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Northwest Friend, April 1948

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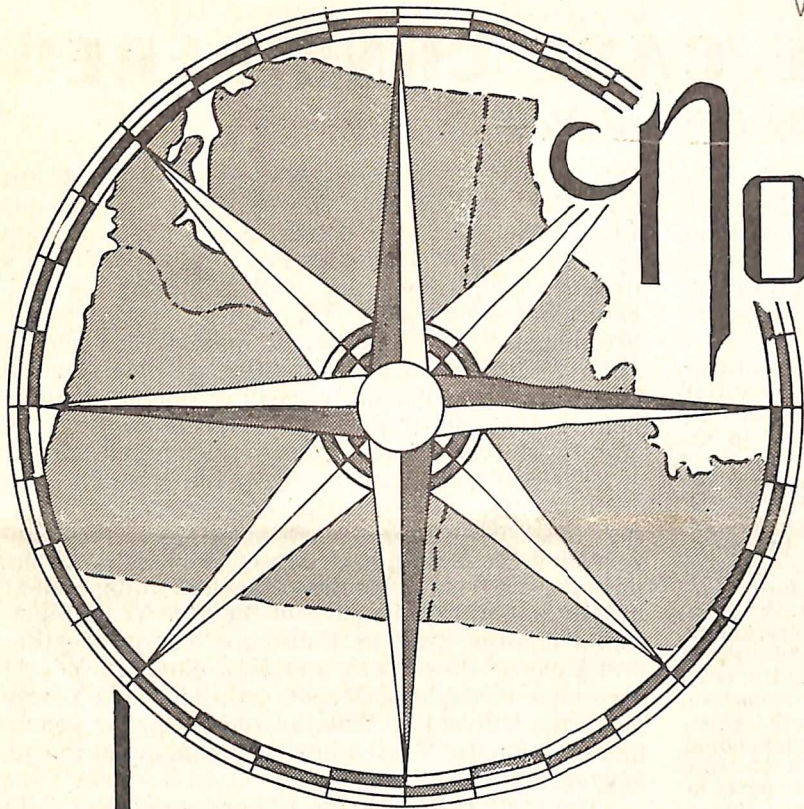
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Walter Lee
704 W. 24th
Vancouver, Wn.



NORTHWEST & FRIEND

April, 1948

God's Tenth

Nine parts for thee, and one for Me,
Nine for Earth, and one for Heaven;
The nine are thine, the one is Mine,
But oh, how slowly given!

In gospel land thy life is spanned,
With all Christ's blessings o'er thee,
While o'er the earth, without new birth,
Lost millions sink before thee.

They sink to Hell, Whilst thou could tell
The glorious gospel story;
For from the gold, which thou dost hold,
My tithe could bring them glory.

Ten parts for thee, and none for Me,
All for Earth, and none for Heaven!
For from the gold, which thou dost hold,
My tithe thou hast not given.

No souls for thee, no souls for Me,
All for Hell, and none for Heaven!
For from My gold, which thou dost hold,
My tithe thou hast not given.

(Malachi 3:8,9,10.)

—James M. Spencer.

FACTS IN THE CASE CONSIDERED

By Edward Mott

In the issue of "Friends Intelligencer"—the organ of the General Conference of the Hicksites, published January 24th, 1948, an article written by Howard H. Brinton, of the Pendle Hill Friends' Adult School at Wallingford, Pa., was published which will be of interest to our readers. From it I am quoting as follows:

"The tripartite division of Wilburite, Hicksite and Gurneyite is no longer a matter of major importance. A different type of variation is laying upon Quaker journalism a different task. In these days of increasing unity in the whole Society of Friends there are still divergent views calling for expression. If we take into consideration the somewhat more than 100,000 Friends in the United States, including both the Society of Friends and the Friends Church, they can be approximately divided into three almost equal groups. Such a division cuts across the older branch divisions. These groups may be designated for want of better, more genuinely descriptive terms as the 'non-pastoral,' the 'pastoral-modernist' and the 'pastoral-fundamentalist.' The 'non-pastoral,' which centers in the historic type of Quaker meeting and in acts of social service, comprises the Friends General Conference, the six Conservative Yearly Meetings including Philadelphia Arch Street, the new Pacific Yearly Meeting, the new independent Meetings, and various parts of the Five Years Meeting including most of Baltimore Yearly Meeting and parts of New York Yearly Meeting and New England Yearly Meeting. The 'pastoral-modernist' Meetings, which have programmed services and which unite in maintaining a single foreign mission board, and which hold a somewhat liberal theology, include a majority of the Five Years Meeting. The 'pastoral-fundamentalist' group with programmed meetings of a more revivalistic and emotion type, holding to an ultra-evangelical theology and supporting separate mission boards in various Yearly Meetings, comprises a considerable minority of the Five Years Meeting and the Yearly Meetings of Ohio (Damascus), Oregon, Kansas and Central (Indiana). Ignoring various minor Yearly Meeting organs, we find that the pastoral modernist is represented by The American Friend, the official organ of the Five Years Meeting, and the pastoral fundamentalist by The Evangelical Friend, The Gospel Minister, and The Northwest Friend. The non-pastoral groups issue The Friends Intelligencer and The Friend.

"In the non-pastoral group theological opinion runs through the whole spectrum from secular humanism to fundamentalism, but the majority are somewhere in the middle or hold only vaguely developed theological opinions."

A careful reading and analysis of the above statements will bring to light some facts that are pertinent indeed and of considerable value under present-day conditions. The writer states that the Society of Friends and the Friends Church in the United States, consisting of somewhat more than 100 000 members, can be approximately divided into three almost equal groups.

Before we consider this grouping the reader will note that the writer quoted calls attention to the fact that Friends consist of members of the "Society of Friends" and the "Friends Church." This division is not new in my writings, but it is the first instance of such a division being made by one not of the Friends Church. It is important and of interest that this condition is being recognized because the term,

the "Society of Friends," is used by the Hicksites and the modernists. The term, "The Friends Church," on the other hand, is used very generally by evangelical Friends. In my book, "Sixty Years of Gospel Ministry," this matter is carefully considered at some length. We shall now revert to the grouping used by the author quoted; this should receive very careful consideration as embodying the situation among Friends as seen by one not a member of evangelical Friends, as evidenced by the statement concerning pastoral-fundamentalists.

The reader will note carefully the grouping. The first group includes all General Conference meetings (Hicksites) and six yearly meetings termed conservative, including Arch Street, Philadelphia, the new Pacific Yearly Meeting, the new independent meetings, and various parts of the Five Years Meeting, including most of Baltimore Yearly Meeting and parts of New York and New England Yearly Meetings. Friends of Oregon and California Yearly Meetings will notice that the so-called new yearly meeting, Pacific Yearly Meeting, is included in this aggregation.

