellowship Conference to be held at Lisle, New York, on September 27-28-29, 1946. The hope has been expressed that this will be a time of deep searching for the spiritual foundations on which a United Society is to be built."

At this conference the following action was taken:

"At the conference at Lisle, New York, where the New York Friends of General Conference and Five Years Meeting affiliation met recently, it was planned that in 1947 each Yearly Meeting will meet at its own appointed time to transact business that concerns itself alone, but that both groups will unite in a later gathering at Silver Bay to discuss common concerns, such as the A.F.S.C., inter-racial problems, and peace."

A more complete report followed this:

"Friends from New York Yearly Meetings gathered in a conference at Lisle, New York, the last week-end of September. Joint concerns and the problems of union were discussed with full, frank interchange of thought. Every meeting opened with a period of worship in which the living silence was an indication of seriousness, humility, and desire for guidance. Friendly fellowship ripened amiable acquaintances into warm fraternal love which minimized differences and difficulties. From the conference comes this summary:

"The three most apparent obstacles to uniting of the Yearly Meetings must be considered frankly. The possession of properties and funds, the pastoral system or the free ministry, the varying approaches to statements

of belief in the divinity of Christ, are matters to be faced—remembering always that there is every shade of opinion and a number of Friends of different religious backgrounds in each of the two branches; and remembering, as well, the common problems of Meetings and ministry and membership, eternal, world-wide, slow of solution. In mutual trust and affection we are all seeking a better understanding and sympathy with one another. Practical steps have been taken by United Meetings, both Monthly and Quarterly, and more experiments of this sort are in order. It was brought out repeatedly, however, that the differences are small, the likenesses and mutual affection are great, and the need for a united presentation of Friends' principles to today's world, was tragically apparent. Our own salvation as a Society depends on our willingness to submerge the small, and sound a clear note on great principles together."

An encouraging feature of this is the statement, "The varying approaches to statements of belief in the divinity of Christ" was an obstacle to the uniting of the Yearly Meetings. Some "salt" evidently remains as evidenced by the difficulty in bringing about organic unity.

But if the tide, as it is now running, is to be turned back, there must be a complete change of conditions as to standards of faith and truth; these must be as revealed in the Holy Scriptures and they must be put into effect in the moral and spiritual life. I shall call attention to some of these essential considerations.

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# Editorial

## How Much Do You Pay Your Pastor?

THE FRIENDS CHURCH ought to support its pastors better. We specifically mention the Friends church because, while most denominations underpay their pastors, the Friends church probably falls into the lowest bracket. We have lost many of our good preachers to other denominations, ostensibly because others offer a larger field of service, but secretly the chief reason is—the small salaries paid by Friends churches.

It takes a good deal of loyalty and devotion to our denomination for a young man, just starting out in the ministry, to ask his young wife, whom he loves dearly and wishes to adequately provide for, to enter a field of life-long self denial, sacrifice, and perhaps actual privation. However, it must be said to the credit of many of our young men, who could make good salaries in other callings, that they have shown a commendable loyalty to the church, and have gone out in faith that somehow God would provide. But too often the faith is theirs alone, and not shared with much sense of responsibility by the church they serve.

Many of our pastors find it necessary to seek employment along other lines, at day wages, to keep the wolf from the door. Their willingness to do so shows a fine spirit. It shows that the pastor is in no sense above his people, but for him to have to do so is neither good for the pastor or the church.

The pastor's mind ought to be free from the concern of family support so that he can give his undivided thought and attention to the work to which God has called him. This will make him a better minister.

Then, too, he needs time for study. To be a good preacher he must be a student. Dr. Herrick Johnson, in his splendid book entitled "The Ideal Ministry," says: "God's truth is for the mind. God's ministers are to handle this truth. They are to reason of righteousness, temperance and judgment'. They are to be 'apt to teach', to be 'thoroughly furnished', 'handling the word of truth', and they are 'to give diligence to present themselves approved unto God' in this business." In other words, ministers must be students, do much reading, and spend much time in prayer, if they are to grow and develop in their ministry. It's the law of cause and effect. The minister who works to support his family is handicapped, and while he may have great native ability, yet he has little chance to develop himself along the lines of his ministry.

Many churches that are fully able to pay their preachers a competence are satisfied to pay only what the preacher can live on. Too often the question is not what he ought to have, but what he will have to have in order to get by. Church offi-

cials have been heard to remark that if they secured such-and-such a pastor they would have to pay a larger salary, because the pastor has a larger family. The question of pastoral support seemed to hinge largely, if not altogether, on what the pastor and his family would have to have to get along.

Now no pastor has a desire to live better than his people, but he should live as well as the average. It is the writer's belief that the pastor should receive a salary equal to the average income of his congregation. Why not? And how big a congregation must he have to do that? Certainly not a big one. Only ten men tithing their income will provide sufficient means for such support. Other money coming in would provide for other expenses. So you see it is not so much a question of a big church, as it is a question of consecrated means.

The writer hesitated at some length before writing this, for the simple reason that he himself is a pastor, and pastors hesitate to say anything about salary. But these things need to be said, and probably as editor of this paper I should say them. Then, too, I am an older pastor, and one of the better-paid pastors, and knowing the plight of some of my brethren in the ministry, I felt that I should write these lines.

Remember that your pastor has heavy expenses. He is expected to do his share in making contributions to worthy causes. He entertains a great deal. His books and papers are expensive, and these are his tools. He and his family must dress well and appear well before other people, and clothes cost money. He must have a good car, and cars cost money, too. It's the most expensive thing he owns. It's expensive to run, and seventy-five per cent of the car's running is in the interest of the church. What's more, cars have a way of wearing out, and every few years the pastor is faced with the necessity of buying a new car. Where is the money coming from? If he has been fortunate enough to have a church that pays him enough to save a wee bit each year, he must use what little he has saved to make a down payment on a new car, and pay the balance on the "extortion" plan. Then he must take out insurance that will cost him the better part of \$100.00 each year.

Finally, he faces the problem of old age and retirement. What's he going to do when that time comes? No Friends preacher knows the answer. He just trusts that God somehow will take care of him, and he leaves his future in His hands.

Oh, it's great to be a Quaker preacher! I wouldn't want to be anything else. It's a life of

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# The Present-Day Crisis

By Byron L. Osborne

(The following is a resume of the sermon delivered by Byron L. Osborne, of Cleveland, Ohio, at the Conference of Evangelical Friends at Colorado Springs, Colorado, at the Sunday morning service, June 29th. It is given here only in part, and is printed as stenographically reported.)

I can scarcely recall a time when I have stood to address a congregation with a greater burden of responsibility than I feel at this moment. There are gathered together in this room representatives of some nine yearly meetings of the thirteen or fourteen yearly meetings of Friends in America. We have gathered together in a crisis time. It is a crisis time in the history of the world. It is a crisis time in the history of Christianity. It is my purpose to talk to you this morning about the way in which we must meet this crisis.

There was a time within the memory of some of us when men seemed to feel that they had the answer to the problems before us. They were then talking in terms of **education** as being the answer and the solution to all of our ills. I can remember when men blamed all of our difficulties and ills on ignorance. They said if we can only have universal education, so that illiteracy is done away with and people become better educated and informed, then our problem will be solved. Men are not talking that way now, however. We have become one of the best educated nations on earth, and yet we have demonstrated that education has not solved our problems.

Then there was a time when a certain branch of leaders in Protestantism were feeling (it seemed to me with a dogmatic assertedness), that the answer to these problems facing the world would be found in the presentation of the **social gospel**, by means of which people would be brought to live on a higher plane socially and economically, and poverty would be done away with. In being rid of poverty we would be rid of our greatest problem, and the world could then go along in the ideal way that they envisioned. But those who urged that view are no longer talking in positive terms in referring to the social gospel—not after the tragedy that has recently come upon the world.

