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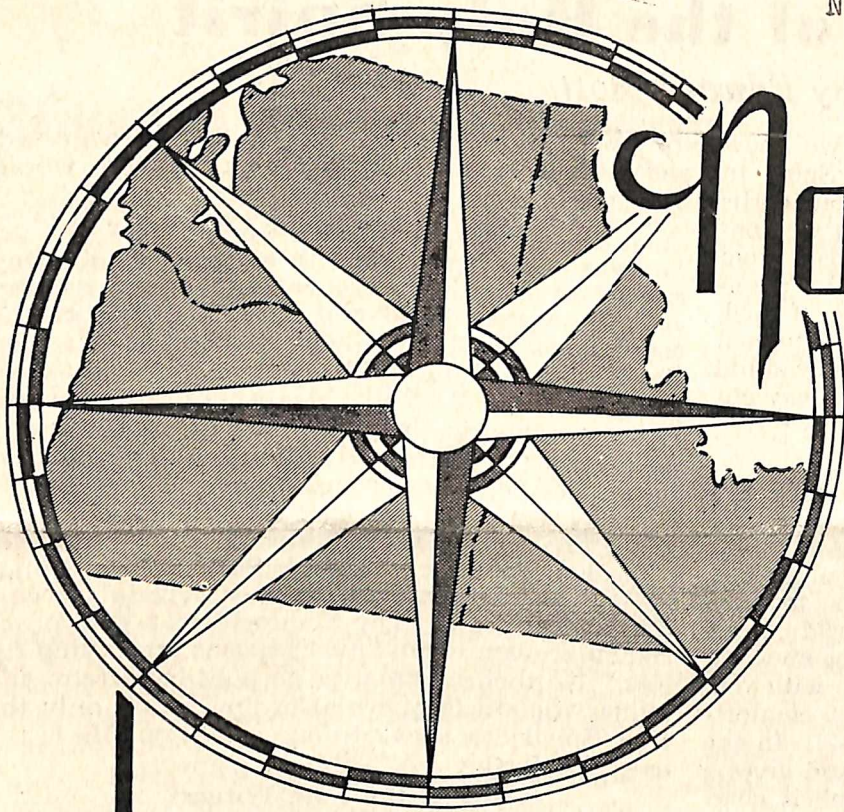
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Dennis Mills 7
Rt. 2
Newberg, Oregon



nORTHWEST & FRIEND

January, 1948

My Times Are In Thy Hand

"My times are in thy hand";
My God, I wish them there;
My life, my friends, my soul, I leave
Entirely to thy care.

"My times are in thy hand";
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to thee.

"My times are in thy hand";
Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear.

"My times are in thy hand";
Jesus, the crucified!
The hand my cruel sins had pierced
Is now my guard and guide.

"My times are in thy hand";
I'll always trust in thee;
And, after death, at thy right hand
I shall forever be.

—William F. Lloyd.

The Work of the Holy Spirit

By Edward Mott

It is of the utmost importance that we know and appreciate the place of the Holy Spirit in the accomplishment of His divine mission in His holy visitation to the men of earth. As we consider this subject we shall find that apart from the work which He performs there is no possibility of receiving a correct knowledge of God, and of the truth which is essential to the spiritual welfare of mankind. He brings to us light and life in full provisional grace and reveals the way out of sin and into holiness.

He Is the Spirit of Truth

This is expressly declared by our Lord in one of His last messages to and for His disciples. "If ye love Me keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." John 16:16-21. In the 26th verse of this same chapter our Lord gives a further statement, of a still more explicit character, as to the manner by which the Holy Spirit conveys truth to us: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." In this we have the value of the teaching of the Holy Ghost and the added feature of the revival in memory of "all things" which He had delivered to His disciples. Thus we find that the disciples had all this great body of truth clearly in mind (a miracle in itself), which we find in the four gospel records. Further, by the Spirit of truth they were enabled to understand this and bring to men its applicatory value. Therefore there is no excuse for the ignorance, which in all of its deplorable aspects men are self-imposing upon themselves; this is seen in the various phases of modernistic thought which is being disseminated so widely today. The deity of Christ is denied, although it is clearly asserted in the Holy Scriptures; the merit of His shed blood is rejected as the means of deliverance from sinful impurities; in fact there is a general rejection of Biblical truths on the part of men high in scholastic standing in church and school.

The work of the Holy Spirit as the Spirit of truth is the God-given means for deliverance from the errors alluded to above. In fact there is no recognition of the Lordship of Christ apart from the light of the Spirit in giving this inward conviction, as is declared by the Word of God. This fact is clearly stated in I Corinthians 13:3: "No man can say that Jesus is the Lord but by

the Holy Ghost." If the Spirit were recognized, and listened to, all difficulties on this line would be removed.

The Holy Spirit Is the Comforter

Jesus presents this fact in a very gracious way as declared in the passages quoted above from John 14, verses 16-18 and 26. The need of the comforts of the Holy Ghost is great in this day. Christ saw and foretold great calamities, as recorded in Luke 21:25-26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken." Some of the things mentioned in the above are most certainly occurring in these days. The Comforter can give peace and quiet even when "men's hearts are failing for fear." No theories relating to political affairs and militaristic strategy are affording relief; only the Holy Spirit can speak to our condition; He is the only Comforter.

He Is the Sure Witness

The next work of the Holy Spirit to which I shall call attention is that of the witness He gives to the believer, that he is adopted into the family of God. The Scripture that gives us this assurance

(Concluded on Page 10)

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THE STAFF

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

Marjorie Crisman.....Christian Endeavor Society Editor
Homedale, Idaho

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

YEARLY MEETING BOARD OF PUBLICATION

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THE NORTHWEST FRIEND

Joseph Hoag's Vision

HAVE YOU EVER HEARD of Joseph Hoag and his vision? Fifty years ago such a question would have seemed absurd, for every Quaker in the land was familiar with Joseph Hoag's vision. In the last half of the last century it made a profound impression on the thinking of Quakers everywhere—and others, too. It is said that Abraham Lincoln was familiar with this vision, and was influenced by it in the emancipation of the slaves.

However, in the last thirty-five or forty years mention has so rarely been made of this prophecy that most of the younger generation of Quakers today never heard of it. Even our young ministers are unfamiliar with it. But it was a remarkable vision. What made it remarkable was the amazing fulfillment of its prophecy. Hoag saw the division in the church, he saw the Civil war, and the emancipation of the slaves. It was no doubt this remarkable fulfillment that drew such wide attention to it.

As a boy I used to read this vision, and was greatly impressed. But I regarded his prophecy of a monarchical government, and a state church, as extremely fantastic, and impossible of fulfillment in these United States. But in the light of rapidly-moving events transpiring today, the centralizing of more and more authority in Washington, D.C., and the increasingly bold assumptions of the Roman Catholic church, I am left wondering. Perhaps the "monarchical government" Hoag saw was a dictatorship. During the past fifteen years we have seen what could happen.

Joseph Hoag was a Quaker. If you have never read the vision, here it is. We print it just as he wrote it 140 years ago. You judge its worth.

Joseph Hoag's Vision

"In the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed the sun shown clear, but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with silence, the most solemn I ever remembered to have experienced, for all my faculties were laid low and unusually brought to silence. I said to myself, what can all this mean? I do not recollect ever having been sensible of such a feeling, and I heard a voice from Heaven, saying: 'This that thou seest is a sign of the present and coming times. I took the fathers of this country from a land of oppression and planted them among the forests. I blessed and sustained them, and while they were humble I fed them and they became a numerous people; but they have now become

THE NORTHWEST FRIEND

Editorial

proud and lifted up and have forgotten me, who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old world was guilty, and have taken quietness from the land and suffered a dividing spirit to come amongst them.'