The facts stated by the writer quoted are fully in accord with what has been stated repeatedly by me and others as to the conditions obtaining. As to the doctrinal conditions we have declared that "in the non-pastoral group" doctrinal opinions are as

(Concluded on Page 12)

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THE NORTHWEST FRIEND

A MONUMENT TO FAILURE

By Arthur Roberts

In order to make history impress upon the minds of eager boys and girls its lessons of heroism and courage, men have erected statues to those whose lives epitomize the highest of sacrifice and nobility. There are iron men on horseback, braving the winds and snows of countless years, attesting to all who walk through the parks that here were men stalwart and unafraid. There are portraits, paintings, carvings, etchings, sculpture. There are towers, bronze plates, statues, "In Memoriams." There are buildings dedicated to the memory of . . . there are scholarships, annuities, and "Foundations." All these are monuments to the successes of those who have handed over their names to a waiting world upon their demise from this life.

But where man tends to erect monuments which speak only of the glorious and the noble, and the romance of history tends to fuse the good and the bad into legends of sainthood for its heroes of questionable worth, God, on the other hand, brings out the truth in monuments to failure, as well as monuments to success. The Word of God deals realistically with all the characters spread across its pages, showing them in their sins and in their faith.

One of the most tragic of all monuments is that of Absalom. In a literal sense, as well as in the figurative sense, he built a monument to his failure. II Samuel 18:18 declares: "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's place."

So he erected his own monument, a beautiful tower in the king's garden; but his real monument was a heap of stones in the wilderness, a great heap, over his dead body.

What is the story of this monument? It is an interesting one, and one that has had many counterparts in the centuries that have followed. Absalom was one of the sons of King David, older than Solomon, the heir-apparent to the throne. Perhaps this handsome young man was irked to think that he was not destined to rule in the place of his father.

Next we learn of an incident in which Absalom in anger contrives the death of his own half-brother, Ammon, who had committed great evil against his own half-sister, Tamar. In consequence of this murder, Absalom, flees to his grandmother, away from the wrath of King David. No doubt he felt that he had acted justly in punishing this wrong.

After three years David relents and allows him to return to the court of the king, and after two

years there sees him again. It would seem that all is well again. David has longed for Absalom, yearned to have him back.

But Absalom has other things in mind than being a dutiful, loving son. He cleverly begins to "steal the hearts of the people away." A handsome, personable fellow, he pretends sympathy for those who feel they've had injustice for their lot. He reminds us of some power-politicians today, button-holing the people and pretending interest in them when the real interest is selfish.

The scheme continues. Subtly, Absalom organizes his underground movement for revolt against the established rule of his own father, David. At last the revolution is launched. David, caught by surprise, flees for his life, along with some faithful soldiers. It would seem that everything stacks up for the usurper. But, no, the selfish spirit in which all his life has been lived proves his own downfall.

Arrogantly rejecting the advice of an expert general, he chooses the flattering suggestion of a traitor. He, himself, will direct his army, meet the king, and utterly defeat the government. The decision gives David the time needed to rally his National Guard around him. The battle is drawn and in this battle the uprising army is badly routed. But more, the cause for the uprising is lost, for Absalom is killed. Caught in an oak tree by the long hair which had been his pride and joy, Absalom is slain by Joab, who disregarded the command of David, "Beware that none touch the young man, Absalom."

What a sad picture this is—father fighting son. The saddest chapter is the one that shows us the two runners, coming from General Joab to King David to report the "victory." Notice the question that comes to the lips of the king, "Is the young man Absalom safe?" No interest in the outcome of the battle. The first man tells a whopper. He declares that there was some kind of commotion, but he couldn't exactly see what was going on. The second runner, trying to be diplomatic, declares in fervent tone, "May all that rise up against thee to do thee hurt, be as that young man is."

The attitudes of the soldiers and the attitude of David compare with attitudes held today. Haven't you heard men brusquely declare that some young criminal "oughta have all that's coming to him." But David, weeping over loss of his son, realized that he was only reaping that which he had sown years before. The heap of stones which the men threw over the dead Absalom was a monument to a selfish spirit and a sinful heart. It mutely testifies to the fact that the wages of sin is death. Here is a monument to wrong choices. Absalom deliberately chose to do evil. But the

monument which Absalom erected in his lifetime is also a silent reminder of the failures of David. For the selfish spirit of Absalom was fanned and intensified by the sins of David. It is a reflection of his busyness with other matters, his indifference to his son's needs, his own lustful, selfish attitudes which burst forth on occasion. Sin costs. If it cost only in that which we ourselves had to pay, much as one would pay bail for a traffic violation, the bitterness wouldn't be so bad. But sin costs in other ways. Like the national debt, it forces itself upon those whom we love and cherish, and upon those who look to us for encouragement. You probably read recently, as I did, of a bootlegger's agent who absconded with the day's "take" of \$400.00. Dry Oklahoma refused to have anything to do with something that was entirely without the law, so the poor, sniveling bootlegger had to no doubt charge higher prices for his illegal poison, and try to be more careful next time. The devil is like the agent. The devil always gets the "take" when men try to countermand or ignore the laws of the Kingdom. What a toll the devil took when the life of one so full of promise and ability was taken, all because of the selfishness of both Absalom and his father David. How much we can learn of David, that although the Father in Heaven so freely forgives the penitent souls who cry for help, yet contagion of sin cast about by disobedience finds lodgment in the lives of others.

What sort of monuments shall be erected to our lives? The Freedom Train may be a monument to the glories of our nation, and yet there is another monument—a heap of stones, if you please. Underneath are to be found broken homes, criminals of every age, drunkenness, debauchery, prostitution (legal or otherwise), godlessness, and the carcasses of churches which have died because of indifference and unfaithfulness. Indeed I wonder if our beautiful parks and buildings, our magnificent cities, our efficient business enterprises, our schools and our churches may not soon become but sad commentaries upon a civilization which crumpled from within. For the true monuments to a people are not to be found by searching the museums or the archives, or strolling through the parks; they are to be found by looking at the character of the generations which follow.

A seven-year-old boy grew sick. He would not eat. He cried piteously for his mother. Those in the nursery were desperate. The mother had left the boy in their charge, and had not returned. Finally the police were called in and succeeded in locating the boy's mother. She was playing bridge in a city some thirty miles away. Would she come and comfort her boy? Well, she would come later. She couldn't interrupt her game. Besides, she was going to be married tomorrow. The town is Everett.

What indifference! Angrily we shake our heads. Is there no love? Does no one care? And yet, you know, you and I are also responsible. In our

church services we are all too content to sing the songs, say a few prayers, give a testimony, maybe, and hear the sermon. After the services we shake hands with the "old faithfuls." The wheels of our church go round and round, committee upon committee, clerk upon clerk, minutes upon minutes, M. & O upon M. & O., "second month, third first day upon second month, third first day," Ladies' Aid upon Ladies' Aid. The smooth running of the machine has become more of a passion than has the destiny and purpose of the machine. We become too lazy to try to work in other wheels and belts and pulleys, to become more efficient. No, rather, we rest contentedly upon the prayers and testimonies of the "certain few." Even in Quaker churches the form of service tends toward rigidity and exclusion of the exercise of the Holy Spirit in testimony and exhortation.