I was travelling in my car, and had the radio turned on, when the President of the United States made the astounding announcement that scientists had succeeded in harnessing the sun, and that energy, in a concentrated form, had been let loose upon a city in Japan. There was a strange feeling that came over me when that announcement was made, and strange feelings have come over me since. My mind has been deeply impressed with the fact that you and I have lived to see the day when scientists, many of them professing no religious experiences as we understand them, are say-

ing exactly the same things that have been said by God's holy prophets, and recorded in the Scriptures. These scientists are saying that we are facing disaster, since the means of destruction have been developed and placed in the hands of men, so that unless something is done—something very radical and very far-reaching—we face world catastrophe. Those of us who are evangelical have been trying to tell them what the message of the gospel is, and how that through prophetic utterance we have learned that this age will end in terrible tribulation. We have referred to the words of our Lord Jesus Christ, and have said, with a measure of humility, and certainly with a spirit of love for God and for truth, that we are not headed, as far as this age is concerned, towards a time of permanent peace, but rather we are headed towards a time when all nations will be engaged in one awful conflict. That is what we have been telling people, and now the scientists are saying the same thing.

Pretty soon after the dropping of that first atomic bomb on Japan (and we as Friends did not approve of that), I thought of a Scripture verse that states a principle in God's government of the universe which reads like this, "Whatsoever a man soweth, that shall he also reap;" and if that principle of divine judgment is operative in the world today then the time will come when bombs will be dropped on American cities. Pretty soon after that tragedy Fosdick came out with a statement that the age-old emotions have at last been harnessed into a weapon in which man can cause his own destruction in one burst of fury and emotion. If Wilkie were living today he would have a new title for his book. It would be "One World or None."

The News Letter of the World Alliance recently came out with reference to this terrible destructive invention that has been produced, and quoted a man speaking to a group of people as saying: "The majority of you people in this room have not long to live unless some way is found to stop our drift towards war." I could go on and give other statements that have been made, and are being made, that should have a sobering effect. One author makes this statement: "Only religion can save us." I would say that only the gospel can save us. Only these teachings found in the New Testament can avert the catastrophe which we evidently are headed towards. It must take repentance—individual repentance—until it spreads out into our churches, and throughout the whole country. Only this will avert national and world catastrophe in days like these.

There has been just one power that is able to reach down and help man, and that power is the

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arm of the Lord, as manifested in His truth and contained in His Word. History demonstrates that this proposition is true. That power has made our nation great, and has brought us to the place which we now occupy. But we have come to a generation that is coasting along on the work of their ancestors, and they will get along for a while, but not for long.

What then must we do? How shall we do our part as evangelical Friends to solve this problem which lies before us? We have an answer to our problem outlined here in this twelfth chapter of the book of Romans.

Here we are challenged to present our bodies to God—that is, our whole self is to be presented. It is to be a living sacrifice and not a dead one. It is a reasonable thing for us to do; it is an intelligent thing for us to do; and it is an act of worship on our part. I do not understand that the Lord desires an unholy people; He desires a holy people. He desires that we shall present ourselves to Him and be made holy. And in being made holy we are made like Himself—like Him in love. And there is the heart and core of it all. It is love. I know that there is truth to be contended for. I am in sympathy with the objectives of this conference, but unless that objective gets us back in love with our God and with our fellow men we will fail. Men have killed one another fighting for truth.

In the early history of the church they went out to win the Roman empire. It has been said that the reason they conquered the Roman empire was because they outlived and outloved the Roman and the pagan world. We today must outlive and outlove and outdie the pagan world about us if we are to succeed in the task which lies before us.

You have read the Journal of George Fox, and of how the early Quakers outlived and outloved and outdied the people of their day. They were placed in prison, and their neighbors would come to the keeper of the jail and say, "Let me lie in jail in place of my neighbor." It was back in those days, and in the early days of the church, that the world looked on and said, "Behold how these Christians love one another," and the pagans got under conviction and gave their hearts to God, and so the church grew. Then you know what happened. The Christians tried to secularize Christianity, and to make it more popular—and they succeeded. Then these Christians became quarrelsome among themselves, and the world looking on said, "Behold how these Christians love one another," but they said it in sarcasm. Then came the dark ages.

We are challenged in the text to receive the transforming power of God. There is a difference between the Christian and the world. That line was clearly drawn in the early days of the Friends church. Quakerism was an earnest effort on the part of the followers of George Fox to live a transformed life. They succeeded to a re-

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markable degree, by making a complete break with the world. I tell you if George Fox came through our land preaching today he would be called a radical. We talk about the founder of our church in admiration, but if George Fox came to our country today, preaching the way he did then, we would have nothing to do with him.

I was reading the other day the statement by a liberal to the effect that if he could get fifty students in one of our universities to take their stand along certain lines they could transform the life of the university; but I guess the trouble with us is that we don't want to testify to Christ and His teachings, for after all it doesn't stand very well with this age. We get along too comfortably. We don't suffer much, and we don't get much done, either.

I tell you, my friends, I have a conviction in my heart that our time is short. Democratic nations are wondering if there is any way of stopping Russian communism. All we need to do is to let Russia get in control, and our opportunity of evangelism is at an end.

There is something else that I would like to say. Those of us who come to the Lord Jesus Christ are baptized into one body. "We have many members in one body, and all members have not the same office . . . So we, being many, are one body in Christ, and every one members one of another." This expression in the New Testament Greek means literally to share alike in common benefit, and that idea is at the very heart of the genius of the New Testament church. Those people recognized that they were members one of another. It is a unity based upon love. I believe that the early Quakers recovered that fact to an extraordinary degree. We are "members one of another." Oh, how different that makes things in the church when it is realized.

It is an uplifting and sanctifying thing for a Christian to be loved by a person who is worthy. If that weak Christian in the church knows that somebody loves him, it is a wonderful incentive for that weak Christian to carry on. Its exact opposite is also true, for there is a force with a downward pull in it when a person is hated. Nobody likes to be hated, and everybody likes to be loved. Every local church should recognize this, and demonstrate their love one for another. I am talking just here about the way we are going to meet the crisis in the day in which we live. We are not going to meet it by giving forth a correct statement of doctrine, unless we back up that statement of doctrine by getting into the realm of the correct way of life.

I am feeling, myself, that if we as evangelical Friends are to rise to the crisis we must have a new baptism of divine love. Paul says, "Let love be without dissimulation." That simply means to love without hypocrisy. "In honor preferring one another." It reminds me of one man who wanted

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# Missions

## Autobiography of MARIE CHAPMAN

"For this cause I will confess to thee among the Gentiles, and sing unto thy name." Romans 15:9b.

This verse has been my aim and determination since the day I sought the Lord's definite guidance in regard to my life's service for Him. From the time I was big enough to begin to understand what "church," "preacher," or "missionary" meant, I talked about being a missionary. Having been born in Portland, of parents who were members of First Friends there, I began going to church before I was old enough to know anything about it. One of my first recollections is of going home after a church service and trying to direct an imaginary choir as I had seen the director do with the choir in church. I was always sorry when the song service ended, because that was the most important part of the service as far as I was concerned.

I spent eight years in Sunnyside grammar school, gaining sufficient knowledge in that length of time to graduate and enter the second phase of my education in Washington high school. It was while I was still in grade school, during revival meetings at First church with Denver Headrick and Glen Rinard as evangelists that I came to know Christ as my own personal Saviour. The joy that came into my heart that night was something entirely new to me, and I left the church with a friend I had not known personally before.