I lifted up my eyes and beheld them dividing in great heat. This division commenced in the church upon points of doctrine. It began in the Presbyterian society, and went through the various religious denominations, and in its progress and close, the effect was nearly the same. Some went off with high heads and taunting language, and those who kept to original sentiments appeared exercised and sorrowful. When the dividing spirit entered the Society of Friends, it raged in as high degree as any I had before observed. It next appeared in the lodges of the Free Masons and set the country in an uproar for a length of time. Then it entered politics, and did not stop until it produced civil war and an abundance of bloodshed during the course of combat. The South lost its power, and slavery was annihilated from its borders. Then a monarchical government arose and established a national religion and made all denominations tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this and I heard a voice proclaim: 'This power shall not always stand, but with this power I will chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land for its iniquities, and the blood of Africa, the remembrance of which is coming up before me. This is not for many days.' I had no intention of writing this for many years, until it has become such a burden that for my own relief, I have so written."

JOSEPH HOAG.

Edward Mott's latest book, "Sixty Years of Gospel Ministry," after many unavoidable delays in printing, is now available, and may be had by writing to the author. We hope every person will purchase and read this book who wishes to familiarize himself, not only with the life and ministry of this soldier of the cross, but also with the history of evangelical Friends in America the past fifty years. There is a heavy demand for the volume, and it is our prediction that this addition will sell out quickly. It may not be available in another year.

Sanctification In Three Aspects

By Scott T. Clark

Read Romans 6. In this chapter sin is always in the singular, and means the sin principle, and not transgressions. What is the remedy for this sin nature? We find much need these days for clear scriptural teaching on the doctrine of entire sanctification. There are so many good Christians who still have a hunger in their hearts. They are saved and are walking with the Lord, but still feel the need of a deeper experience. Jesus, by His shed blood, has made wonderful provision whereby we may be saved to the uttermost. Praise His name!

The term "sanctification" has two meanings in Scripture. In the Old Testament it has the ceremonial meaning, i.e. dedicated and set apart for the service of the Lord. In this sense the tabernacle and the pieces of furniture were sanctified. Also the priests were sanctified without any reference to heart condition. In the New Testament, through advanced revelation of the Holy Spirit, the term "sanctification" comes to have the moral meaning, i.e. pure, clean, holy, and thus applies to persons only. The ceremonial meaning is used a few times in the New Testament. Jesus said, "I sanctify myself that they also might be sanctified through the truth." John 17:19. But He needed no heart cleansing; He was always pure. He re-dedicated Himself to the Father in order that the disciples might be sanctified morally.

Paul uses the term ceremonially in 1 Cor. 7:14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." In light of other Scriptures, we know that this could not mean that those children were born without the sin nature. Nor could the wife or husband make the other companion pure and holy. They were only ceremonially holy under the law.

In this article we are using the term "sanctification" in the moral sense only. Our sanctification is graciously provided in the sacrifice and shed blood of Jesus. Marvelous provision! The three aspects of sanctification are the Provisional, the Experiential, and the Conditional.

1. Provisional Sanctification. Every child of God is sanctified provisionally in the shed blood of Christ, and his sin nature is taken care of, until he comes to the light of such an experience, and the Holy Spirit shows him that it is for him personally. Just as, in a similar sense, Christ's shed blood takes care of the sins of the world until the individual comes to the light of the need of personal forgiveness. "And He is the propitiation for

our sins; and not for ours only, but for the sins of the whole world." 1 John 2:2.

"Knowing this that our old man is crucified **with him.**" Romans 6:6. This statement is in the present tense, and in the Greek, that tense always means continuously, habitually, or repeatedly. Our sanctification is in the blood of the atonement. Thank God! Paul writes to the Corinthian church, "To them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1:2. These Christians' standing in Christ, was that of sanctification, yet Paul describes them in this letter as very carnal. 3:1. Christ Jesus is the justified person's sanctification, until the Holy Spirit leads him into the light of holiness. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Again, Paul writes of these very carnal Christians, "But ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus." Christ, as our substitute, is our righteousness and holiness, if we have accepted him. "For He (God) hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. This provisional sanctification is included in the will of God. "By which will we are sanctified through the offering of the body of Jesus Christ once for all." Praise the Lord for our sanctification which is provided in His shed blood!

So, children, though possessing a very ugly carnal nature, if they should die before coming to the age of accountability, will go into heaven pure. They have the sin nature, "by nature children of wrath," Eph. 2:3, but sin can not enter heaven. So the blood of Christ takes care of that sin nature, since they are sanctified provisionally in Christ. The same explanation applies to the host of good Christians who died without ever hearing of the doctrine of full salvation. If they came down to death with a clear experience of justification through Christ, His blood takes care of their sin nature and they enter heaven pure and holy. "Follow peace with all men and holiness without which no man shall see the Lord." Heb. 14:12. Praise the Lord for Christ's wonderful plan of atonement! "Our old man is crucified with Him."

2. Experiential Sanctification. But a certain school of theologians magnify provisional sanctification, but go no further. But the Scriptures certainly teach sanctification as a definite personal experience, attainable here and now. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteous-

ness." 1 John 1:9. Not only are we to confess our sins, but we are to confess the unrighteousness of our sin nature, then He will cleanse it. God is calling His children to a life of holiness. "For God has not called us unto uncleanness but unto holiness." 1 Thess. 4:7. This appeal in the Scriptures to enter into this blessed experience of sanctification, is always made to Christians, never to sinners. Pardon and forgiveness are never used in referring to obtaining a pure heart.

We are forgiven for the things for which we are responsible. But we are not responsible for the sin nature, for we were born with it. "I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:5. We are by nature children of wrath. Eph. 2:3. So we speak of "two works of grace." We also speak of "second-blessing holiness." But some may say they have had a thousand blessings. Yes, a sinner could say that and go on sinning. By "first" and "second" blessings, we mean crises experiences which make a person different afterwards. Certainly a pardoned sinner is a different man after he has been saved, and the sanctified persons is certainly different after that ugly carnal self has been cleansed out. Praise the Lord!

Paul testified, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Wherever this may have occurred in his life, Paul certainly came to a crisis in his experience when his big "I" was crucified. And, dear friends, you will certainly know that something has happened in your life when your old self is crucified and cleansed out.

Again Paul writes, "The very God of peace sanctify you wholly" (entire sanctification). 1 Thess. 5:23. And he was writing to Christians. Again he writes to this same church, "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. . . . To the end He may stablish your hearts unblameable in holiness before God." 3:10, 13. Yes, God urges us on to a deeper experience of Christian perfection—second-blessing holiness—followed up by a consistent life of holiness. This blessed experience is attainable for every truly justified child of God. He never taunts with things which are impossible for us, but "This is the will of God, even your sanctification." 1 Tess. 4:3. If we confess our need of a clean heart, make a complete consecration, and lay hold by faith in the shed blood of Christ, He will cleanse our hearts—sanctify us wholly. Glory to God, it is wonderful!

We drop a word of caution just here. After the heart is cleansed and made pure, we do not have to seek a third experience of power and the baptism with the Holy Ghost, as held by some pentecostal groups. The baptism with the Holy Ghost is a supernatural work of God, in the fully sur-

rendered heart, simultaneous with His cleansing of the heart. These are characteristics of one and the same experience. Peter, in rehearsing his experience in Cornelius' house, says, "And God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8,9. The Word here says that the incoming of the Holy Ghost and the purifying of the hearts were parts of the same experience. He also states that this was a duplicate of their experience on the day of Pentecost—their hearts were cleansed and they were filled with the Holy Ghost. When the Holy Spirit abides in the heart, He is the power; and what is better yet, He knows how to regulate it, and turn it on as needed. Glory to God! Oh, beloved, do not fail to seek and obtain this glorious experience now. We need it in the confusion and battles of life in these days. Remember those failures and defeats; and the bitter tears which you shed over them, as you pleaded the Savior to forgive and restore the sweetness of His presence. Lord, sanctify us wholly.