Many parents in their latter years sadly cry the cry of David, "Oh my son Absalom, my son, my son Absalom, Oh, that I had died instead of you, O Absalom, my son, my son." For they recall the years in which their indifference to the means of grace—prayer meeting, Sunday School, family worship, belied their verbal insistence upon the importance of the children's attendance at Sunday School. Yet we must all be responsible. For not only the home, but also the community, the church, the schools help direct the pattern of choices which are made. Jesus said, "Where I am found, there let my servant be found also." Among the discouraged, to renew faith; among the ignorant, to show that the fear of the Lord is the beginning of knowledge; among the downtrodden, to give the cup of cold water in His name; among the haughty, to rebuke; among the indifferent, to awaken; among the scoffers and persecutors, to prove through love the power of God; among the lost and dying to point to the Lamb of God which taketh away the sin of the world; among the broken-hearted, to extend a lifting hand; among those washed in the blood of the Lamb, to rejoice evermore in the Lord and sing forth His praises who is worthy—here, indeed, are we to be found. How to begin? Look around you, the "fields are white unto harvest." How futile to be erecting monuments to ourselves, when we are privileged to be heirs of God and joint-heirs with Jesus Christ in the Eternal City. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the Gospel's, the same shall save it."

SPECIAL NOTICE

Beginning this month the cost of printing the Northwest Friend has been advanced again. This makes the second advance in a period of twelve months' time. The funds appropriated by the Yearly Meeting for this work are not sufficient to meet this added expense. Therefore we are publishing this month a 12-page instead of a 16-page paper. (This does not include the 4-page insert, which is paid for by the Twin Rocks Boys and Girls Camp committee.)

THE NORTHWEST FRIEND

Here and There Among Our Indian Believers

JUAN ALLYON A Young Man With A Vision

By Marie H. Haines

"Get back to your work," the captain roared. "I'll let you off this ship when we reach port, and not before."

"But sir," the young Indian pleaded, "You said we were going to Panama, and this is Chile."

"I'll tell you when we get to Panama," the Captain said gruffly. "There's work to be done."

Slowly, Juan went back to the furnace room. His back ached, his hands were covered with blisters, and he was no nearer his destination than he had been a month before when he left a port in Peru.

"Thinks I'll let him off in Panama does he?" the captain chuckled to himself. "Good hands are hard to find. New York will be the first stop for him!"

The days passed and the ship plowed through the waters. One evening Juan rested against the ship's railing, his eyes broodingly following the waves that rolled in the wake of the ship. Why was he here miles from his home among brutal strangers? Again, it seemed as if he was a child in his Bolivian home high in the Andean mountains.

"It is no use Juan," he seemed to hear his mother's tired voice saying. "I wanted you to continue in school, but I am afraid you must go to work. Senor Lugo wants you to work in his carpenter shop. Since papa died I have tried hard to keep you, but I am very tired."

"See mother," Juan had laughed, "I am strong. I am glad to help."

"You are only thirteen, and very small, Juan."

It had been a real pleasure to give his dear mother all he had earned. Four years later, he had had a better job—that of a carpenter for the railroad.

"That was one milestone in my life," Juan mused. "There I met a real born-again Christian for the first time. How I longed to be like that man! He had such joy and peace." He raised his face to the starlit sky. "I thank thee, Lord, that I found that joy and peace," he whispered.

His mind went back to the hard days that followed his conversion—the persecutions, the misunderstandings. "My dear mother," he thought, "She did not mean to be cruel. She just did not understand."

A happy memory struck him and he smiled into the darkness. He was thinking of his meeting with William Abel, an American Indian, who had come preaching Jesus to Juan's people. How he had loved William Abel!

"What wonderful days we had together," Juan thought. He drew his hand across his eyes. Was it tears or salt spray gathered there? William's last words rang in his ears, "Carry on Juan. There is power in the blood. Power! Power!"

"What are you standing there dreaming about?" the gruff voice of the captain demanded.

THE NORTHWEST FRIEND

With a start, Juan came back to his immediate surroundings. "I was wishing I could get off of this boat, sir," he answered.

The captain was silent for a moment. "We will be in New York in three days," he said. "I will pay you and let you ashore there."

Juan's heart sank. New York! What could he do there, far from his destination, with not much money! "Lord, help me," he prayed.

"I see you read the Bible," the immigration officer said kindly. In searching Juan's clothing, he had come across a Spanish testament. "Would you like to find Christian people?"

"I would like to find someone in the Friends Church," Juan said eagerly.

Juan did find friends. The wealthy people showered him with comfort and with love. They showed him over the country and treated him with every respect. "Here is a hundred dollars to get you to your destination," his new friend said one morning about a month later. "May the Lord bless and keep you."

"May He bless you too, Senor," Juan said fervently. "Whatever I am able to do will bring reward to you."

Arriving at the mission in Chiquimula, Guatemala, on March 9, 1921, Juan sought out Esther Smith.

"We have been praying many days for your safe arrival, Juan," Esther Smith told him. "See, here is your name on our prayer list, written on the blackboard. You may take this eraser and wipe off your name. God has answered our prayers."

The days that followed were busy, happy days. Juan was a good student and helped many of the others. He did deputation work about the country on week ends.

"Do you think I might have conversation with Tomasa Valle?" he asked Esther Smith one morning.

Esther was delighted. All missionaries are match-makers when it comes to their Christian students. "You could not do better, Juan," she said with enthusiasm. "Tomasa is an orphan and would go with you anyplace the Lord might call. She is as beautiful a Christian as she is lovely of face."

Thus encouraged, Juan sought out Tomasa and their friendship ripened into love. In 1924, soon after their graduation from Bible School, they were married.

"Tomasa," Juan said one night some time later. "You know why my heart yearns for my people. I feel the time has come for us to return to them."

"We have no money, Juan," Tomasa looked troubled.

Juan paced the room, thinking. "Let's go talk to Esther Smith."

(Continued on page 9)

ITEMS OF INTEREST

QUAKER HILL SUMMER CAMPS

The Quaker Hill (Idaho) summer camps have been announced as follows:

Young People's Camp July 5-12
Boys' Camp July 12-19
Girls' Camp July 19-26

A schedule of the Young People's Camp will be announced in a later issue of the Northwest Friend.

W. M. U. QUESTION BOX

- Q. Are we happy?
A. Yes.
Q. Why?
A. Because the money for the Preacher-Teacher fund has been so faithfully sent in by the local unions.
Q. How much has the W. M. U. treasurer paid into this fund?
A. From May, 1947, to the present time she has paid \$100 per month.
Q. Shall our local unions send in any for this fund after April, 1948?
A. Yes. Please do for May and June.
Q. How much shall the local treasurers send?
A. The same amount as has been the regular monthly quota through the past year.
Q. To whom shall it be sent?
A. To Beatrice Fritchle, Pacific College, Newberg, Oregon.
Q. What will the money sent in for these two months be used for?
A. It will apply on the New Year's Foreign Project of the W. M. U.
Q. Will we all have a vote on what this project will be?
A. Yes—at the W. M. U. business meeting at Yearly Meeting.
Q. What advantage is there in sending in for these two months?
A. To keep money coming into the treasury and to regularly pay on the Foreign project. Also, some unions do not meet regularly through the summer months, and if neglected until Fall it would make too much of a burden for them then.
Q. Well! It sounds reasonable, but can we do it?
A. We can if we faithfully try.