Throughout my high school days, I endeavored to live for Christ, but I refused to face the fact that the Lord was still talking to me about being a missionary. Instead of being eager to go, as I had been when small, I conjured up all sorts of thrilled careers for myself when I was through school. However, I did yield sufficiently to the Lord's tug at my heart to enter Portland Bible Institute in the fall of 1935. Probably because I was in the center of the Lord's will for me, my years in Bible Institute and college proved to be the happiest up to that time. It was at Twin Rocks one summer that I publicly confessed my willingness to go wherever the Lord might choose to send me. From that time on, my life had an aim that it had lacked before.

Through school year and summer vacation, life was one constant testimony for the Lord. The choir, chorus and girls' trio, along with week-end conferences, afforded much opportunity for service and enjoyment of music. During the summer there was never a dull moment, for Daily Vacation Bible Schools, camp meetings, and summer conferences kept me busy. For two summers I had the privilege of representing Cascade College (then, Portland Bible Institute) with the Sharon Trio, singing all over the Northwest, and I am deeply grateful

to my Heavenly Father for the opportunity, because I learned many lessons and gained spiritual victories which have proved to be of value in the years that followed.

During my college years, since finally yielding my will to the will of my Lord, I had looked to China as the place of service for me. However, with the coming of war there, and in the face of the fact that missionaries were coming home from China instead of going out, it became apparent that the Lord must be pointing to some other field. In the summer of 1940, Ralph and I became engaged, and set our eyes toward the mission field, although we did not yet know which one. It wasn't until Wauna Mer conference of 1941 that we felt God's call to Bolivia. During one of the missionary classes, Julia Pearson presented such a challenge for young people to reach the Indians of the lake region, that we felt sure that there was the Lord's place of service for us. We were married the next November, and lived in Portland until Ralph finished college in December of 1942. Linnea Marie was born that December, too, and in January of 1943 we took over the pastorate at Intiat, Wash. The ten months spent there were months of blessing and growth spiritually, and we were sorry to leave the next November, even if it was to get ready to come to Bolivia.

The next ten months were times of testing, as we waited from day to day for our passports, but they were not months of idleness. We visited most of the meetings in the Yearly Meeting, learning to know better the people we were to represent, and began an intensive study of Spanish, for which we were grateful after our arrival on the field. During the summer we visited all three summer conferences, and just as the last one closed and we were wondering what the Lord had for us next, we received word from Washington, D. C., that our passports were ready. It was with glad hearts that we actually turned our faces southward and arrived in the land of our calling on October 19, 1944. These three years have been blessed ones in the Lord's service here, and we look forward to a future filled with dark-skinned Aymara Indians finding the Saviour and singing His praises in their own tongue.

—Marie Chapman.

## EDITORIAL

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sacrifice, requiring an Abrahamic faith, but it has its rewards.

How much do you pay your pastor? Would you change places with him, economically? This is an appeal for you to do your best by the man—God's man—who serves you in the things of the Kingdom.

—R.L.C.

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## MINISTERS' CONFERENCE

The annual conference of the Ministerial Association of Oregon Yearly Meeting was held at the conference grounds at Twin Rocks, September 18th to 24th. The presence of God was very real in every service, and each one received spiritual help and blessing.

Two prevailing thoughts were brought out several times during the conference. One was that every pastor should be known as "A man of God"; and the other, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

Our first service was a prayer meeting led by Joseph Reece. His lesson was brought from Job 1:1.

Each morning's devotion was led by a different pastor. Those leading were, George Smith, Marlin Witt, Calvin Hull, Robert Morse, Leland Hibbs, and Francis Lowe.

Edgar Sims had an expository hour each morning, in which he opened up deep truths from God's Word. His lessons were based upon the question asked by the disciples, "What manner of Man is this?" (Lk. 8:35.) Each day a different phase of Christ's life was brought out—His unique or unusual Form, Body, Mission, Knowledge, and Exodus.

The speaker for the inspirational hour each evening was Paul Todd. His Spirit-filled messages inspired us all. One quotation from him is, "We do not know what the future holds, but we may know the One who holds the future."

Each morning was taken up with classes and discussions on various subjects. Carl Byrd gave profitable suggestions on "Sunday School Methods." Some people, he said, have a method of having no method, and we all need to improve. Leadership training is a definite need.

Edward Harmon's class on "Christian Education" brought to us the need of having such a well-rounded program for our children and young people that we will not lose them as they grow up.

Roy Knight's presentation of the "Future of Pacific College" touched each of our hearts as he told how God had led and worked during this summer's building program. Each day's work, he said, was opened with prayer, and when things seemed impossible, a way would open up. The school's desire is to help young men and women to realize that God is interested in every part of their life, and He has a plan and program for each one.

We also had the privilege of having with us Dr. R. L. Decker, president of the N.A.E., who gave a report of the work of the association.

Dr. John Brougher presented a paper on "What Laymen Expect of Pastors." This was so helpful

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it was voted to have it mimeographed for distribution.

Timely "Helps for Ministers' Wives" were given by Pearl Reece. This was especially appreciated by the women.

Milo Ross, in his class on "Budgeting the Minister's Time," showed us which things should be put first in our work, and how to get the most out of our time.

Walter Lee had a class entitled, "The Quaker Message." He expressed the concern that our message be positive. When God is dwelling in a completely sanctified heart there will be a continued searching, seeking and growth.

Our superintendent, Joseph Reece, in an inspiring message gave us all advice and encouragement.

Robert Morrill presented the financial needs of the college.

God was with us this year in our conference. We were sorry there were so many who could not attend, as they missed a blessing and we missed their presence.

We appreciate all that was done to make the conference possible, and want to thank those in charge, as well as the churches.

—Eleanor Smith, Secretary.

## MEN'S BROTHERHOOD ORGANIZED

At an enthusiastic and well-attended meeting of the men of Portland Quarterly Meeting, which was held at the Piedmont church September 15th, a Men's Brotherhood for the Quarterly Meeting was organized.

The officers elected were: Donald Edmundson, president; Max Burg, vice-president; Alison Rogers, secretary; Ralph Lewis, treasurer; Harley Adams, project chairman.

The meeting, however, was first addressed by Denver B. Headrick, of Nampa, Idaho, Yearly Meeting Brotherhood president. He set forth a definite plan of the Yearly Meeting to have the men of each Quarterly Meeting organized into a brotherhood for closer Christian ties and fellowship, and for the undertaking of definite needed projects in the advancement of the work of the Yearly Meeting.

Guy Turner, Yearly Meeting Brotherhood vice-president, and Forrest Cammack, Yearly Meeting Brotherhood treasurer, both of Salem, were present and told briefly of the organization of such a brotherhood in Salem Quarterly Meeting.

A committee was appointed to draw up a proposed constitution and by-laws to be presented for adoption at the next meeting.

It was tentatively decided that the newly-organized brotherhood should meet regularly once each month. The October meeting will be held at the Vancouver First Friends Church on Tuesday evening, October 21st, at 7:45 p.m.



# Christian Endeavor Doings

## ROSEMERE

On Friday, August 22nd, the young girls of the Rosemere Friends church and the First Friends church had a pajama party for the two Pierson girls who were leaving for Idaho. It was held at Mrs. Anna White's. There were nine present.

Sunday night, August 31st, the Rosemere Friends church organized a Christian Endeavor. Ten were present. The officers elected were: Lois Burnett, president; Hazel Pullam, vice-president; Virginia Hughes, secretary and treasurer; Mary Ellen Bickle, chart secretary; and Ruth McNeal, prayer meeting chairman.

## McKINLEY AVENUE (Tacoma) C. E.

The senior Endeavorers have elected their new officers for the coming year. At a special campaign party held September 13th, Howard Harmon was elected president, and Lewis Byrd vice-president and Lookout chairman. It was decided that the new president should be the representative on the Wauna Mer Conference executive committee.

Other officers elected are: Joan Perry, secretary and publicity; James Liedke, treasurer; Loren Smith, prayer meeting chairman; David Perry, missionary chairman; Alice Perry, social chairman; Mary Ellen Murphy, music chairman; Patsy Murphy, librarian; and Marian Perry, reporter.