3. Conditional Sanctification. "If we walk in the light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 Jno. 1:7. This means keeping sanctified—living the holy life. Many failures occur just here. It takes the same complete consecration and the cleansing of the blood to keep us sanctified, as it did to be sanctified in the first place. Many are running on a wonderful experience in the past, but are not consistently living that experience today. This condition has given the holiness work a severe blow, and the unsaved are stumbling over such lives. Even in camp meetings, some testimonies and sermons sound so hollow, harsh, cold, and crystal. There is a lack of the genuine ring. They evidently have not walked in the light, nor kept the cleansing blood applied, nor their hearts filled with the tender love of God. Living this holy life in the home, in the community, and in the business circle, is one of the biggest problems of the holiness work.

How sad it is, that some ministers who once preached the full gospel under the unction of the Holy Spirit, and many souls were saved and sanctified under their ministry, today they are among the modernists, and deny the precious gospel truth which they once enjoyed. Somewhere in their lives, they came to the fork of the way—scriptural holiness or easy, popular religion, and, like Demas, went down under the pressure of the spirit of this present age. Many church people who once enjoyed a good sanctified experience, today have not the joys of the Lord nor victory in their souls, because they have failed to walk in the light. Our part is to keep ourselves pure and our consecration complete. "If we walk in the light . . . the blood

(Concluded on Page 10)

Are We Good Samaritans?

By Herald Mickelson

(This message was given at the Evangelical Friends Conference held at Colorado Springs, Colorado, June 25 to 29, 1947.)

Scripture lesson: Luke 10:30-37.

The place which social service should have in the church program is a question which has brought about considerable discussion and difficulty at one time and another.

It is well that we face this vital issue here and now, and it is hoped that we may arrive at some definite conclusions during the time allotted to the presentation of this subject and the discussion period to follow.

Spiritual lines of service have been almost entirely crowded out in some portions of Quakerdom, while in other portions social responsibilities have been sorely neglected. We believe that all our Christian duties, spiritual, moral, and social should receive proper attention so that no part of our responsibilities shall be neglected.

I. THE WORLD'S GREATEST PROBLEM TODAY AS IT ALWAYS HAS BEEN SINCE THE FALL OF MAN IS THAT OF DELIVERANCE OF MAN FROM SIN.

We believe in the soon coming of our Lord and Saviour Jesus Christ back to earth again, and that it behooves everyone of us to be about the business of spreading the gospel of salvation to the uttermost parts of the earth. "For the night cometh when no man can work." First things must be placed first. Jesus said unto the man sick of palsy, "Son, be of good cheer; thy sins are forgiven thee." And afterward He bestowed the blessing of healing upon this poor needy man.

When Jesus fed the multitude the loaves and fishes He chided them for their lack of interest in the more worthwhile things of the spirit, exhorting them to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed." John 6:24. Preach the gospel, heal the sick, and provide for the hungry is the divine order, the order in which Jesus placed them during His ministry here on earth.

Jesus summed up man's whole duty in the two commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 23:37-39.

The teaching is clear here. If we neglect God for man we fail. And it is equally true that if we neglect man for God we fail. These two commandments are inseparable.

I am not in sympathy with those who think the world is getting better and better. It reminds me of a man who had a sign on his bakery wagon which read, "The world is getting better and better all the time." Then came the world war and he changed his sign to read "America is getting better and better all the time." Then our country entered the war and again he changed his sign and this time he had it written up this way and printed on his bakery wagon: "Our biscuits are getting better and better all the time."

II. HE WHO GAVE US THE GREAT COMMISSION ALSO COMMANDED US TO "OCCUPY UNTIL I COME."

We have various types of people in the world today. There is the "do-nothing" type who are not trying to do anything to make the world a better place in which to live. There are the "Social gospel" groups who are only interested in efforts from a humanitarian purpose. Then there are the "evangelical groups" who should face the challenges before them but who have mainly evaded the claims of social service.

Surely no true evangelical Friend can help but be touched by the difficulties and sorrows that are facing mankind today. We need today an evangelistic social passion like the early Friends who spared not their own comforts.

1. When England faced one of its great unemployment problems during the seventeenth century it was George Fox who recommended that unemployment bureaus be set up and the poor fed.

2. York retreat, the first enlightened institution for the insane, was founded by London Yearly Meeting of Friends.

3. It was Elizabeth Fry who, together with a small group of like-minded Friends, agitated for prison reforms.

4. William Penn, the preacher of peace, was so successful in dealing with the Indians that Friends came to be known as the Red man's friend, and President Grant was so convinced of that fact in 1869 that he placed the superintendency of Nebraska and that of Kansas and the Indian Territory under the care of the Friends as a preliminary step in his peace policy with the Indians. Personally, I feel ashamed of the fact that Friends have so shamefully neglected the Red man's deplorable condition in recent years.

5. John Woolman, Levi Coffin, and John Greenleaf Whittier along with many other Friends worked untiringly to abolish slavery.

6. John Bright, a Friend, and a member of the English parliament, is said to have prevented four wars by his pacifist beliefs and his logical reasoning.

(Continued on next page)

THE NORTHWEST FRIEND

Missions

Autobiography of
JULIA HALL PEARSON

Although I was born on a farm near the town of Newberg, Oregon, my earliest recollections were of a little house that backed up against a huge dark wood of fir trees, called Ladds Woods, in Portland, Oregon. I was never allowed alone in that wood, for were there not tramps and robbers and what-not that inhabited it? But it was always a fascination and also a temptation to little hands and feet. I remember well how many hours I spent with my eye glued to the knot hole in the high board fence that surrounded our house and several times even found a way out through a loose board in that same fence.

My father was carrier in the U. S. mail service in Portland until he retired, so we never moved out of Portland during all the years of my growing up, except for one short period when we took a claim near Bend, Oregon. There I spent two of the happiest years of my life riding horseback, shooting game and living on the wide open plains of central Oregon. From the time I was eight years old until I was married we lived in the same big two-story house, and belonged to the Sunnyside Friends Church. In that church I was converted at the age of seven. As a young woman, during a series of meetings held there under Lorena Terrell, I sought and received the baptism of the Holy Spirit.

There were three of us girls raised in that roomy house which was always the center of entertainment for all travelling preachers and visiting celebrities, as well as the young people of the church and neighborhood. My elder sister, Mae, felt the call of the Lord for missionary work, and went to Huntington Park Training School to prepare. There she contracted tuberculosis, and it fell to my lot to nurse and care for her during the last years of her life. I think her godly life, as well as her counsel and prayers during those years when I was constantly at her bedside, more than anything else caused me to think seriously of giving myself to the Lord for full-time service. It was during those years that I met Howard, and upon his return from France during the first World War, we were married. We both felt we wanted to prepare for missionary work, so as soon as we were married we attended what was then North Pacific Evangelistic Institute, but is now Cascade College.