MISSIONARY DAY OF PRAYER

The Greenleaf Church was host to the semi-annual Missionary Rally and Day of Prayer of the missionary societies of Boise Valley and Greenleaf Quarterly Meetings, on March 11th.

J. A. Dunbar presided in the absence of the Greenleaf chairman, Ray Barnes, and the program proved a real inspiration to the large delegation

present for the entire day.

The devotions were led by Russel Stands in the morning, and by Lewis Russel in the afternoon, with the main speaker of the day being Rev. William Dickson, a missionary from Central China, bringing a personal testimony of his miraculous deliverance during the war in one of the Japanese air raids. His message was a real challenge to our faith in a God who keeps His promises under all conditions. He was acquainted with Vercia Cox (deceased) and spoke very highly of the work she accomplished in China.

Special numbers in song were given by the Academy boys' quartet and the girls' trio, and by the Boise Valley Quarterly Meeting.

Late news from the Bolivian field was brought by Genevieve Armstrong, and the report of the missionary societies was given by Fern Mills in the absence of Marjorie Crisman.

The meeting closed with an earnest season of prayer led by Robert Morse as all felt the growing need of prayer as we progressed toward the mid-night hour.

GREENLEAF LOCAL BROTHERHOOD ORGANIZES

March 1, 1948, the Greenleaf local Friends Brotherhood was organized with a membership of about 30. A definite feeling prevailed that much work was needed to be done in connection with gospel teams. Accordingly gospel teams are being organized and are answering calls.

March 8th Perry Hayden met with the Brotherhood, with 65 men in attendance. He presented a challenge to the Brotherhood to try God's plan of giving for a period of six months or more. Nearly all the men accepted the challenge and pledged themselves to tithe their income.

Our aim now is to have Greenleaf Friends Church 100% as tithers. Accordingly we would like to pass the challenge on to other meetings to try God's plan.

BOY WANTS ON FARM

Rev. Ray L. Carter
Dear Sir:

I wish to find a farm home for my son where he can work during the summer, earn a little money if possible, and live next school year, attending high school, and working for his living. Paul is fifteen, likes animals, and prefers farm life and a smaller school than a Portland school. Paul is living in the Gresham area this school year, and will be ready to move about the first of June.

We were residents of Newberg for five years.

Yours sincerely,

(Mrs.) LORA DOBLE,
4907 N. E. Grand Ave.
Portland 11, Oregon.

THE NORTHWEST FRIEND

CAMP TWIN ROCKS FOR GIRLS

JULY 12-19

PURPOSE

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

LOCATION

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

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

WHO MAY GO?

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

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

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

REGISTRATION

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

RICHARD KNEELAND
801 Public Service Building
Portland, Oregon.

COST

Only \$11.00, eleven dollars, for the week. This covers all necessary camp expense. There will be a camp store maintained on the grounds where the camper is not to spend more than ten cents a day. About \$1.00 more may be spent for boats, etc.

LEADERS

Camp Director Ruth Brown
Camp Counselor Mrs. Scott Clark
Registrar Florence Thomas
Handcraft May Nordyke
Mildred Raymond
Camp Cook Lola Hull

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

CAMP TWIN ROCKS

Registration Card

Name..... Age.....
Address..... Date of Birth.....
Sunday School or Church You Attend.....
Parent's Signature
Date Phone
Parent's Instructions
Friends I would like to have at camp:
Name..... Address.....
Name..... Address.....

CAMP PROGRAM

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

LEAVING CAMP

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

VISITING CAMP

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

ATTENTION

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

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

WHAT TO BRING

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

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

MAIL

Mail should be addressed:

c/o Friends Girls' Camp Twin Rocks, Oregon

TRANSPORTATION

A bus will leave Portland at 10 A.M., July 12th. Contact Richard Kneeland.

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

CAMP TWIN ROCKS FOR BOYS

FIRST CAMP

Ages 12-13-14 . . . June 28 - July 5

SECOND CAMP

Ages 9-10-11 . . . July 5-12

PURPOSE

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

LOCATION

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

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

WHO MAY GO?

Any boy may go to the first camp (June 28 to July 5) who is 12, 13 or 14 years old if he registers and is physically fit.

Any boy may go to the second camp (July 5 to July 12) who is 9, 10 or 11 years old if he registers and is physically fit.

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

Boys older than 14 may apply upon recommendation of their pastors to Dorwin Smith, for a position of Junior Leader.

REGISTRATION

A registration blank is to be filled out for each boy and with \$1.00 be sent to Richard Kneeland, 801 Public Service Bldg., Portland, Oregon.

COST

Only \$11.00, eleven dollars, for the week. This covers all necessary camp expense. There will be a camp store maintained on the grounds where the camper is not to spend more than ten cents a day. About \$1.00 more may be spent for boats, etc.

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

LEADERS

Camp Director	Dorwin Smith
Registrar	Richard Kneeland
Handcraft	Lawrence Lovgren
Camp Cook	Lola Hull

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

Mail should be addressed:

c/o Friends Boys' Camp Twin Rocks, Oregon

FOR OFFICE USE ONLY

Registration Fee \$1.00

Balance Due Upon Arriving at Camp.....\$10.00 Paid.....

Total Camp Fee\$11.00 Paid.....

Date.....

CAMP TWIN ROCKS

Registration Card

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

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

Sunday School or Church You Attend.....

Parent's Signature

Date Phone

Parent's Instructions

Friends I would like to have at camp:

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

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

CAMP PROGRAM

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

LEAVING CAMP

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

VISITING CAMP

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

ATTENTION

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

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

WHAT TO BRING

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

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

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

TRANSPORTATION

A bus will leave Portland at 10 A.M., on June 28 and on July 5. Contact Richard Kneeland if you wish to go on this bus.

There will be a truck or bus leave from Newberg on the same days. Contact Kenneth Williams, Sherwood, Ore.

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

FOR OFFICE USE ONLY

Registration Fee \$1.00.....
Balance Due Upon Arriving at Camp.....\$10.00 Paid.....
Total Camp Fee\$11.00 Paid.....
Date.....

OBITUARY

James Francis Lowe, son of Oliver A. and Martha Lowe, was born August 28, 1886, in High Point, Guilford County, North Carolina, and departed this life March 1, 1948, in Salem, Oregon, at the age of 61 years, 6 months and 2 days. He was the youngest of seven children, five of whom preceded him in death, three in infancy.

He was a birthright member of Springfield Friends Church, Guilford County, North Carolina. He was reared in a Christian home, and early in life came to know Christ as his personal Savior, whom he loved and served through his life.

He attended the local elementary and academic schools. He was graduated from the College of Music at Dayton, Virginia, and the Friends Bible College at Haviland, Kansas.