The senior Endeavor society has organized a gospel band, which will have four meetings a month, one of which will be the Christian Endeavor business meeting and social. A mixed quartet from this band sang at the United States Indian Hospital on September 7th.

The gospel band met at the church September 6th and canned nineteen quarts of applesauce for the Wauna Mer conference.

Lewis Byrd and Loren Smith have enrolled in Pacific Lutheran College.

## NEWBERG

We all came home blessed and ready to really work for our C. E. after the Twin Rocks conference, which seven were able to attend.

On August 17th we used a novel idea, suggested at conference, of a Christian Endeavor funeral; a dead C. E. and what helped to kill it. It was made quite effective by ushers, solemn mood and music, and coffin.

The Christian Endeavor, in conjunction with the High School Sunday School class, took several carloads to Mount Hood on August 20th. It was a thrilling trip.

The second in a series of discussions on Friends beliefs was one on "Communism" August 24th. It is good to study and know what we, as Quakers, actually do believe. The first in this series was a discussion on spiritual baptism.

Lucy Clark helped make a very helpful evening, September 7th, by playing, singing, and talking to us, showing the Bible is an up-to-date book. Also, a brass trio played for us.

We are working hard this year to make our Christian Endeavor a live and vital part of the church—our church.

## PIEDMONT C. E.

"School days, school days! Dear old golden rule days"—once again we head back for the little red school-house. Before the bell rings, let's look in our scrapbook and see what Piedmont C. E. did this summer.

On the first page, we see pictures of the group hustling themselves off for a wonderful day at the beach. Let's see! What was that date? It must have been June 21st, because that was three weeks before July 11th, when Piedmont C. E. again spent another day of fun at the beach.

And here are the conference pictures. Practically all of Piedmont was there at one time or another. We certainly had a wonderful time, not only during the recreational period, but most of all we thank the Lord for His wonderful presence there and for the many victories that were won around the altar.

"Here's a picture of you giving the report on classes. You sure looked scared!" Those few people who were unable to attend conference, wanted to hear about the gracious time we had in the Lord. On Sunday evening, August 10th, the young people had charge, with Bob Armstrong as chairman. A report was given about every activity beginning with chorus class until the "lights-out" bell. The Lord was with us in that service, and it was our intention to bring back the blessings and joy that we received at Twin Rocks and better our C. E. and church in every possible way.

"This looks like the snapshot I took of the Sea Lion Caves!" Mr. and Mrs. Frazier invited the senior group to spend a day or two at their home in Swisshome. We left bright and early—sleepy-eyed and anxious for a good time—on Friday, August 29th, arriving just in time to attend a fireside service held by the Mapleton and Swisshome C. E.s. We were glad for that Christian fellowship and the chance to get acquainted with other young people. We drove home on Saturday by way of the coast, stopping at the Sea Lion Caves

and various other points of interest.

On this page, there seems to be a pretty good picture. That evidently was the time Hal May pushed Eddie Steiger into the water! Lents C. E. practiced the good neighbor policy by inviting us to a picnic at Aerial Dam on Labor Day. The day was spent in playing ball and swimming. In the afternoon, the Quaker fellows and the Nazarene men had a rousing good softball game. As usual, the Quakers came through with flying colors—the score being 18 to 11.

These pictures seem to be colored. Why? 'Cause they were taken at the formal banquet, which was held at the Bohemian Restaurant on September 4th. The theme was an appropriate one—"School Days." Arthur Cole was toastmaster, or rather "schoolmaster."

This last page seems to have snapshots of a special service. It's the installation service for new officers. Bert Frazier is president; Betty May Street, vice-president; Beverly Swisher was elected secretary-treasurer; Julian Pike, prayer meeting chairman; while Eudora Barker is pianist, and Jack Snow is assistant. Bob Armstrong was chosen for our new song leader; Arline Frazier is the assistant.

It is the aim of the officers for this coming year to have a C. E. that will be pleasing to the Lord and one that will be an inspiration to all of us.

## The Present-Day Crisis

(Concluded from Page 5)

to be greater, so he voted for himself. There are denominations that can get along that way, but we can't get along on that basis as evangelical Friends. Suppose the other fellow gets the office. Then thank God that he got it instead of you. That's what love will do for us.

"Be not overcome of evil, but overcome evil with good." God has a purpose for us, and He hasn't put us here to have a picnic, but it is a high and holy calling that has been given us. We live in a world where we face problems and difficulties, and yet by God's grace we may overcome them. Someone may say, "I believe in fighting fire with fire." Well, you can do it, but you will probably get burned. A man once said that he believed in peace so much that he was willing to fight for it. The Lord Jesus Christ believed so much in peace that He was willing to die for it.

Let us try Jesus' way. What did He do? He died. They had Him where they wanted Him. They had Him there in the name of religion, too, and that is the worst kind of religion. I challenge us to pray for a man and at the same time to hate him. Oh, my friends, we don't have to live. The early Christians didn't have to live. The early Quakers didn't have to live—but THEY DID HAVE TO LOVE.

THE NORTHWEST FRIEND

## "SIXTY YEARS OF GOSPEL MINISTRY"

Edward Mott's latest book, of the above title, is now in the hands of the printer, and will probably be off the press by the middle of October. This book covers in large part the story of Edward Mott's life. He has had such a wide and valued ministry in the Friends church that we predict a large demand for this book.

The Introduction, provided by the Board of Publication of Oregon Yearly Meeting, was written by Fredrick B. Baker, and is as follows:

"What is time? Time is something that men either 'kill' or 'redeem'. During the past sixty years Edward Mott has been following the Scriptural admonition of 'redeeming the time', because the days are evil.

"The writer's latest book, 'Sixty Years of Gospel Ministry', is more than an autobiography, it is an intensely interesting account of one man's accountability to God in the matter of Christian stewardship.

"This book is the culmination of decades of love and devotion to the cause of Christ; it is the climax of a long ministry devoted to preaching, teaching, and writing which began when the author was a young man of twenty-one years of age.

"This Gospel ministry has led Edward Mott from New York state to the Middle West where he spent many years in a preaching, teaching and writing ministry. Divine openings finally directed him to the West Coast.

"Providence in the book is indicated all along the way and is seen in no clearer light than during the writer's crisis time at seventy years of age when some friends encouraged his retirement. It was during this time that an article entitled 'Life May Begin at 70', led the author to launch forth into an extended writing ministry that reaches its climax in this book.

"The author's own words reveal his highest aspirations for this publication when he says, 'If I can get this book into the hands of people I will feel that the crowning work of my ministry has been carried out. I must hold that if it were not for the Divine blessing of God I could never have accomplished anything in life. In this latest book I have opened up my heart and life in a personal way such as I have not done in any other book. All along the way, step by step, down through the years, accounts are given of my Gospel ministry, including the two messages given at the Evangelical Friends Conference at Colorado Springs in June, 1947.'

"We commend this book to the reading public."

The book may be had by writing to the author, Edward Mott, 5527 N. Kerby Ave., Portland 11, Oregon. This book of 145 pages may be had at the following prices: Single copy, \$2.00; five copies, \$1.85 each; ten copies, \$1.75 each. For quotation in larger quantities address the author.



# Chats With Children

-By Aunt Bess

## A BAD DAY

By Marie Haines

"I don't believe I'll say my prayers tonight," Vern announced to mother. He was just ready to hop into bed.

"All right," mother answered cheerfully. "If you feel that way, it is just as well."

"W-what?" Vern had one knee on the edge of the bed. He was so surprised at his mother's answer that he fell on the floor.

"I wouldn't think the naughty little boy you have been today would feel like praying," mother explained.

Vern scowled. "Jim was mean," he said defensively. "He was throwing rocks at Tippy."