After the birth of our first child, Paul, we moved to Southern California, where Howard found employment with the Pacific Coast Borax Company, and we settled down in Long Beach, California, for seven years. However the call of the Lord was still heavy upon my heart, and in prayer one day the Lord definitely spoke to me

THE NORTHWEST FRIEND

as a human voice asking me if I was willing to go to South America. Of course I answered yes, and for several days earnestly prayed what I should do about mentioning it to Howard, who had at that time advanced to the head of the office of the Pacific Coast Borax Company. When I finally got enough courage to speak to him about the matter, great was my surprise to find the Lord had also been speaking to him about South America. We immediately commenced to take steps to find a way to answer our call. Four long years passed during which time we took more classes in Huntington Park Training School, worked in the little Bethel Church at Long Beach, gaining experience in Christian work as Sunday School superintendents, teachers, choir director, C. E. superintendent and also work in California Yearly Meeting. We never lost sight of our call, and during all these years of waiting we were exhausting every possibility we knew to enter South America.

At the end of that period of training the Lord opened a door of service to us in Central America to work with the Friends Mission of California Yearly Meeting, where we spent one term of five and one-half years. We can never repay the dear missionaries there for those years of training in prayer and missionary work which we received. There was sunshine and shadow, joys and sorrows, burdens and trials during those years. We lost our boy, Paul, as a result of an accident and the Lord gave us another child, Donald, born in Guatemala City in 1934. During those years in Central America, Oregon took up work in Bolivia, South America. After returning home for our first furlough we were accepted by them as missionaries and came to Bolivia in 1936 where we have labored the last ten years.

But what are evangelical Friends doing today? We often sing: "Down in the human heart crushed by the tempter, feelings lie buried that grace can restore. Touched by a loving hand, wakened by kindness, chords that are broken will vibrate once more."

But what are we doing to "rescue the perishing, care for the dying" more than to sing, "Jesus is merciful, Jesus will save?" We boast that ours is the helping hand, motivated by Christian love. But what are we actually doing?

It is our responsibility to put evangelist spirit into our social service program. The gospel is good news. Too many of us have spent time criticizing the work of others without a willingness to make sacrifices to demonstrate the feasibility of the evangelistic approach. Too often we want to do our sacrificing by proxy. We are perfectly willing

(Continued on next page)

for someone else to do the job we see needs to be done. We are unwilling to sacrifice our own personal interests and position. We are indispensable men and women and our present position must be maintained.

We sing, "I'll go where you want me to go dear Lord, I'll be what you want me to be," little realizing the full significance of the words. And while we shirk our social duties, worldly organizations are attempting to do a job that we should be doing. The tragedy of it is that their ministrations are done in the name of man instead of the name of God.

Jesus said that we were to give the cup of water in His name, not in our own name, not in the name of some charitable organization, not even in the name of the church, but in His dear name, the name of Jesus.

Are we moved with compassion as Jesus was when He saw the multitudes who needed the touch of love and kindness? Do we sing "Love Lifted Me" and fail to manifest that love toward others that they, too, might be lifted?

My Bible tells me that: "Love suffereth long, and is kind, love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Let me read you some quotations from Dr. Carl F. H. Henry's recent book, "The Uneasy Conscience of Modern Fundamentalism." Many of these quotations are to be found in the shorter article which appeared in the United Evangelical Action of June first, under the title, "Has Fundamentalism Lost Its Social Conscience?" This publication—which is generally recognized to be the voice of Evangelical Christianity in America, offers a year's free subscription for the best manuscript sent in in answer to that question.

Dr. Carl F. H. Henry says, "The social reform movements dedicated to the elimination of such evils as aggressive warfare, racial hatred and intolerance, the liquor traffic, and exploitation of labor or management, which ever it may be; do not have the vigorous co-operation of large segments of evangelical Christianity. In fact, Fundamentalist churches increasingly have repudiated the very movements whose most energetic efforts have gone into an attack on such social ills. Now such resistance would be far more intelligible to non-evangelicals were it accompanied by an equally forceful assault on social evils in a distinctly supernaturalistic framework. But, by and large, the fundamentalist opposition to social ills has been more vocal than actual. Some concerted effort has been attempted through organizations like the National Association of Evangelicals. Southern Baptists have a somewhat better record,

coupled with rejection of the Federal Council of Churches. But evangelical social action has been spotty and usually of the emergency type.

"What is almost wholly unintelligible to the naturalistic and idealistic groups, burdened as they are for a new world order, is the apparent lack of any social passion in Protestant Fundamentalism. On this evaluation, fundamentalism is the modern priest and Levite, by-passing suffering humanity.

"The situation has even a darker side. The great majority of fundamentalist clergymen during the past generation of world disintegration became increasingly less vocal about social evils. It was unusual to find a conservative preacher occupied at length with world ills.

"In company of more than 100 representative evangelical pastors the writer proposed the following questions. 'How many of you during the past six months have preached a sermon devoted in large part to a condemnation of such social evils as aggressive warfare, racial hatred and intolerance, the liquor traffic, exploitation of labor or management, or the like—a sermon containing not merely an incidental or illustrative reference, but directed mainly against such evils, and proposing the framework in which you think solution is possible?' Not a single hand was raised in response. Now this situation is not characteristic only of one particular denominational group of fundamentalists; rather, a predominant trait in most fundamentalist preaching, is this reluctance to come to grip with social evils."

"Modern prejudice, justly or unjustly, has come to identify Fundamentalism largely in terms of an anti-ecumenical spirit of independent isolationism, an uncritically held set of theological formulas, an overly-emotional type of revivalism.

"The average Fundamentalist's indifference to social implications of his religious message has been so marked, however, that the non-evangelicals have sometimes classified him with the pessimist in his attitude toward world conditions. Of all the strange weddings in philosophy, this is the most striking. The Christian supernaturalism, which as a matter of historical record furnished the background and in some sense the support for modern humanism and idealisms should be accused of having lost its own devotion to human well-being is indeed a startling accusation."

Harold John Ockenga says in an article in the June issue of the Christian Life and Times—"Fundamentalism is negative. In an hour of crying social problems in the realms of war, race, class, liquor, imperialism, all other religious groups are rolling up their sleeves to tackle the threat to their very existence. If an individual fundamentalist has a social theory and program he is

(Concluded on next page)

THE NORTHWEST FRIEND

With Our College

By ROBERT L. MORRILL

In the inaugural ceremonies held in the college chapel December 12, at 2:30 p.m., Gervas A. Carey, M.A., B.D., D.D., was formally installed as the sixth president of Pacific College. Representatives from independent and state schools in Oregon and from other Friends colleges were present. Greetings from the State Colleges and University were brought by Curtis E. Avery, registrar of the University of Oregon. Dr. Harry L. Dillen, president of Linfield College, spoke for the independent colleges. Greetings from other groups were expressed by Joseph G. Reece, speaking for Oregon Yearly Meeting, Floyd R. Riley for the faculty, Norval Hadley for the student-body, and Hazel Mary Houser for the alumni. The installation address was given by Levi T. Pennington, President Emeritus of Pacific College. The formal installation was made by Walter P. Lee, president of the Board of Managers. Musical numbers were furnished by the college choir, and members of the Music Department faculty. Highlight of the afternoon was the inaugural address by Gervas A. Carey on the theme, "Integrated Education."

Immediately following the inaugural ceremony tea was served to the guests by the ladies of the College Auxiliary. In the evening members of the faculty and staff and the board of managers, with their wives and husbands, were guests of the college at dinner in the newly completed, and attractively decorated dining hall.

The three new buildings on the campus are very nearly completed. Temporary heating facilities have been installed and all are in use.

Wedding bells have rung again. Clyde Faber and Ruth Boyle were united in marriage in November, and Joyce Smith became the bride of Harold Parnell on December 14.

The Student Body play, "The Closed Door," was presented to appreciative audiences on the evenings of December 5 and 6. The play was directed by Miss Lucy Clark.

A group of students spent the Thanksgiving holidays in services at Sprague River. The Lord blessed their ministry and their presence encourage the workers and faithful attenders at Sprague River.