Soon after he was united in marriage with Mamie Haworth, he moved to Prairie Center, Kansas. To this union two children were born. His wife, Mamie, preceded him in death on April 6, 1938, at Sacramento, California. On January 21, 1940, he was united in marriage with Hazel Brown at Wichita, Kansas.

His pastoral work began in 1929 at Plainview, Nebraska, where he served a number of years before going to Citrus Heights Friends Church near Roseville, California. Other work in California Yearly Meeting consisted of outpost work at Gardenland, near Sacramento, where a monthly meeting was later established. He later moved to Salem, Oregon, as pastor of the South Salem Friends Church, where he was serving at the time of his death.

He leaves to mourn their loss, his wife, Hazel, a son, J. F., Jr., of Sacramento, California; a daughter, Mrs. Clarice Brown, and step-son, Bernard O. Brown, both of Booker, Texas; a step-daughter, Mrs. Ilene Ogier, Gladstone, Oregon; two grandchildren, Larry and Loren Brown; a brother, Lawrence, High Point, North Carolina, and many other relatives and friends.

PORTLAND QUARTERLY MEETING

The Saturday afternoon session of Portland Quarterly Meeting held at Piedmont Friends Church, February 27th, was well attended, and visiting Friends were present from Newberg and Salem Quarters. Beginning at 2:30 p.m. three-quarters of an hour were taken with prayer and praise. Many gave joyful testimonies.

This was followed by an inspiring message by Rev. Gerald Dillon, professor at Western School of Evangelical Religion. His topic was, "God Hath Spoken," Heb. 1:1, 2., emphasizing the authority of God's Word, the Bible. He preached with a real unction of the Spirit.

At 4:00 p.m. Florence Snow had charge of the Foreign Mission program, and Marjory Boon gave us the latest news from Bolivia, anticipating the next News Flash.

Joseph Reece followed with interesting reports of the outpost work and appeals for new work which

THE NORTHWEST FRIEND

could be started if we had funds for the Home Mission field.

The Public Relations Committee, with Ivan Adams presiding, had the 4:45 period. He presented Bernard Fedde, a member of First Friends, Portland, who has labored for two years in Germany with the American Friends Service Committee. He spoke of the Spiritual Basis of our Peace Testimony and how it works in meeting the needs of war-torn Europe. Even former enemies in Europe can learn to love one another through the love of Christ.

Before dinner was served, all the lights went out in the block around the church. While that situation was being remedied, the business session was held at 6:45 in the new Chapel of Cascade College. Dinner was served after the business of the evening. We can adapt ourselves to meet circumstances and the Quarterly Meeting was blessed of the Lord through all services.

Alison Rogers, Reporting.

WITH OUR COLLEGE

By Robert L. Morrill

The religious drama, "Follow Thou Me," was presented on Friday evening, March 5, to a large and appreciative audience. The auditorium was well filled with about 380 people, many of whom came from out of town to see this play. "Follow Thou Me" is a unique presentation of the last days of the life of Christ and of the resurrection, from the viewpoint of Pilate's household. The large, well-trained cast, under the direction of Miss Lucy Clark, gave an excellent performance. The authentic costumes were designed and constructed by the Home Economics Department, and the Art Department prepared the stage settings. President Carey said at the close of the play that this was the best play he had ever seen and that he had never seen an amateur play of any kind more perfectly rendered. The quality of the play and its message will be remembered on the Pacific College campus for years to come.

The following gifts have been received by Pacific College since the report in the February "Northwest Friend:"

Debt Retirement	\$1,031.88
Salaries	1,547.15
Gifts to General Fund.....	77.00
Building Fund	350.00
Total.....	\$3,006.03

Verna Marx, daughter of Mr. and Mrs. Melvin Marx, of Colton, Oregon, and Eugene Beaver, of Camas, Washington, were united in marriage Thursday evening, February 26, at the Camas Nazarene Church. Both of these young people have been students at Pacific College. They will live in Newberg while Eugene continues his work at the college.

The Chehalem Friends Church was the scene of the wedding of Vera Jones and Kenneth Kester on Saturday evening, March 6. Vera is a graduate of

(Concluded on page 9)

Chats With Children

—By Aunt Bess

Dark Days

By Marie Haines

(Continued from Last Month)

"What had we better do?" Robert asked as soon as Moy Ling felt a bit better. "I don't believe we can get through to Hankow now."

Just then, they heard a shout in the street and Robert ran to the door. A ragged runner was passing down the streets calling an alarm.

"The bandits are returning. Take heed! Take heed!"

"They headquarters beyond this village," Moy Ling explained. "They coming home. You hide quick, but where?"

"We can hide in the mission cellar," Robert said thinking fast. "But we cannot leave you alone, Moy. Can you walk at all?"

Moy Ling shook his head. "I am old and sick. They no harm me. There nothing here any more for them to take. They only going home, but they must find you, never. Go, and I pray Jesus to protect you."

"We will come back as soon as we can," Doris promised.

They had little time to lose. Just as they were entering the compound gate, they saw a band of Chinese top the hill.

"I wish I knew whether father and mother were still with them or not," Doris said. "I almost feel like getting captured again if they are."

"Then there would be no one to rescue them," Robert said wisely. "No, Dory, we must hide."

Carrying a bucket of water from the well, they hastily climbed into the cellar. Robert shoved the boards over the hole as best he could and they sat down in the darkness to wait.

After what seemed a long time, Robert gripped Doris' arm. Someone was walking about overhead. They scarcely breathed. Boards were being moved about, then a ray of light shot down to them. Their hiding place had been found! Instinctively, they buried their faces in their hands. They forgot it was so dark that they could not be readily seen.

"Jesus boy. Jesus girl," someone called in a loud whisper. "Are you there? Don't be scare. I not hurt you."

Robert looked up and recognized the friendly bandit of the mountain.

"Yes, yes," he answered with a voice full of relief. "We're here."

"Hush!" the man warned. "Come tonight to the south gate under the bamboo tree."

Instantly, he was gone and the board shoved back into place. Then they heard other voices and much tramping of feet, then quiet again.

"I wonder how he knew where we were?" Doris ventured after a time. "Do you think we can trust him?"

"I've been thinking about that," Robert said slowly. "Perhaps father told him to look here. He may have a message for us. Yes, I think we must trust him."

Just then Doris gave a squeal of delight. "See what I have found—the flashlight!"

"That is jolly," Robert exclaimed. "Now we can really see what is down here."

They found a can of corned beef and some crackers and had a fine meal. Then, Doris curled on top of the trunk and took a nap.

"You had better stay back here under this bush," Robert whispered that night as they neared the bamboo tree by the south wall. "If this is a trick, there is no need for us both to be taken."

"But what could I do alone, Roddy?" Doris asked, her lips quivering.

"You'll have to find your way to Hankow the best you can. You know the road. It's the one we came in over the other day. But I hope everything will be all right. Don't worry." Robert tried to cheer her.

Breathlessly, she watched him creep away into the darkness. Then, all was still. She looked up at the friendly stars and thought of the Heavenly Father who was watching over them and somehow she felt strangely comforted.