"I suppose he felt better after you threw rocks at him and called him names?" mother questioned gently.

"What could I do? Tippy is only a dog. He couldn't defend himself?" Vern frowned.

"You might have invited Jim into the house," mother suggested. You could have had some cookies and milk. You could have had fun playing with your train."

"Anyway, it was Ellen's turn to go to the store," Vern switched the subject. He was thinking of the day's wrongs.

"Ellen was helping me," mother explained. "I needed her to take care of baby Donny. When you slammed the door and stamped out, did you feel better?"

"No, I felt worse," Vern admitted. "I was just angry, I guess. Don't you think though, mother, that I had a right to feel cross when Donny broke my engine?"

"I am sorry about that," mother replied. "But you must remember that Donny is still a baby. Then Vern, if you had put your engine away, baby would not have been able to get it."

"I think everything was my fault," Vern sorrowfully confessed. "Will Jesus ever love me any more?"

"Jesus always loves you, dear," mother said stroking Vern's hair. "Mother always loves you too, but it makes us both feel bad when you are naughty. Wouldn't you like to ask Him to forgive you now? He can help you to be the happy boy you want to be."

"Yes, I would, mother," Vern nodded, slipping to his knees.

A few minutes later a joyful little boy kissed his mother good-night. "I just feel better all over," he said cheerfully as his eyelids closed slowly.

## NAMES OF JESUS

- |               |             |
|---------------|-------------|
| 1. Dogomerbir | 9. Trisch   |
| 2. Pracerten  | 10. Irsept  |
| 3. Phershed   | 11. Rowd    |
| 4. Gink       | 12. Nevi    |
| 5. Malb       | 13. Chateer |
| 6. Gilth      | 14. Nestwis |
| 7. Hturt      | 15. Awy     |
| 8. Haimess    |             |

(Untangle these words and you will find each is a name by which Jesus was called.)

## NEW TESTAMENT BOOKS

- |            |               |
|------------|---------------|
| 1. Rakm    | 6. Wesherb    |
| 2. Morsan  | 7. Neverialto |
| 3. Esjam   | 8. Lastaaing  |
| 4. Yoitthm | 9. Mielphon   |
| 5. Teerp   | 10. Thatmew   |

(Rearrange the letters in these scrambled words to spell books of the New Testament.)

## SCRIPTURE BATTLE

(Try this in your C. E. meeting or at one of your socials.)

After sides have been chosen and given such names as Israelites, Philistines, Amalekites, Assyrians or Babylonians, etc., have those on each side alternately quote verses of Scripture. No verse may be quoted again after it once has been given, and, when it is impossible for any one to continue longer, he will be seated and counted as having fallen in battle. The side having the largest number standing at the end of a given period of time will have won the contest.

## BEGONE, UNBELIEF

Begone, unbelief, my Saviour is near,  
And for my relief will surely appear.  
His love in time past forbids me to think  
He'll leave me at last in trouble to sink.

Since all that I meet shall work for my good,  
The bitter is sweet, the medicine food;  
Though painful at present, 'twill cease before  
long,  
And then, oh, how pleasant the conqueror's  
song!  
—John Newton.

**WANTED**—A Quaker farmer desires to rent or run a farm on shares or wages in a Friends community. He has had nine years of experience. If interested contact the Yearly Meeting Office.

THE NORTHWEST FRIEND

# AMONG THE CHURCHES

## TACOMA QUARTERLY MEETING

A real camp meeting atmosphere pervaded our Quarterly Meeting at Entiat this year. The Chelan County Holiness Association granted us the use of their grounds beside the Entiat river and this location, plus the good spiritual time enjoyed there, caused one of the attenders to report back to the home meeting that "we had a little camp meeting all our own."

Several people attending agreed that the best service of the Quarterly Meeting was that held on Saturday morning. To begin with, the clerk, Lewis Russell, stated that we had on the platform eleven preachers, and one person preparing to preach, and that we ought to get at least one sermon out of the group. Then he opened the meeting for testimonies. We heard, not one sermon, but a number of good sermonettes in which the speakers expressed some concerns for the members of Tacoma Quarterly Meeting.

On Friday evening we had a "double-header" meeting. Lewis Byrd led us in some congregational singing, and then Mr. Zimmerman, a converted Russian Jew, spoke to us from the text, "God hath not cast away his people . . ." Romans 11:2. He brought out the difficulty that was encountered in converting the Jew because of the persecution they have received from so-called Christian people. Mr. Zimmerman said that the best method of winning the Jew was spelled with four letters, l-o-v-e.

After his message we had our regular young people's rally. Special songs included a number by the Kings' trio, of Entiat; a trio number by Joan Perry, Marian Perry and Betty Byrd; a mixed quartet number by Joan and Marian Perry, Loren Smith and Lewis Byrd, and a song by a group from Tacoma and Northeast Tacoma. Arthur Roberts brought the message for this part of the service. Taking as his text, Mark 8:36 and 37: "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" He talked about bad bargains people make—things they take in place of their souls' salvation—sins people cling to to their soul's destruction.

For the devotions of the Saturday afternoon business meeting, Robert Morrill, the financial secretary of Pacific College and Oregon Yearly Meeting, set before us the "Great door and effectual" that is opened to us in Pacific College. He impressed upon us the need of getting a burden for our school both financially and in prayer.

Joseph Reece spoke to us about the problems of Oregon Yearly Meeting in the home and in the foreign fields.

THE NORTHWEST FRIEND

At the evening service, Rose Naon, of Entiat, played a marimba solo, "At Calvary," and Clark Smith sang, "When Jesus Comes." Calvin Wilkins, the messenger for the evening, read the beatitudes and defined the word "blessed" as meaning happy. He said that we ought to live where we are happy, and the place where we can be happy is in the narrow way. A comparison was made of the two ways spoken of in Matthew 7.

At the Sunday morning service, Joseph Reece prefaced his sermon by saying that we do not need more light but that we need to walk in the light we have. He talked about sleepiness on the part of Christians and warned us against the sleep of death that the Psalmist speaks of: "Lighten mine eyes, lest I sleep the sleep of death." Psalms 13:3.

In taking notes on the sermon of Reuben Cogswell, Sunday afternoon, one of our representatives gleaned some very pointed and profitable statements. He said, "We need a vision, and a response, to evangelize the world." In other religions we see "man reaching after God," but in Christianity it is "God reaching after man." "We should be continually ablaze rather than firing up spasmodically." He spoke of how the power plants of the Northwest were tied together so that if one failed there would be no cessation of the release of power. Our churches ought to be so tied together that there would be no schisms, and the facilities would be used to the best advantage. Then a very needed admonishing was, "Do what God tells you to before you decide that God didn't tell you."

Loren Mills' Christian Endeavor lesson that evening was on different kinds of hands. He also discussed the organization of Christian Endeavors, the qualifications of officers, and the duties of officers and committees.

In II Peter 2:9, we read that "The Lord knoweth how to deliver the godly out of temptation." Douglas Brown, the speaker at the evening service, emphasized that the truth of this scripture is absolute and conclusive. There is no question about it and it takes care of all the "ifs." He also spoke of overcoming—the means and the meaning of it, and the reward of overcoming. The heart of each one rejoiced as Douglas reminded them that God would grant the overcomer to sit with Him on His throne.

Joseph Reece showed pictures of conference, outpost work and of the farm in Bolivia in the afternoon and evening on Sunday.

The Cammacks will leave for Bolivia the last of November.



## PORTLAND QUARTERLY MEETING

The Saturday afternoon session of Portland Quarterly Meeting, held at Vancouver First Friends Church, August 23rd, was well attended, the auditorium being filled. After a devotional service of song and prayer, the speakers of the meeting were presented—Ralph and Esther Choate from the African Mission Field of Kansas Yearly Meeting. Ralph Choate is the son of Calvin and Louie Choate, and Esther is a daughter of Arthur and Edna Chilson, pioneers of the African work.