The Ambassador Quartet has been much in demand this year. Their longest trip has been to Idaho, where they sang for the Brotherhood Banquet on November 24. They also sang on the radio broadcast, "Quaker Hour," and in several of the churches while in Idaho.

The a cappella choir of the college presented their introductory concert at chapel December 19. Roy Clark, director, announced that the schedule for the choir this year will include about forty concerts, with a ten-day tour during Easter vacation.

(Concluded from preceding page)

eyed with suspicion by his fellows. Yet the fundamentalist Christian has an uneasy conscience about abandoning education to the secularist or the modernist, about his fatalistic view of human events, about his divorce of the Jesus of pity, service healing and human interest from the Jesus of fundamentalism. He knows there is need for a progressive fundamentalism with an ethical message."

Scripture in conclusion, Matthew 25:31-46.

THE NORTHWEST FRIEND

CHERRY GROVE

We are thankful for the way God has been blessing the work at Cherry Grove, in spite of some of the disadvantages that are bound to occur in new work. All the departments of the church are growing. The Sunday School is above the 60's in attendance, and is hitting the 70 mark now. One of our greatest blessings is the new basement, which very adequately takes care of the social and junior church needs and provides additional space for the Sunday school. The junior church has an attendance of 40 to 50 every Sunday. The Sunday morning service (including the junior church) has an attendance of 76 to 80.



There has been an extensive remodeling program in progress the last tree years. The church has been reroofed, the platform enlarged, and an altar-rail put in. In addition to these improvements, a 24 x 40 basement, with plastered walls and Firtex ceiling, insulated with rock wool, has been completed. The cost of this work has amounted to a little over \$1,000.00.

The project, which is occupying most of our attention at the present time, includes plans for the construction of a new parsonage on the church property. We have one acre of ground. We hope to begin actual work on the parsonage in September. Timber for sawing out the lumber has been donated, and \$1,000.00 has been pledged, as of now.

We do trust that the Friends of Oregon Yearly Meeting will remember the work at Cherry Grove in prayer, especially at this time of growth, that God will direct its growth until it will be a strong work for our Lord.

—Harley Adams.

Work of the Holy Spirit

(Concluded from Page 2)

is found in Romans 8:14-16: "For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God." In this we have a value beyond compare with any earthly, temporal possession. It is of eternal value as it gives us a relation to God that nothing can take from us. In the 17th verse this is brought clearly to our attention: "And if children, then heirs; and joint heirs with Christ." This eternal heirship gives us a place in the home-land, a mansion on high, that will never lose its value.

Guidance in Service

An instance of this is found in Acts 8:29 in which case Philip is directed by the Spirit in ministering to the needy eunuch; this man was reading from the prophecy of Esaias, a portion of Scripture which he could not understand. This was interpreted to him by Philip, who "preached unto him Jesus." Thus the eunuch was led to faith in the Saviorhood of Christ. Isaiah gives us assurance as to such guidance in chapter 30, verse 21: "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Thus our way in service is clearly marked out and victory is assured.

The Work of the Spirit in Complete Salvation

Our entire sanctification is a matter of supreme importance; we neglect at our peril. How then may I know that God gives to the believer the answer to his heart-cry for the perfecting of his soul-life in deliverance from sin within—the sin inherited from the long line of ancestry reaching back to Adam, who "begat a son in his own likeness, after his image?" In the same manner we all have partaken of the same image down through the generations to our day. From this we need deliverance; for it God made provision through "sanctification of the Spirit." God foresaw this need, and "hath from the beginning chosen us to salvation" through this very means. But we have a part, a most important one, which, if neglected, our sanctification is made impossible; this is the "belief of the truth." Turn in your Bible to II Thessalonians 2:13, in which portion of the Word we find this clearly stated. Therefore let us give it the more earnest heed; the Spirit is faithful to do His part; we must not fail in our part.

Honor Due to the Holy Ghost

As followers of Christ we shall not hesitate, I trust, to honor and exalt the blessed Spirit of God and give Him His rightful place in our hearts and lives—the place of authority as the one who

can make Christ real and living to His eternal glory in our salvation.

How desolate is the condition of men in unbelief; how futile the idea that the world of mankind is becoming better and better. Far from it; without Christ and the saving power of His grace and Spirit mankind becomes worse and worse; and thus in the course of time man plunges on and on, deeper and deeper into sin. Therefore let us awaken from sin and defeat and find through the power of His Spirit the deliverance Christ has provided.

Sanctification in Three Aspects

(Concluded from Page 5)

of Jesus Christ His Son cleanseth us from all sin."

In closing let us give some scriptures urging us to keep in this blessed experience. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "Having therefore, dearly beloved, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. "That we . . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Lk. 1:74, 75. "And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. "And you . . . hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." Col. 1:22. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

So, dear friends, let us cherish this precious Scriptural doctrine of entire sanctification, provided in the shed blood of Christ, brought to us by the Holy Spirit in personal experience, and urged upon us in daily holy life, until the Lord says it is enough, or until Jesus comes and takes us home to a holy heaven.

"Vision without work is visionary; work without vision is drudgery; but together they make a missionary."

THE SUN OF MY SOUL

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said to him:

"Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?"

Tennyson stopped and, pointing down to a beautiful yellow flower, said,

"What the sun is to the flower, Jesus Christ is to my soul."—Selected.

THE NORTHWEST FRIEND

Chats With Children

—By Aunt Bess

Dark Days

By MARIE HALL HAINES

"I think we had better hurry, Dory," Robert said looking at the swiftly darkening sky. "It is later than I thought."

Doris glanced fearfully over her shoulder at the rocks and bushes along the path which were taking on queer shapes in the gathering dark. "I wish Moon Gow had come with us," she said.

"He really needed to stay with Mai Loo though," Robert answered. "Mai is a very sick man. I so hope father will be well enough to go and see him tomorrow."

As they neared the outskirts of the little Chinese village, both children drew a breath of relief. These were troublesome days in Southern China. Starving men had turned bandit; killing, plundering, and kidnapping. Small, unprotected villages were kept in a state of constant fear.

Dr. and Mrs. Morse and their two children, Robert and Doris, were still at the mission compound although they had been requested by the American Consul to leave. Dr. Morse was just recovering from a serious illness. Much of his medical work had fallen on the shoulders of thirteen year old Robert. The work for the most part, was the giving of simple remedies and the care of sores and wounds.

He and Doris had been to visit an old Chinese man who lived in a neighboring village. Moon Gow, who was their bodyguard and always went with them, had stayed behind because the old man was threatened with pneumonia and needed constant care. It was almost impossible to get the superstitious Chinese to give the medicines as they should be given. Robert knew he could trust faithful Moon Gow.

"I can see the lights of the compound now," Doris cried in relief. "We'll soon be—" But the sentence was never finished. A hand was clapped over her mouth and she was dragged into the bushes.

In a moment, both Robert and Doris were bound and gagged. "Come" a harsh voice commanded them. Dark forms seemed to rise from every bush and, at a command from their leader, they started off across the country.

The little village and the home lights dropped from sight as they rounded a hill. It seemed to Doris they had walked a long time when the command to halt was given. A bon-fire was built and by its glow they saw their captors were bandits. The men were half-clothed and starved looking. Robert felt pity in his heart for them. The leader now removed the gag from his mouth

and unbound his arms.

"Promise me you no holler and I leave it off," he said glaring fiercely at him.

"I promise," Robert said gravely and Doris gave a frightened assent when he turned to her. One of the men objected. "No-no good," he said.

The leader silenced him with a look. "Jesus man's promise good" he said.

Some rice was cooked and tea made. Although the bowl was very dirty and the rice musty and half-cooked, Robert and Doris ate their share in silence. They did not want to make the Chinese angry.