After a few minutes, she saw three figures cautiously coming toward her. Who could it be? It looked like—yes it was! Mother, and father, and Robert. She gave a bound, and was in her mother's arms.

"Hush!" her mother whispered softly putting her hand over Doris' mouth. "We must make no noise."

Soon they were all safe in the storehouse cellar. Dr. and Mrs. Morse looked worn and tired. They had tramped many weary miles with the bandit gang. It had been a providential day for them when the friendly Ling had joined their gang. He had been afraid to return to the mountain after he had released the children and had finally joined himself to this hostile gang. When he had seen the doctor and his wife, he told them about the children. Dr. Morse had told him of the hiding place at the mission and Ling had done the rest.

Danger was not all over yet, however, for there would be an uproar in the morning when the bandits found their hope of ransom gone.

The family slept as best they could, and were awakened by the tramping of feet and much loud, angry talking overhead. This went on for hours it seemed to them. Boards were pushed and shoved about, and once they heard a loud crackling noise.

"They have set fire to something," Dr. Morse whispered. "Pray that it won't catch this building."

After all had been quiet for a long time, the doctor ventured out. Shortly, he was back again.

"They have all gone. Praise the Lord!" he said fervently. "The girls' dormitory is burned down but the wind carried the flames the other way."

It was now almost dark again, and they decided to flee to Hankow that night. Packing a few things to eat, they started their walk. Sadly, they looked their last at the wreckage of the mission. It had been all the home the children had ever known.

"We'll come back again some day," Mrs. Morse said. "These times can't last forever."

"What will become of old Moy, father?" Robert said sadly. "And Ling, the friendly bandit? He wanted to know about Jesus so badly."

"I don't know, son," Dr. Morse sighed. "There are many more like him. We must pray that from these weary war times will arise a new China."

Two days later, they were safe in Hankow, thankful for their deliverance.

JUAN ALLYON

(Concluded from page 5)

As they talked and prayed together, Esther had a divine inspiration. "We will present the matter to the church, Juan. The people are poor but I believe they will support you. They will feel you are their missionary."

With true Latin enthusiasm, the native church raised the money to send Juan and Tomasa back to Bolivia. They pledged money every month for their support.

"You are brave, my Tomasa," Juan said tenderly drawing her close as they left her native land.

"I feel like a truly missionary," she answered with tears in her eyes.

Neither could foresee the hard days ahead of them. "I thought my country was bad," Tomasa said one day, "but here it is terrible. No one can read. The people are so dirty and sick, and it is cold. I am cold all of the time."

"I know caramente," Juan answered, "but Jesus died for these also. They have been enslaved so long they cannot believe someone loves them. The cocoa deadens their sensibilities. We must be patient. The Lord will undertake."

"I do not mean to complain, but I am afraid for you. Twice you have been in jail and every day I fear they will put you in again. I cannot stand seeing you kicked and beaten."

"Do not fear," Juan said, stroking her hair. "I am strong. They cannot really hurt me while the Lord is protecting me. Think of all that Jesus suffered for us. Cannot I bear some persecution?"

Tomasa smiled bravely. "I will be brave for your sake and for the sake of the little one who is coming," she said.

"I have good news for you," Juan continued. "Papa Hermosa has rented a room for meetings at Amacari, on Lake Titicaca. Do you remember Cipriano Mamani, the young Indian who was converted when we were holding services upstairs in mother's house on Los Andes Street? He feels he has a call to preach at Amacari."

"I have heard that is a terrible place, Juan," again Tomasa was fearful.

"It is fanatical," Juan admitted, "but the gospel

will break down walls of fanaticism. When my people understand, they will believe."

Seven long years, Juan and Tomasa toiled, but love won the day. Some of these early converts are still staunch believers and tried and true workers. In 1931, when Carroll and Doris Tamplin arrived in La Paz, they found a meeting with sixty-five believers and an attendance of ninety on Sundays.

"I praise the Lord you have come, Senor Tampolin," Juan gripped his hand. "The work grows too fast for us alone. Everywhere my people are calling for the gospel."

Juan Allyon's vision of seeing his people evangelized is being realized. William Abel's last words are true. "There is power in the blood. Power! Power!"

WITH OUR COLLEGE

(Concluded from page 7)

Pacific College and Kenneth was in school until ill health forced his withdrawal at the close of the first semester.

The Four Flats Quartet, accompanied by Professor Roy Clark, made a three-day tour of some of the smaller high schools of western Oregon. They visited the schools at Perrydale, Dayton, Lafayette, Dallas, Philomath, Toledo, Newport, Taft, Tillamook, Garibaldi, Wheeler and Nehalem. The day before this trip they sang at Hillsboro High School. This quartet is expecting to spend the summer in the field for Pacific College. Any churches or groups desiring to have them for any service should contact the college office.

Oscar Brown, pastor of the Rosedale Friends Church, was speaker for the spring Religious Emphasis Week, March 15-19. The Spirit of the Lord attended the ministry of the Word and many students received definite spiritual help. Religious Emphasis Week is sponsored by the Student Christian Union.

The men of Newberg Quarterly Meeting met at the college dining hall for a banquet in connection with their regular monthly meeting. Special music was furnished for the program by some of the students and faculty of the College.

Margaret Shattuck and Carl Reed represented Pacific College at the annual session of the Pacific Northwest College Congress, held at Walla Walla, March 3-6. They were accompanied by Prof. George Berreman.

Dr. and Mrs. Wallace Emerson left March 12 for California. Mrs. Emerson will stay in California while Dr. Emerson travels in the interest of the accreditation program of the Bible schools and colleges. They will be gone until about the middle of June. They were accompanied to California by Miss Edna West. Dr. Emerson's classes are being taught by Prof. George Berreman and Miss Shirley Stuart during his absence.

AMONG THE CHURCHES

Portland Quarterly Meeting

CAMAS

Over 900 people in Camas and vicinity came out to hear Perry Hayden, "The Quaker Miller" from Tecumseh, Michigan, relate his story and show his full color sound motion picture, "God Is My Landlord" on March 12 and 13, during his whirlwind trip to Oregon Yearly Meeting under the auspices of "The Quaker Brotherhood" during the month of March.

The first appearance of Perry Hayden was made before the entire Junior and Senior high school student bodies, including all faculty members, on Friday, March 12, at 11:00 a.m., in the senior high school auditorium, with over 400 people in attendance.

The second appearance of Perry Hayden was made on Saturday, March 13, at 7:30 p.m., before 500 people in the same high school auditorium. In preparation for this meeting the cooperation of about 15 churches in the area was secured. Frederick Baker, pastor of the Camas Friends church, made public announcements of the coming of Perry Hayden before "The Camas Chamber of Commerce", and "The Kiwanis, International." News releases in The Camas Post Record, The Washougal Advocate, and The Vancouver Columbian, did much to inform the people in the eastern part of Clark county that Perry Hayden was coming to town.

We, from the Camas Friends church, feel there has come a new God-consciousness to Camas and vicinity with the showing of "God Is My Landlord," and the personal testimony of Perry Hayden that to God is all the glory.