Ralph took for his text Psalm 2:8, the promise of God to missionaries, "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." He remarked how slow any country is to evangelize its own people, including our own country. We need strong growing Yearly Meetings here to keep the foreign work growing.

He told of the beginnings of the work of Kansas Yearly Meeting opened by Arthur Chilson in 1932. Four thousand square miles, with one-half million people speaking one dialect in Belgian East Africa, was the territory assigned to Friends. Ralph and Esther also have pioneered new work, starting mission stations where none had been before. In their ten years of service they have seen their mission schools grow from 500 to 25,000 in enrollment. Christians are being added to the church at a rate of 500 to 600 a year. These figures mean active Christians, for they are all taught to tell others of Christ and Salvation. The schools are evangelistic centers, for the Bible is taught regularly and not separated from secular things.

Esther mentioned changes they notice at home after ten years, not only in dress, but especially the laxity in religion. Jesus Christ is the same yesterday, today and forever. Now they, as missionaries, are going around to inspire the church at home to new zeal for God and the Gospel. The simple, unadulterated Gospel, not smoothed over and sugar-coated, works today in mighty power. Hearts touched, lives changed and restitutions made all bear strong testimony to the pagan African. Esther quoted Psalm 71:18, a verse they found marked in Arthur Chilson's Bible, "Now also when I am old and grey-headed, O God, forsake me not until I have showed Thy strength unto this generation, and Thy power to everyone that is to come."

The period at 4:00 p.m. was under the Missionary Committee, so Ralph Choate spoke again, telling of the building program, the daily life, foods, climate, insects and the language of their part of Africa.

At 5:00 p.m. Gervas Carey, new president of Pacific College, was present with a male quartet. The boys sang several inspiring numbers which blessed our souls. President Carey told of the building development and the promising outlook for Pacific College. He emphasized the need of a high-grade college education with high-grade

teaching in every department—sciences, mathematics, languages as well as music and religion. Pacific College aims to be that kind of a college.

Not to be overlooked was the bountiful meal served at 6:00 p.m. and the fellowship of the Quarterly Meeting.

(Reported by Alison Rogers.)

## NEW PARSONAGE DEDICATED

Sunday, September 7, 1947, will be a day long remembered at West Chehalem, for it was on that day that the new parsonage was dedicated. A special homecoming day was observed, with morning and afternoon services, and dinner in the church basement at noon.

Speaking on the theme, "Follow me and I will make you fishers of men," Wendell Mills, pastor of the United Brethren Evangelical church at Wichita, near Milwaukie, and a former pastor at West Chehalem, brought the morning message. It was a challenging message to a large audience in which sat a goodly number of former members and attendants of the church who were "home" for the day. In this service, Joseph Reece favored the group with a solo. Mrs. Anna Nelson extended a welcome to old friends and several availed themselves of an opportunity to speak briefly and to give their testimony.

Eighty-nine people ate a bountiful dinner together in the basement. The original plans for eating outside in the shade of the trees were abandoned because of the intervention of heavy rains during the preceding night and morning.

At 3:00 p.m. the dedicatory service was held with the program as follows:

Congregational Song—Onward Christian Soldiers.  
Scripture and Prayer—Philip Fendall.  
Song—By the choir.  
History of Parsonage—Wilbur Baker.  
Song—By the choir.  
Dedicatory Message and Prayer—Joseph Reece.  
Vocal Solo—"Bless This House," Kenneth Fendall.

Edward Harmon and family have been occupying the parsonage since August 15th. The total cash expenditures for the parsonage building have amounted to \$7,000. Of this amount \$5,500 in cash has been raised by a program of free-will offerings which began in 1940. Nearly all of this was raised within our own church constituency, but some help came from the community at large. In the spring of 1947, \$1,500 was borrowed to complete the work. To date about \$300 has been received to reduce this loan.

The parsonage is a well built, modern house with nine rooms and full basement, and with furnace, electric range and electric hot water heater as equipment.

## Puget Sound Quarterly Meeting

### McKINLEY AVENUE (Tacoma)

Our church was well represented at Quarterly Meeting held at Entiat in August. Those who attended were Clark, Elizabeth and Loren Smith; David, Marian and Joan Perry; Myrtle, Betty and Lewis Byrd; James and Florence Simpson; James Liedke; Lewis Russell, and Pearly Murphy.

Mr. and Mrs. F. E. Harmon have announced the marriage of their daughter, Madge, to Arthur Groenig, of Oswego, Oregon, on August 29th. The ceremony was performed in the West Chehalem parsonage by the bride's brother, Edward Harmon. They are making their home in Portland.

A group of Madge Groenig's friends had a surprise shower for her at the home of her parents, Mr. and Mrs. F. E. Harmon, on the evening of September 2nd.

The Men's Brotherhood of the church have elected the following officers for the coming year: James Simpson, president; Howard Harmon, vice-president; Lewis Byrd, secretary, and James Liedke, treasurer.

Our newly organized male chorus gave its first performance Sunday evening, September 7th. Twelve members took part.

Mrs. Dora Jones left us on September 8th to make her home in Whittier, California. The church presented her with a remembrance at the morning service, September 7th.

Leona Harmon and Verna Marx conducted our junior church through the summer months. They left this fall, however, to attend Pacific College at Newberg.

Members of the Sunday School are setting aside a penny for each meal they eat to be put in the transportation fund for the Cammacks.

Sunday School classes having perfect records in Bible reading this winter will receive a blue ribbon each week.

John and Clara Frazier took the latter's class of intermediate girls to Tokeland, at the ocean, on August 15th and 16th.

## Newberg Quarterly Meeting

### WEST CHEHALEM

The West Chehalem Sunday School softball team completed its season of play Tuesday, September 2nd. The managers, Victor Thumberg and Philip Fendall, carried the team through a series of seven games without a single loss. Games were played with Chehalem Center and Newberg, and two final post-season games with a team of Pacific College students. Many good times together were enjoyed during this season's play.

### NEWBERG

Our pastor attended the International Sunday School Convention, July 23-27, at Des Moines, Iowa. He reported that it was a time of blessing and inspiration. During his absence the pulpit was supplied by Dr. Emerson, Mr. Berreman, Kelsey Hinshaw, and Elvett Brown.

We had our annual Sunday School picnic in Central Park August 18th with 140 present.

Our church was the scene of a wedding at 9:00 a.m., September 7th, when Mary Frances Nordyke, daughter of Lewis and Frances Nordyke, was united in marriage with Eugene Buddeau. Carl Byrd and Gervas Carey officiated.

Curtis Mendenhall, nephew of Elsie Hoskins and

THE NORTHWEST FRIEND

Clara Brannon, favored us with a short concert of sacred music preceding the evening service September 7th.

Among the Friends who have recently taken up residence in our community, with their families, are Robert and Lela Morrill, Paul and Wilma Mills, and Scott and Grace Clark.

## Salem Quarterly Meeting

### HIGHLAND AVENUE (Salem)

We have had a busy summer, with much to occupy our minds and time.

We have had several visitors, some having been mentioned before. More recently the following were in our services: Mrs. Effie McAfee, from New York Yearly Meeting, who worked for many years in Europe with the A.F.S.C.; Mrs. Bellinger, of Washington, D. C.; Friends; Mr. Thornton, from Baptist meeting in Camas (nephew of the Bohl's, who have recently brought their membership to us from Lents); Delbert Fleming, of Wyandotte (Oklahoma) Friends Meeting, and his bride, the former Mary Sue Webb of Salem.

Delbert Fleming and Mary Sue Webb were united in marriage Friday evening, August 8th, at the Highland Avenue Friends parsonage. Cora Gregory officiated.

James DeLapp is recovering nicely from recent surgery.