After a long consultation, it was decided for a few of the men to take the children and go on while the rest waited until night had fully come to plunder the village.

Robert wondered sadly what their parents would do when they did not come home. He wasn't afraid of harm from the bandits yet, because he knew they wanted ransom money. Again, the command was given to move on and they started out with five of the Chinese. A big moon had come up over the hill and lighted their pathway.

"Don't forget to pray," Robert whispered once. "I'm not," Doris assured him, "but Oh Roddy I'm so tired."

When they halted again for a few moments rest, Robert spoke to the men. "My sister is only a little girl," he said, "and she is very tired."

Smilingly, one of the men took her on his shoulder and soon she was fast asleep. Just as day was breaking, they reached the robbers' retreat, a cave in the side of the mountain. Lifting a dirty tarpaulin that hung at the back of the cave, the Chinese with Doris in his arms laid her gently on a bed of matted grass.

"They must have been prepared for us," Robert thought as he sank gratefully on a similar bed.

"Roddy, Roddy, where are we?" Doris cried in fright.

Robert sat up and rubbed his eyes. The events of the night came rushing back. "We're kidnaped Dory. Don't you remember?"

Then Doris remembered too. "I wish we could let mother and father know," she said brushing away a tear.

"If we are being held for ransom, they will know soon enough," Robert answered sadly. "I don't know where they will get any money."

"If they don't pay the money, what will happen to us?" Doris asked in a frightened voice.

Before Robert could answer, the tarpaulin was raised and a Chinaman told them to come and get something to eat.

(Continued on Page 13)

THE NORTHWEST FRIEND

ITEMS OF INTEREST

A DAY OF PRAYER

A joint Quarterly Meeting Day of Prayer was held recently in Nampa Friends Church. We can not begin to tell you all the interesting things that we heard that day. We tried to obey these words: "Lift your eyes and look and pray ye therefore."

Carl Miller brought us a letter written especially to the Day of Prayer bringing prayer requests from Pacific College.

Clynton Crissman presented a report on the outpost work.

Madeline Todd and Russel Stands brought short reports on work they were acquainted with in other Yearly Meetings.

Two letters from Bolivia were read. These were written to the Day of Prayer group.

Nearly all of the W. M. U.'s in the two Quarterly Meetings gave an encouraging report of many things accomplished.

There were a number of fine special messages in song that were much appreciated during the day.

The main speakers, both during the morning and the afternoon, were Paul and Phyllis Cammack. How we did enjoy the messages they brought to us. Our hearts were touched and stirred. Many times during the day the large congregation turned to prayer. The offering was given to transportation for our missionaries, and amounted to more than \$75.00.

At the close of a precious day we gathered around Paul and Phyllis Cammack as they stood at the altar. We sang together, "Blest Be the Tie That Binds," and covenanted with them that we would stand by them in PRAYER. Nearly all were in tears as the meeting closed. Surely the Lord was there!

IDAHO BROTHERHOOD MEETING

The Men's Brotherhood of Boise Valley and Greenleaf Quarterly Meetings gathered in Nampa for a fellowship banquet on November 24th, with a turkey plate with all the fixings, served by the women of the Nampa Friends Church. There were 160 men present to enjoy the evening of fellowship, with a well arranged program.

Glenn Switzer, of Pasadena, California, one of the directors of the Men's Extension Movement of California Yearly Meeting, was the main speaker of the evening. He spoke with vision and power, challenging the men to greater activity for God and the church.

The Ambassador Quartet, of Pacific College, furnished a good part of the program. Prof. Roy Knight told of the building program of the college,

which caused many to see the challenge of Pacific College as never before.

Joseph G. Reece spoke of the need of such a group being squarely behind the Yearly Meeting's program of foreign and home extension. He asked that our prayers follow our every dollar into the field of service for souls.

The presence of the Lord was very real throughout the entire evening. It was good to have been there.

BOISE VALLEY QUARTERLY MEETING

Boise Valley Quarterly Meeting was held November 22nd at Melba Friends Church with a fair attendance.

Carl Miller, pastor of the Boise Meeting, brought the message of the morning, using Peter's confession: "Thou art the Christ, the Son of the living God." This message, which is the basis for our faith, was greatly blessed to our good.

Visiting Friends from Oregon brought short messages regarding their respective work.

Robert Morrill presented the work and needs of Pacific College, and Kenneth Eichenberger told of the work of the National Association of Evangelicals, also Joseph Reece gave a timely message.

A concern was expressed for the lack of interest of the young people and others in our Quarterly Meeting young people's rallies, also for the small attendance of these groups in our churches.

WE PROTEST

1. Last year in America we spent \$17,000,000,000 for CRIME. That means \$121.00 for every one of us.

2. Last year in America we spent \$10,000,000,000 for GAMBLING. That means \$71.00 for every one of us.

3. Last year in America we spent \$8,000,000,000 for LIQUOR. That means \$57.00 for every one of us.

4. Last year in America (including Canada too) we spent \$32,943,600 on OVERSEAS MISSIONARY WORK. It means an average of about .20c for every one of us in this country.

5. One modern battleship costs as much to build as the maintenance expense of all the missionaries in all the world for an entire year.

6. The next time someone raves about the enormous amounts of money spent for the missionary cause will you please quote these figures. How can we ever expect God to bless America when we spend one thousand times as much for the trinity of crime, gambling, and liquor as we spend for all foreign missionary enterprise.—Camas Friends Church Bulletin.

THE NORTHWEST FRIEND

Christian Endeavor Doings

MELBA

Did someone say that Melba was off the map on C.E. news? Maybe in the past, but not now. Listen! The intermediates had a Christmas party at the Alpha Hartsell home. Games were played, then they went to the Treva Farner home where they were served delicious refreshments.

The Junior C.E. were entertained at the Russel Stands home. Games were played after which a gift exchange was enjoyed. Refreshments were served by the hostess. These two societies are growing in number and will soon be our senior C.E.

LENTS

We are happy to have Carl Judd back with us again. He has been in California over a year. Since his return he has taken a very active part in the services.

The C.E. had the evening service November 30th. Carl Judd led the song service. Special music was given by three C.E. members. Beverly Lewis spoke on "The Bible," and Bethlin Judd spoke on "Prayer." Dick Eichenberger presided.

We might have won the plaque last time, but our train is really on the right track this time, and we believe it will reach its destination.

BOISE

"Are you a 'blue'?" "No I'm not 'blue'." "Well, are you a 'white'?" "Why, of course I'm a 'white'." "Could I have your points, please?" "What points?" "Ohhhhhh!"

Such a conversation as this might be overheard among the young people. We are in the process of having a contest. The "Blues" and the "Whites" are the two teams. The losing team is to celebrate by giving the winning side a party. I have my hopes for a certain side, but shall not make any preference here.

Our Endeavor has really been growing both spiritually and in numbers. God has really been blessing us, and we pray we may be doing our best for Him.

NEWBERG HIGH SCHOOL C.E.

December's novel meeting was a cake meeting on the 7th. Did you know that you need God's baking powder to make you grow in your Christian experience? This proved to be a very interesting and helpful meeting.

Dr. Wallace Emerson, from the college, gave a talk on Personal Evangelism to our Christian Endeavor on December 14. We all enjoyed it very

THE NORTHWEST FRIEND

much and are praying for opportunity to put it into practice. This was the first in a series of studies on Personal Evangelism, preparing us for the revival meetings in January.

One night when the College Endeavorers met with us we had a Bible quiz. It showed we all needed to study our Bibles more.

We have started having pre-prayer services for fifteen minutes before the Christian Endeavor hour. It is our sincere belief that this will help win someone to Him.