It was a pre-Easter preaching mission that held the spotlight at the Camas Friends church from February 29 to March 14, according to Frederick B. Baker, pastor of the church. The mission was headed by Merrill and Anna Coffin, Quaker evangelists from Whittier, California.

The evangelists kept the thought of the foreign missionary field before the Camas audience from day to day as they told the gospel story with a missionary background of years spent in India.

Featured during the revival was the gospel singing by the evangelist and his wife, which was greatly appreciated from night to night. Merrill Coffin was also the director of song for the two weeks revival effort. His enthusiasm in this phase of the work was appreciated very much.

Three observations can be made about the meetings, now that they are history. It was a time of indoctrination to some who had recently found the Lord. It was a time of seed sowing for some of the unsaved who attended the meetings. It was a time of reaping for those who came with heavy hearts. There were approximately twelve professions of faith. We, at Camas, highly recommend Merrill and Anna Coffin to any church desiring gospel workers for a revival meeting.

PARKROSE

The Parkrose Friends are happy to welcome Dell and Marjorie Lamb and two daughters back to our services again. After being out of town for several months, they are in their own home again and able to attend services. Also back in town and welcomed into the meetings are Tom and Lillian Bartoll and three youngsters; these friends have been away two years and we are glad to see them again.

On a recent missionary Sunday, Marcus Gih, a student of Cascade from Tientsin, China, gave us splendid messages for Sunday School and Church. This fine young man is aflame with his Christian testimony, and with zeal for God and his own native people.

Among several other churches, we were happy to have

a service with Perry Hayden. On March 16, a large audience saw his film and was thrilled with his fine message; we feel that our responsibility and privilege as true Christians must be faced with greater zeal and joy.

The regular meeting of our Women's Missionary Union met with Hulda Beck and Pearl Pruitt as co-hostess. Our Yearly Meeting President, Arvilla Mickelson, was with us in the afternoon and gave an encouraging talk on the work smaller unions can do. We were specially glad to have Lois Boles, Veva Miller and Eileen Phillips with us for the day.

The adult class, the J.O.Y. group, met at the Dell Lamb home to organize as a class and to celebrate Dell's birthday on March 12. Class officers were elected—Dell Lamb, president; Dave Pruitt, vice president; Veva Miller, secretary-treasurer. Good Irish games were played by such groups as Murphys, Patricks, O'Flannigans and O'Tooles. Cards and small gifts were given to Dell and dainty refreshments were served by the host and hostess.

On Friday evening, March 19th, the young people's class went in a group to the Armory to enjoy the fun of a donkey-basketball game. Accompanied by the pastor and Milton and Doris Pressnall, the group enjoyed the comical performances, going later to Pressnall's home for refreshments. Class officers were chosen: Leslie Neff, president, and Harla Christel, secretary; the teacher, Doris Pressnall, led a devotional service.

SECOND FRIENDS CHURCH (Portland)

On February 27 the Delphian Class held their monthly business meeting and social at the home of Viola and Dean Repp with an attendance of twenty-five. A good time was had by all and refreshments were served by the hostess.

Monday, February 29, Joseph Reece was with us in the C. E. hour to show pictures of the mission field. He preached an inspiring message in the evening service, which was in charge of the C. E. After the evening service he showed the conference pictures.

On Monday, March 1, twenty-four from our church attended Christian Independent Committee meetings at the Cascade College Chapel where we heard an interesting and inspiring speech by the committee's presidential nominee, Claude A. Watson.

The funeral of Oliver Tamplin was held in our church March 2. Mr. Tamplin was a member of the church since 1910. His children are Harry, Arna Repp, Kenneth and Madge Bileu, of Portland, and Carroll, of La Paz, Bolivia. He is also survived by eight grandchildren and eight great grandchildren.

March 4 the Delphian class met at the home of Victor and Dorothy Morse for a farewell dinner for Lloyd and Lillian Fitzsimmons who have left our meeting for a six months' visit with friends and relatives in Texas, their former home.

Friday, March 12, Perry Hayden showed his pictures of the Tecumseh tithing project. They were inspirational and much appreciated. Barbara June Lewis sang, "God Is My Landlord". Joseph and Pearl Reece were with us in the service also.

Our pastor, Dean Gregory, has been kept busy with calls in the homes of the sick and shutins besides his other pastoral duties and classes at the seminary at Jennings Lodge. His calls have been much appreciated.

Boise Valley Quarterly Meeting

STAR

Another Christian Endeavor group has been organized in THE NORTHWEST FRIEND

our church, composed of boys and girls of the 5th, 6th, 7th and 8th grades. They meet very Sunday evening at 7:00 o'clock. Walter and Kathryn Wilhite are sponsors for the new society.

Twenty-one members from our church attended the Bible Training Course at Nampa, which ended March 8.

A carload from here attended the Missionary Day of Prayer at Greenleaf, Thursday, March 11.

The Star school hall was filled March 4th when Perry Hayden showed his film, "God Is My Landlord". Our church was sponsor for this meeting, which was held in the hall because of the larger seating space.

Lawrence (Shorty) Wright preached for the evening service March 20th. There were two seekers at the altar.

Greenleaf Quarterly Meeting

GREENLEAF

This past month has truly been a very active time at Greenleaf, with weddings, births and many special services.

Perry Hayden was with us on the evening of March 7, with a large audience of over five hundred people, under the sponsorship of the Friends' Brotherhood of the Church. The Canyon County Holiness Association also held their monthly meeting here on March 9, with Nathan Pierson bringing the message in the morning, and Rev. Rice, of the Free Methodist church, in the afternoon service. It proved a day of inspiration.

All other events were definitely eclipsed by the gracious outpouring of God's Spirit upon the church in our recent revival, with Dwight Ferguson as our evangelist. The church had been moving up in obedience and devotion to the Holy Spirit for many months and were living in expectation of His visitation. God had sent us special workers, who were faithful with the pastors in laying the foundation for His supernatural ministry. The real break came, (after the church had spent two Saturday nights in "all-night" prayer-meetings and a day of fasting and prayer) on the last Sunday morning of the revival. Thirty men of the congregation led the way to the altar, as one of our laymen sang the special number in song under the power of the Holy Spirit, and before the evangelist had an opportunity to preach. The Spirit literally surged down on the whole meeting and all were melted by His holy presence. Over fifty people gave personal testimony of definite victory in that service, which lasted until almost 2:00 p.m.

The church is moving on, with a Brotherhood prayer-meeting organized and meeting each Monday night (last week there were 65 men present) and the "all-night" prayer-meetings are continuing each Saturday night.

A new public address system has been installed in the church with a strong amplifier erected in a belfry on the church, and the sacred music can now be heard for three miles radius of the church. We would testify with David, "The Lord hath done great things for us, whereof we are glad".

Puget Sound Quarterly Meeting

McKINLEY AVENUE (Tacoma)

Perry Hayden was with us on Sunday evening March 21st to show his beautiful and enlightening colored motion picture "God Is My Landlord". Surely anyone who has seen this inspiring real life picture of the planting of a cubic inch of wheat, and how God marvelously blessed when its increase was consistently tithed, cannot doubt that it pays to go into business with God.