Ida Conn has been very ill for some time, but is reportedly improving.

Dean Gregory and his family, with Kathleen's parents, Samuel and Susie Shrauner, visited with us and ministered to us recently. Their presence and ministry was very much appreciated.

Paul and Phyllis Cammack spoke in our services September 7th. Lesta Bates, our Quarterly Meeting Superintendent of Missions, was with them in the morning, and spoke to the Sunday School. The men of Salem Quarterly Meeting have undertaken to provide the medical supplies and equipment that Paul will need. Edgar Sims is raising this money, and Highland has responded very well. A substantial offering was taken in the evening service, when they were with us, to further aid in outfitting them for the field.

### MEDFORD

We were happily surprised to receive our copy of the Northwest Friend today. We have missed it more than we realized.

Our hearts were saddened at the loss our sister Cora Gregory has sustained, but we know wherein she receives her strength, and our prayers go up for her in her sorrow.

Our new Sunday School unit is progressing very satisfactorily. We are using some of the rooms, though they are in a very unfinished condition. We hope to be far on the road to completion by Thanksgiving. To date eighty-four persons have given work, and so far not a penny has been spent for labor. This is very heartening and we know the Lord's work will go on. We thank every one who has helped us.

Our new Ladies' Trio (Jean Bowers, leader, who plays the bass; Lealla Williams, violin; and Carol Davis, accordion), is proving a great success both in Sunday evening service and "singspiration." Later they will be able to furnish music for special occasions.

Our "half-way house" has again been host to many guests. Joseph Reece, Portland; Irwin and Zerilda Alger, Orland, Calif., who are to assume the pastorate of Talent church; George and Evelyn Moore, and Mary-isabelle, enroute to Los Angeles to assume the pastorate at First church there; Evert Tuning, Ross McIntyre and

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Ellis and Fern Cook and family, all of Sprague River; Mahlon and Hazel Macy and family, who are to be in school at Jennings Lodge, Ore.; Forest and Orpha Cammack and family, and David Hampton and family, all of Rosedale, Ore.

Plans for our fourth anniversary, October 17th to 19th, are under way. Dr. Earl P. Barker and Adelaide Barker will be our principal speakers. There will also be a Sunday School Institute held at this time, and we hope for a large attendance. It is hoped that many Friends will visit us. They will be very welcome.

### MARION

Phyllis Kindred of Marion, and Eugene Van Antwerp of Salem, were married August 11th at the parsonage, with Frank Haskins performing the ceremony. The newlyweds are at home in Salem. A miscellaneous bridal shower was given for them August 22nd.

The church had a work day recently in which \$125.00 was raised. This is to go for finishing the parsonage. A picnic supper was enjoyed at the parsonage.

Sunday, August 31st, we were privileged to have with us for the morning preaching service Charles Haworth. In the afternoon twenty-three of our members went to Silver Cliff to help in the Sunday School there. Charles Haworth brought the message of the afternoon. His message was taken from the beatitudes, and was called "The Manual for Soul Winning."

A great improvement was made for parking at the church recently when seventy-five feet of tile was purchased and laid. Cars can now double park, and not have to park on the road or on the parsonage yard. We plan to fix the lawn in front of the parsonage and church, now that we do not have to park in the yard.

## Boise Valley Quarterly Meeting

### MELBA

Marie McClintock led the missionary prayer meeting on September 3rd. She told about Avis Turner and her work in China. Marie's class had sent her \$65.00 for the month of August. At this meeting Lena Engle led the devotions, reading from Romans 10. Alpha Hartzell read the poem "Is It Nothing to You." After prayer meeting we had a pound party for our new pastors, Russell and Frances Stands and four children, who had arrived that day from Paonia, Colorado.

The first and third Sunday evenings of each month there is a "hymn-sing," in which three churches cooperate. September 7th it was held at our church with a good attendance.

Mr. and Mrs. John Farner and daughters took Jack Otto to Newberg in August, where Jack will enter Pacific College, and hopes to finish this year. We appreciate Jack's good work among us as our assistant pastor.

On missionary Sunday Marie McClintock read a letter from Jack and Jerry Wilcutts, placing their pictures on the large map. She presented the church with a black-framed picture of our missionaries.

Several of our young people will be away in school this fall. Ruth and Gladys Engle, Jack Otto and Henry Hunsperger will be in Pacific College; Charles W. Peck will be in the university at Moscow, Idaho; and Frank Engle and Raymond Smith will be in Greenleaf Academy.

The Women's Missionary Union met with LaVerne Forney September 11th. The subject discussed was "The Mexican Border."

## Portland Quarterly Meeting

### SECOND FRIENDS (Portland)

Since we last appeared in these columns many important events have been recorded.

June was high-lighted in keeping with its traditional "time of brides," and this church was the scene of three very beautiful and sacred weddings, with their accompanying pre-nuptial showers and receptions. Those married during June were: Eileen Tamplin to Quincy Fodge (of Greenleaf, Idaho), June 10th; Divonne Schweitzer to Ronald Crecelius (of Newberg), June 19th; Eleanor Swanson to Wayne Antrim (of Nampa, Idaho), June 21st.

The Holiness Camp Meeting was well attended this year by our people, and much spiritual help was received.

August was a time of rich spiritual blessing as Calvin Choat prepared the way for our new pastor and family. We said "farewell," in capacity of laity to pastor, with deep gratitude for a wonderful year of rich ministry, our Heavenly Father crowning this year on the closing night with thirteen at the altar. Spiritual depths before unattained were reached by all. "Calls" were settled, and strained relationships with God were strengthened, and there was a precious visitation of the Spirit.

Calvin and Louie Choat have gone to Twin Rocks where they will serve as caretakers of the conference grounds.

September 1st Dean and Kathleen Gregory, with their two small sons, Ronnie and Freddie, moved into the parsonage, and have become officially our new pastors. They are from Hortonville, Indiana (Western Yearly Meeting), where Dean served as pastor. We greeted them with a well-attended reception and food shower. Our ladies filled their cupboard with canned fruit. The church replaced the old stove in the parsonage with a new electric range and hot water heater. We deeply appreciate the fine presentation of the Word of God, which characterizes his ministry—also their splendid musical ability. We are looking forward to a happy relationship and a fruitful year.

Shirley, daughter of Lloyd and Thelma Smith, is making a fine recovery from major surgery.

Hal Mays, Ellen Baine, Eleanor Swanson Antrim, Eileen Tamplin Fodge, Divonna Schweitzer Crecelius are all returning to Pacific College this year; Phyllis Baine will return to Willamette University, Salem; and Beverly June Lewis to Cascade College.

### PARKROSE NEWS FLASH

Hello there—this is station BUSY from Parkrose Friends—with a new loud speaker and a broadcast. With arrivals and departures recently we feel like a bus terminal, but the Lord is good to bring in new friends as others leave.

August 29th, the church friends gathered for a farewell reception for Phyllis and Willard Mendenhall and their family as they were moving soon to Greenleaf, where Willard is to teach in the Academy. Included in the program was Donald Edmundson, speaking ad lib from a Montgomery Ward catalog with helpful advice. Refreshments were served and a gift of appreciation given to our pastors of a pressure cooker saucepan. These good workers will be missed from Parkrose as they helped to begin the church work here and have labored faithfully for the two and a half years of our activity, and our love and prayers go with them.

The church is also missing Wright and Marie Lewis and Dale, who have recently moved to Wecoma Beach, where Wright is working. We pray God will bless this family and keep them faithful and busy.

THE NORTHWEST FRIEND

Clair Lund, one of our faithful boys, is expecting to enroll in Cascade College soon. Curtis Mendenhall, one of our Sunday School teachers, plans to leave soon for Bob Jones College. Our prayers and interest go with these boys.