ROSEMERE (VANCOUVER)

Friday, November 21, the Rosemere C.E. went to the Quarterly Meeting rally at Lents Friends Church in Portland. The Senior C.E. won the Quarterly Meeting banner for having the most points. There were twenty-three representatives from Rosemere, nine of which were from the Senior C.E.

Paul Mills spoke to the Senior C.E. Sunday, November 30th.

Sunday, December 7, was our consecration meeting. Doyle Brown, of Cascade College, spoke to us. He spoke to us about the man out of whom Jesus cast the devils.

Dark Days

(Continued from Page 11)

"It's lucky for us that we can understand what they are saying," Doris whispered. "We can talk English when we don't want them to understand what we are saying."

"They may understand that too," Robert shook his head.

"Promise you no try go way," one of the men said to them after they had finished eating, "and we let you go all 'round," spreading his arms in each direction.

"Shall we promise, Robert?" Doris hesitated. "I don't see how we could ever get away," Robert shrugged. "We might as well. I'd hate to stay cooped up in this dirty place very long." He shuddered at the musty, smoky cave.

"All right, we won't run off," they promised.

The man seemed satisfied and paid no further attention to them. After a few moments hesitation, they moved outside. They were surrounded by rocky, barren hills.

"We couldn't have come very far in one night," Robert mused. "I believe I could find the way back home. I half wish I hadn't promised not to try to get away."

(To be continued next month)

AMONG THE CHURCHES

Portland Quarterly Meeting

VANCOUVER FIRST CHURCH

Vancouver First Friends are really taking this "aid to suffering Europe," in earnest! Besides study and earnest prayer over this problem, the Sunday School, as a whole, has determined to give up their regular Christmas tree treats and to send that money instead in a substantial gift to a European family.

Yes, Vancouver intends to hold the regular Christmas service. The plans now include a candle-light service, December 21st, at 5:30 in the evening. At that time the youth choir will sing, eighteen strong, wearing their new robes for the first time. The theme for the service is to be "Jesus the Light of the World." The concert will be preceded by group singing from the Primary Department.

The December family-night supper will be remembered by many for its splendid spiritual quality. Following the breaking of bread the group met in the auditorium for an exchange of spiritual blessings of the year. This was followed by the presentation of a white gift basket to the pastor and his family.

Thanksgiving was commemorated by this meeting with a two-night evangelistic service, November 25th and 26th. The messages were brought by our new pastor, Walter P. Lee, who was ably assisted by the musical departments of both Pacific College and Cascade College. Both meetings were well attended and many souls blessed by the spiritual food presented.

Though our new church building seems far in the future, we are now considering a group of plans and specifications submitted by Donald Edmundson.

Several of our number were privileged to attend the services of inauguration of Gervas A. Carey, as the sixth president of Pacific College, held December 12th at Wood-Mar Hall, in Newberg.

Puget Sound Quarterly Meeting

McKINLEY AVENUE (TACOMA)

Frank Edward Harmon, 73, died Wednesday, December 17, as the result of injuries received December 13 when he was struck by a car. Born in San Francisco, he had resided in Tacoma 66 years. Surviving are his wife, Maude; two sons, Howard F., of Puyallup, and Edward F., Newberg, Oregon; three daughters, Mrs. Dorothy Vaughn, of Cle Elum, Mrs. Velma Perry of Spokane, and Mrs. Madge Groenig, of Portland.

One of our young people recently lost her mother also. Mrs. Laura Adeline Hennies, 55, died Thursday, December 4. Surviving are her husband, Edward R.; five daughters, Mrs. Adeline Bartsch, Mrs. Birdella Ulmer, Mrs. Mazis Surina, and Miss Jeanine Hennies, all of Tacoma; and Mrs. Lorraine Kelly of Shelton; one son, Lloyd, of Tacoma.

Robert Paul arrived at the home of Robert and Deborah Pendergrast on the evening of November 29. He is also welcomed by a sister, Janice.

The children of the Sunday School voted to send money for the school in Bolivia instead of having a Christmas treat this year.

Our Sunday School Christmas program was held on two evenings this year. The younger children presented songs, recitations, and exercises on Friday, December

19, and the Junior and Senior high classes presented a pageant, "White Gifts for the King" on Sunday, December 21. Members of the Sunday School brought canned goods wrapped in white to be given to someone who needs them.

The Young Married People's class had a Christmas party at the home of Chester and Dorothy Janson on December 13. The evening was spent in playing games and exchanging 25c gifts.

Newberg Quarterly Meeting

NEWBERG

This year, instead of the usual union Thanksgiving service on Thanksgiving day, we had a supper at the church the evening before Thanksgiving. The food served was like that served for European relief, with a sandwich or two extra. The supper was followed by pictures showing the need in Europe. Then followed a Thanksgiving service of praise and prayer, and a message by our pastor.

Mr. Schaeffer presented the call for help for Child Evangelism work at the opening of our evening service November 30.

The men of the Quarterly Meeting met in our Church Tuesday, December 16, and organized a Men's Fellowship group, with Elmer Lewis of Sherwood as president.

The Willing Workers class had a food and apron sale December 13. The proceeds are to be used to furnish the pastor's study.

The High School Sunday School class has purchased an album of Christmas numbers for the phonograph. These records are to be used for broadcasting Christmas carols from the church tower.

The ministerial association entertained the teachers of the town with a banquet and social evening in our church December 4. It was a time of pleasant relaxation for teachers and ministers alike.

The Women's Missionary Society met in the usual monthly meeting Thursday afternoon in the fireplace room of the Church. Alma Aebischer presented an interesting program, telling of Christmas in other lands.

The W.C.T.U. met in our church basement Wednesday afternoon, December 17, with Mrs. Elizabeth Schnebly, assistant Children's Home Superintendent, as speaker.

The church choir is working hard on the cantata, "Prince of Peace," which is to be presented at 4:00 p.m., December 21st.

Salem Quarterly Meeting

MEDFORD

Our church has held a series of revival meetings with Donald and Loreen Spitler, of Long Beach, California, in charge. The meetings were very successful; attendance increased every day. Our average Sunday attendance was 97. Many came to the altar, for conversion, spiritual conditions, sanctification, and renewal of their vows (about twenty-three in all), and we feel sure that others found victory in their own homes. Many of our people assisted with the meetings, furnished music, entertained the ministers, led meetings, etc.

THE NORTHWEST FRIEND

Our Sunday School provided a box in the vestibule of the church, and members of church, Sunday School, and friends, brought gifts of food, money, etc., for a Thanksgiving offering for our pastors.

We are working every day on our building, and heat will soon be installed. Some small gifts of money have recently been received, for which we are very grateful to the donors and to the kind, loving Father who prompts such gifts.

On Sunday, December 21, our Sunday School and children's church will present their annual Christmas program, and on Sunday evening of the same day the choir concert with 20 voices, led by Bonita Oetjen, will be presented.

The Christian Endeavorers will present a Christmas pageant on December 28.

The ladies ensemble will furnish music for our various Christmas programs.

HIGHLAND AVENUE (SALEM)

We began revival meetings December 8th with Hubert Mardock, evangelist. A great meeting resulted in the salvation of many, and the church was strengthened and helped to go on into the deep things of spiritual life. Hubert and his wife brought many messages in song which were appreciated very much.

Edgar Sims supplied for both the Sunday morning and evening services the 23rd of November while our pastor attended the Quarterly Meeting at Portland, and visited her son, Dean, and family. Mrs. Gregory also visited the Parkrose and the Lents meetings.

Milo Ross was a welcome visitor in our Wednesday evening prayer meeting recently.

Glen Armstrong, student at Pacific College, preached at the Sunday evening service December 7th. Our meeting was greatly blessed as we listened to one of our own young men who has a very definite call to the ministry, and we recognize his gift.