Mr. Hayden also brought an interesting object lesson to the Sunday School and showed the children many well-known products whose creators were tithers and prospered.

The Christian Endeavorers were also privileged to have Perry Hayden speak in their meeting.

Jim Liedke, feeling a concern for the children, has recently started a Junior Endeavor. We hope to give you

THE NORTHWEST FRIEND

more news of this organization in future issues.

Under the leadership of the Sunday School, the men and boys of our church made a canvass of the community in the interest of European relief. On March 13 handbills were distributed announcing the project, and on March 20 a collection was made. About 300 pounds of clothing and 10 cases of canned goods were collected.

Mrs. Mike Murphy, our missionary superintendent, has inspired our Sunday School to greater efforts in missionary giving. We are now giving our offering every other month to home missions. In those months individuals make up the amount to be sent to the foreign work. We are supporting a native worker in Bolivia. Under this plan we are increasing our missionary giving 50%.

Joseph Reece brought the morning's message on March 21. He gave us some very practical suggestions for every day living based on Matthew 5:14; "Ye are the light of the world."

Members of the Boys' Club had a wiener roast in the fireplace of the shop on Monday evening, March 15.

Gathering at the home of Florence Simpson, members and friends of the Women's Missionary Union again spent the morning making baby clothes for the Red Cross. Jennie King had charge of the devotions, reading and commenting on Acts 5. Again our pot-luck lunch was a real treat in these days of stretching the family budget to its limit. In the afternoon Debora Pendergast continued the reading of "Through Blood and Fire." Mona Warner and Alicia Lien sang "The Saviour for Me", and Jennie King sang "Some Day He'll Make It Plain", and read a poem.

On March 12 the Boy's Club and Junior Church presented a home talent night. The first part of the program included secular numbers in music and skits; the second portion presented volunteer numbers from the audience; and the last part was a planned program of a devotional nature.

Newberg Quarterly Meeting

WEST CHEHALEM

The Sunday school is now averaging over 60 each Sunday. Most of the increase has come from children of grade school age. A class of intermediate boys and girls with Paul Thornburg as teacher became too large and was divided into a girls and boys class about January 1. Leona Thornburg is teaching the girls, and David Fendall the boys. With the beginning of the new quarter a new junior boys class is being started with Philip Fendall as teacher. With the addition of this latest class there are now nine Sunday school classes.

Two adult class socials have been held at the parsonage within the last two months. Both were well attended. A very special effort was made to secure the attendance of eligible adults not now coming to the class. All details of the socials were handled by committees appointed from the regular members of the class. Russell Baker is the teacher of the class which has an attendance of 15-20 each Sunday.

The members of the choir have sung for revival meetings within recent months at Newberg, Sherwood and Chehalem Center. They have appreciated greatly these opportunities for service and the blessings that have come in each of these appearances. Kenneth Fendall is director and Irma Stone pianist of the choir of 14 voices.

A committee consisting of Kenneth Fendall and Mabel Jackson recently drew up plans for the landscaping of the parsonage grounds. Shrubs, flowers and labor will be donated to help carry out the planting plan.

Four fine new Sunday school class tables were put into service this past quarter. The tables are of heavy veneer construction, are made in the convenient U shape and have folding legs. They are of various heights to accommodate different age classes. They are so well liked that more will be added as rapidly as possible.

A meeting of women of the church interested in the formation of a Women's Missionary Union at the church was held Sunday afternoon March 21. Mrs. Herald Mickelson, Oregon Yearly Meeting President of the W.M.U., was

present to explain the work of the organization. A nominating committee was appointed to name officers looking to the setting up of a local unit. Rose Fendall, Irene Baker and Ida Baker were named to this committee.

The West Chehalem church is sponsoring week-day religious education classes in the West Chehalem and Ribbon Ridge schools. The classes being offered for the first time in this community are being taught by Miss Hendricksen of Newberg. The children attend under the released time law, for one period weekly. All but a very few of the pupils obtained parental consent to enroll in the classes.

The church choir plans to present the Sacred Cantata by Lillenas, "The Living Redeemer," Sunday evening March 28. Soon after Easter the choir plans to give a Sunday evening sacred concert.

FACTS IN THE CASE

(Concluded from page 2)

stated by the writer in the *Intelligencer*, in the last paragraph in the quotation. The climax is that "the majority are somewhere in the middle or hold only vaguely developed theological opinions." From this presentation regarding the non-pastoral group it is clearly seen that unbelief in the evangelical truths of God's Word is practically completely prevalent. Secular humanism is anti-Christian regarding the deity of Christ, and other fundamentals of the Gospel of the Word.

The second group, the "Pastoral-Modernist," "includes a majority of the Five Years Meeting," the writer states. This is a sorry state, indeed, if, as stated, a majority of pastors and congregations are given over to the unbeliefs of modernism.

The "Pastoral-Fundamentalist" group, the third one mentioned, is a very different class of Friends; indeed, it may be termed true Friends. This group we are glad to be included in. Some points he attempts to make are incorrect. These we note as follows:

The first is "Programmed meetings." This is incorrect; we have had occasion to state our position before; it is that we believe that our meetings are held under the leading of the Holy Spirit; this is a vastly different proposition.

We object further to the term, "emotion type." Emotion is an essential feature of all life. In this we have the backing of a true psychology. Without emotion of a true type nothing of worth is under-

taken in life. We feel, therefore we act. The Word of God presents it thus: "The joy of the Lord is your strength." Note also the words of Christ: "My joy shall be in you and your joy shall be full." What the writer quoted meant to do was to infer that we are emotionally off balance. We prefer to be emotionally practical rather than to be as cold and stiff as a block of ice.

The next point made by the writer is that this group is "ultra-evangelical" in theology. We are evangelical; this we are glad to declare. But the term "ultra" is used in the sense of extreme, excessive, or fanatical. These conditions we are not. Rather we are Scripturally evangelical. Of this we are glad; and we propose by the grace of God to remain so. Christ directs us to go into all the world and preach the Gospel to every creature. Would such response on our part be ultra? We are not afraid to go the full length of His command whatever may be the thought of unbelievers. We do believe in revivals as a quickening of spiritual life and shall continue to pray and labor to that end. Genuine emotion is essential to true Christian activity in bringing the Gospel to lost men and in making possible the deliverance of man from sin and Satan. Our hearts are in this service, and as God shall aid us we shall go forward as He calls us.

The critic continues his presentation in declaring that the pastoral-modernist group is represented by the "American Friend," the official organ of the Five Years Meeting. If there is to be a statement as to this, let it come from that body and its organ; suffice it to say we find no evidence that the "American Friend" is an organ of the "fundamentalist" group.

Until the Five Years Meeting turns any group which is given over to the promulgation of modernistic notions from association with it, it occupies an unenviable position. It has never declared itself as in opposition to any of these heretical groups; in fact, there are in its ranks various groups which have no place in evangelical ranks. United meetings, independent meetings, and various kinds and classes of so-called Friends are given recognition freely by way of the yearly meetings with which they are associated.

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