The Rally and Promotion Day were observed in Sunday School on September 14th with a varied program under the direction of Harold Beck, superintendent. The Sunday School recently sold their waste paper—slightly over two tons—which the Junior clubs have gathered.

Our new pastors, Dorwin and Marita Smith, and family, were welcomed publicly at a reception on September 12th in the church. Following a short program of music and a reading by Betty May Street, of Piedmont Friends, games were enjoyed by the group, and refreshments served. We welcome the Smith family, and the church is looking toward a good year of service and continued growth.

We are glad also for the arrival from Idaho of David and Pearl Pruitt and family, and pray they may find a home close by where we may enjoy their fellowship.

The Women's Missionary Union held its September meeting at the home of Ruth Hutchins, with Doris Presnall, president, in charge. Our new pastor's wife, Marita Smith, was welcomed, and plans were made to assist a needy family.

### ROSEMERE

Our pastors, Merle and Thelma Green have returned with a good report from the Ministerial Conference at Twin Rocks. They state that the vision of the pastors was increased as to the need of the church.

The Women's Missionary group met at the parsonage on September 10th for our regular meeting. We enjoyed the new ideas and thoughts which Arvilla Mickelson brought us during the afternoon. On September 17th the ladies met at the home of Bernice Hughes to complete a quilt which was sent to the Paul Cammacks. At our regular meeting, to be held October 1st, Walter Lee is scheduled to speak to the group.

During our pastors' absence at the Conference, September 21st, our young peoples' C. E. took charge of the evening service. It was enjoyed by all who attended. We hope they will do so again soon.

Rosemere is looking forward to our revival in November, with Fred Baker as evangelist and Goldie Conrad as song leader. We ask an interest in your prayers that many souls may find Christ in all His fullness.

An Intermediate C. E. work has been begun with Thelma Green as leader. The Intermediates are planning enthusiastically to work hard and win many points for their group.

## Topics of Immediate Interest

(Continued from Page 2)

Repeatedly references are made to two New York yearly meetings in current Friends literature. From the day of its beginnings it was an orthodox body and so stood until the withdrawal of the followers of Elias Hicks in 1829. This group was Unitarian in theological views, especially in respect to our Lord Jesus Christ. But the main body maintained their historic evangelical faith and so stood until recent years. Now, however, under the influences of modernistic leadings, they have imbibed much of error as to the former standards of faith, and have, to a considerable

THE NORTHWEST FRIEND

degree, come into a state of accord with the Hicksites. This is observable in several movements which are taking place having relation to these matters.

The first of these to which attention is called is in respect to what are termed "United Meetings," which have been organized under the influence of the "Fellowship Council," a committee of the American Friends Service Committee. These are also called "All Friends Meetings," due to the fact that all who profess to be Friends—and even friends of the Friends in certain instances—are received in these meetings. I suppose an orthodox Friend might be received but I know of no such instance.

The principles and operations of such meetings may be seen in the character of the United Meeting in Syracuse, N. Y., where such a meeting has been established. Hicksites and Modernists constitute the group. The latter class are members of New York Yearly Meeting with Five Years Meeting affiliation. A statement of views has been issued by this meeting. The first point is as to the so-called Inner Light, a conception which originated with Elias Hicks and is held by his followers. George Fox never used the term; the light was spoken of by him as the Light of Christ, not an inborn, natural light. The Syracuse meeting presents this as follows:

"The Inner Light.—The spiritual experience attainable in silent worship is valid; it is an experience open to all men, through which is discovered the oneness of God and Men and which is known as the Inner Light or the voice of God within."

The Word of God and the Holy Scriptures are not recognized in any way in such a statement. God and man are one and all that is essential is obtained by such inward revelations. In such a matter it is well to notice that, as they say, "So it is that we recognize that in spite of human oneness, the individual is the final and only authority, in matters of faith and action. So it is that Quakers offer no creed or imposed external truth, relying for unity on the bonds found in the common experience of prayerful meditation."

Although such ideas as the above may be variously expressed, they constitute one basic line of human reasoning in the various colorings of organized associations. It is plainly "Humanistic," as no authority is recognized above one's own conceptions; no authority can be appealed to for determining valid truth.

We shall now notice some of the practices of New York Friends as stated in a Friendly calendar, issued by the New York Friends Center Association. In this we find some common lines of action followed by both bodies. They are of human origin, with no relation to the Word or will of God. The reader will notice that we quote some of these as they are related to ethical and moral viewpoints.

"Field House Party at Brooklyn Friends House . . . Sports, box supper, dance."



"Fifteenth St. Square Dance, benefit Food Pkg. Com., 221 E. 15th St., N. Y."

"Montclair, Square and Folk Dancing, Montclair, N. J., 8:30."

"Powell House, Ship Ahoy Party; Folk Dance; at 221 East 15th St., N. Y., 8:30."

"Fifteenth St. Concert and Ball; benefit Sub-comm. on food packages to Europe."

There are various activities aside from the above concerning which no question would be raised. Those we have called attention to have a moral bearing.

That the reader may have some idea of the extent of such work, practices and ideas, we call attention to the report made at the Lake Minnawaska Conference of the two New York Yearly Meetings by Allen White, speaking for the American Friends Fellowship Council. "He told of the growth of the Wider Quaker Fellowship, with its membership of 3,500. He also discussed the formation of 100 new meetings during the last few years, mostly in college centers. These meetings are affiliated with the Fellowship Council until they find their way into existing bodies of Friends." (From the "Friends Intelligencer," organ of the General Conference Friends, Hicksite.)

From the above can be seen the extent of these efforts to promote lines of thought which have no relationship to the fundamental truths of the gospel as held by evangelical Friends. Further there is no disciplinary authority for such movements.

At the Lisle conference there was an expressed desire that another conference be held later. This was carried out, and was held at Lake Minnawaska, N. Y., June 27-29. The principal action taken at that time was the decision to refer to the Representative Committee and to the Permanent Board the matter of holding joint sessions of the two Yearly Meetings in 1948, which was the expressed desire of the Conference. Thus the two Yearly Meetings, if the present courses are followed, will be brought together in closer affiliation. The result of such a line of action will be that the historic evangelical faith of the church as set forth at various times, from the day of

George Fox and his associates, in the letter to the Governor of Barbados to the formation of the Richmond Declaration of Faith in 1887, will be set aside and there will be substituted for it the errors of Hicksism and of Modernistic conceptions, both so far removed from the Word and will of God. Thus the Uniform Discipline may be set aside as provided for by the Five Years Meeting, which permits the yearly meetings to formulate their disciplines as they may desire. We can but hope that divine direction may turn them from such a line of action. If the voice of the Spirit of God is followed, such disastrous consequences may be avoided.

New York Yearly Meeting of the orthodox faith, as it was originally, was my home church in my youth. In it I was converted and experienced the baptism with the Holy Spirit. As I experienced the grace of God and accepted His will, I was led into the ministry and was recognized as a minister by my home meeting at Glens Falls, N. Y. The Yearly Meeting afforded me rich fellowship and aid, and thus I was established in my life work. I cannot but pray that the landmarks as established in the early day be not removed; but that on the other hand grace and truth may be established.

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#### EVANGELISTS

The following Friends evangelists are available for service in this yearly meeting:

SCOTT T. CLARK, 1003 E. Hancock, Newberg, Ore. Kansas Yearly Meeting, Wichita, October 14-19. Chalk Mound, Woodston, Kansas, October 20-November 2.

DENVER B. HEADRICK, 1115 12th Ave. South, Nampa, Idaho.

J. ALDEN and ESTHER WHITE, 900 23rd Ave. South, Seattle 44, Wash.

WILLIAM J. MURPHY, evangelist and singer. Home address, Medina, Wash. October 5th to 18th at Boise, Idaho, Whitney church; Dillon W. Mills, pastor, 2102 Hervey, Boise, Idaho.

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