Our meeting was strengthened recently by receiving into membership the Roy Ankeny family. The two sons, Harold and Harlow, are attending Pacific College.

Several of our high school young people are attending the West Salem Academy, and two are college students there.

Altia Hockert, a faithful member of our meeting, went to her eternal home December 15th. Her funeral was conducted by her pastor, assisted by Edgar Sims, at the church, December 17th.

Our meeting has recently purchased a new Hammond organ. Herschel Thornburg came over and played for us some during the revival meeting. Lenore Smitherman, our pianist and an organ student of Prof. Robertsor, is adapting herself to the new instrument in a fine way.

Calvin Thomas is very sick at his home here. We ask Friends of Oregon Yearly Meeting to remember him in prayer.

Other sick members are shut in and not able to attend services. Ida Conn, Martha Finster, and Robert Miller are thus kept from the services. Please pray for them.

MARION

A back porch has been started at the parsonage. It is 15 feet wide and 9 feet long. One-half of it is for a utility room; the other half will be made into a breakfast nook and fruit room.

Mr. and Mrs. George Palmer, of Portland, were with us Sunday, November 30th. He brought the message at the morning service.

THE NORTHWEST FRIEND

Greenleaf Quarterly Meeting

GREENLEAF

Thanksgiving day at 8:00 a.m. the people gathered for an hour of praise to God for spiritual and material blessings. The choir voiced the spirit of the service in "Let All the People Praise Thee." This all the people did in prayer and testimony.

Harold and Evelyn and David Harold Harriman arrived safely at LaPaz, Bolivia, without too serious effects of the high altitude.

The pictures of the churches and outposts of Oregon Yearly Meeting, and of our mission farm in Bolivia, shown here by Joseph and Pearl Reece, were an inspiration.

On December 14, Scott and Grace Clark began an eight-day meeting here which is deepening us in spiritual things.

HOMEDALE

The Woman's Missionary Union established a Prayer Circle to pray especially for a revival, and for other needs of our church. The time set for prayer was 9:30 a.m. for those who are at home, or 10:00 p.m. for others who find this hour more convenient. The pastor has requested all in the church, who will, to join in the circle of prayer.

Sunday night, December 21st, our Christmas program will be presented. It will begin with a pageant by the little folks up through the Junior Department, and will close with a musical program by the choir. There will be treats for the children.

Our pastor and his wife were surprised Tuesday night by the members of the Missionary Union and their husbands. They went to the parsonage with a ready-prepared Christmas party, including games and food.

The High School Sunday School Class is going Christmas caroling Sunday evening before the Christmas program. They will deliver small Christmas trees, trimmed with cookies for the older members. They are having a party Saturday night to trim the trees and to pack a box of clothing for relief.

The Service Committee has been helping a family whose home was burned. The mother and two children were severely burned.

Money has been raised to buy two goats to send for relief, through "Heifers for Relief" program. One is sent by the church, the other by the Young Married People's class, Robert Robertson, teacher. Several packages have been sent through C.A.R.E., by the Adult Ladies' class, Margarite Matteson teacher.

CALDWELL

We are so thankful for the continued interest and unity of our group in the encouraging prospect of Friends beginning a church building. Our attendance remains at from sixteen to twenty-seven.

Paul and Phyllis Cammack were with us October 16 and gave a talk that makes us better acquainted with a missionary's problems in preparation for the mission field.

November 6 Mrs. Haste and Miss Sedler were with us in an inspiring service where God's presence so definitely was present.

Two of our number, Pearl Birch and Apphia Koch, have organized a junior C.E. with an average attendance of nine.

Rev. Joseph Reece had the service November 21 and greatly encouraged us in our plans for a church building.

Boise Valley Quarterly Meeting

MELBA NEWS

Several of our young people were home during the Thanksgiving holidays:: Gladys Engle and Henry Hunsperger from Pacific College; Raymond Smith and Frank Engle from Greenleaf Academy.

The Baptist Church joined with us in a Thanksgiving service, which was held from 10:00 to 11:00 a.m. It was conducted on the order of an old-fashion Praise service. Rev. Matsell of the Baptist Church led the devotion, after which our pastor led in a praise service. Special music was also furnished.

We were happy to have Boise Valley Quarterly Meeting as our guests November 21-22. The message by our pastor at the Ministry and Oversight meeting was an appeal to that body to be alert and awake at our post of duty for Jesus Christ. Saturday morning, Carl Miller, of Boise, brought a helpful, Spirit-checking message on, "Whom do you say that I am," weaving in his own personal experience. Nathan Pierson, of Star, gave the afternoon devotional. It was a thrill to have our Yearly Meeting superintendent, Joseph and Pearl Reece, among our guests. Kenneth and Geneva Eichenberger were also here from Portland. Kenneth presented his concern for National Association of Evangelicals, of which he is Field Representative. They also visited old friends in and around Melba.

Our Yearly Meeting superintendent and wife were with us for our Sunday evening service of November 23. He showed pictures during the C.E. hour of Quaker Hill conference for 1947, pictures of former pastors, Sprague River, and Agnew. He brought a message in song, "I am a Christian," that made one really take inventory of one's self. His message from God's Word was nourishment for our souls.

The children of our Junior Department are busy practicing for our Christmas program which will be on Christmas eve.

The Women's Missionary Union had their Christmas all-day party with Lena Engle. The devotional was given by Frances Stands before dinner. After a fine dinner, a short business session was held with prayer. Then games on Bible verses and Christmas songs were played. The children were excited when they tried their skill at the fish pond. A gift exchange was enjoyed by the women. All reported a good time.

Increased interest is being shown in our cottage prayer meetings. December 5th we met with Lawrence Lee; December 12, with Jess Montgomery, and December 18 with George Smith.

Our revival, with J. Alden and Esther White, will start January 18th. We covet your prayers.

The Young Married People's class had a party with Lena Engle their teacher. They brought gifts for the Children's Home at Boise. Games were played, after which refreshments tied in Christmas packages along with cocoa was served by the hostess. An enjoyable time was had by all.

Mattie Smith's class of Junior Boys was the first class to win the reward the Sunday School offered for the class that was a banner class for four consecutive Sundays. Each received from their Junior superintendent a bedtime Prayer Reminder. The Sunday School gift was a scripture plaque for their class-room.

The Service Committee reports \$100.00 for our Thanksgiving and Christmas offering for the needy, undernourished babies in Japan. We hope to report more definitely where this went in the next months news. We are also collecting clothing for Indians in Arizona and New Mexico that are in desperate need of clothing.

BOISE

One of our families living in Meridian, having just built a new home, was surprised by a house-warming given by the people of the church. The church presented them with a lamp to help them in their new home.

Our pastors were privileged to spend Thanksgiving in Oregon with their children.

At a recent monthly business meeting we were happy to add seven new names to our membership.

EVANGELISTS

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

SCOTT T. CLARK, 1103 E. Hancock, Newberg, Oregon. Schedule of dates: Dec. 14-21, Greenleaf, Idaho; Jan. 4-18, Scotts Mills, Oregon; Feb. 1-15, Portland, Ore., Lentz Friends; Feb. 22-Mar. 7, Alton, Kansas, Mt. Ayr Friends; Mar. 10-28, Beaver, Kansas; Mar. 30-April 11, Coon Rapids, Iowa.

DENVER B. HEADRICK, 1125 - 12th Avenue South, Nampa, Idaho.

J. ALDEN and ESTHER WHITE, 900 - 23rd Avenue South, Seattle 44, Washington.

WILLIAM J. MURPHY, evangelist and singer. Some open time available for 1948 to any churches interested. Address, Medina, Washington.

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