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Northwest Friend, June 1948

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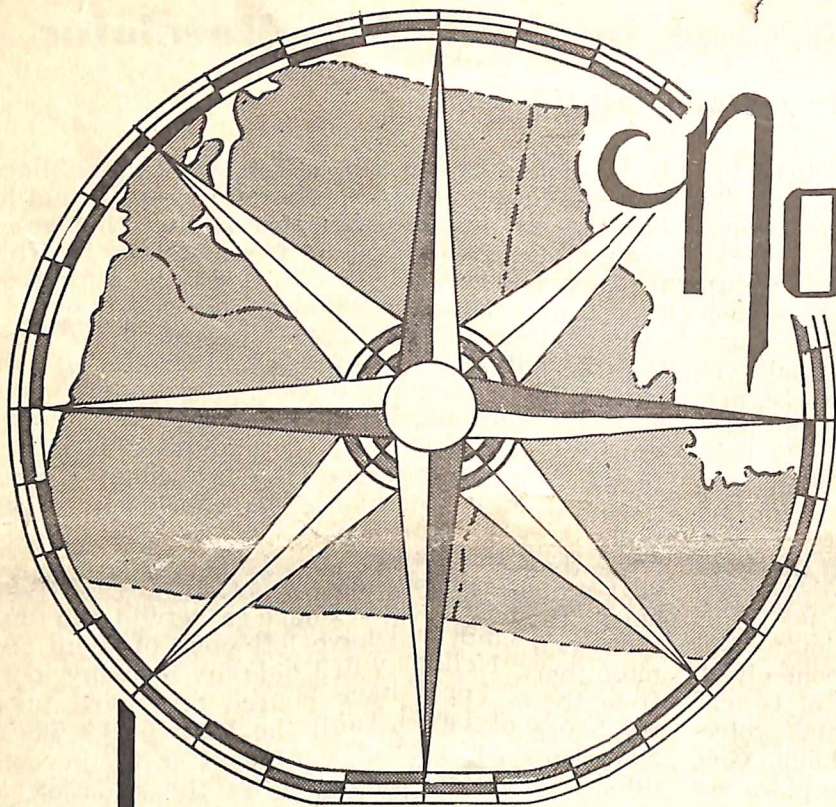
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Abram Astleford 40
505 W. 5th
Tillamook, Oregon



nORTHWEST FRIEND

JUNE, 1948

MAKE PLANS NOW To Attend Yearly Meeting

Write at once to Ida Van Blaricom, 215 N. River Street, Newberg, Oregon, for reservations. Please do not wait until the last minute, as it works a hardship on the local people to try to find a place for you on a moment's notice. Let's cooperate by making our reservations early.

Bring your Yearly Meeting minutes of last year and your Discipline. These two items will help you to better transact and understand the business.

Prophecies by Ezekiel and by John The Revelator

By Edward Mott

In the prophecies of these great prophets, the one in the Old Testament and the other in the New, we have an exceedingly interesting presentation of utterance of a prophetic nature. These have to do with the children of Israel and with their enemies, especially as regards their relation the one to the other and of both to God. These conditions are traced through to the final consummation in the establishment of the one, and the destruction of the other. The use of the term "Israel," by the prophet Ezekiel, is clearly indicative of them as the people of God, rather than in a racial sense. In chapter 38, verse 14, we find this usage as follows: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?" This is clearly set forth in Rom. 9:6 as follows: "Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel." But the true Israel is under the care and protection of the God of Israel; therefore, although Gog, as God had said, "shalt come from the place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. . . . Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations and they shall know that I am the Lord."

Thus the Lord would make His power to be known and cause His people to respect His will and Word. Upon Gog and Magog the Lord would send overflowing rain, and great hailstones, fire, and brimstone. "Thou shalt fall upon the mountains of Israel, thou and all they bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort and to the beasts of the field to be devoured" . . . "And I will send a fire on Magog."

The result will be seen in the complete overthrow and destruction of these enemies of God and His people. It is declared that "Gog and all of his multitude are to be buried, a work that will occupy Israel for seven months that the land might be cleansed. All of these severe punishments will occur in the "latter days," the Lord declared.

It was not to be immediate, but was to take place at some future time. Another important point is brought out in these Scriptures, that this great army of Gog was to come from the north. This is repeated several times that it may be impressed as an important geographical consideration. As one examines a map of western Asia, he will see that the nations to the north of Palestine are inhabited by the enemies of God. The reader should carefully consider all that is presented in the prophecy of Ezekiel in the 38th and 39th chapters. In the last two verses of the last chapter mentioned we see the marvelous conclusion of all God's dealings with the people. It is as follows: "And they shall know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them. For I have poured my Spirit upon the house of Israel, saith the Lord God." These statements are clearly significant as to the conditions which will characterize the situation in the restoration. Above all is the outpouring of the Spirit upon them, thus introducing an era of great blessing upon the people regathered from the realms of sin and Satan, with the introduction of peace and purity in their lives.

(Continued on Page 8)

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THE NORTHWEST FRIEND

"Delinquency and the Church"

By Milo Ross

(Editor's note.—Here is the discussion of a most timely subject. We trust that every one who gets this paper will read the article carefully. It is a radio message, given over a Medford, Oregon, radio station in a panel discussion. The author is the pastor of the Friends Church in Medford.)

Mrs. Fairweather, ladies of the churches of Medford, my colleagues, and the radio audience:

In this vital and interesting panel on "Your Child Is My Child" today, I have been asked to present the case by and for the churches of our community. This is an enviable position, and one which, I believe, holds the key to the problems of child care, the correction and prevention of the various types of parental and child delinquency, and the hope for our society. The church can go hand in hand with the home in strengthening it; its beliefs and teachings form a great bulwark against breaking the law and therefore it stands shoulder to shoulder with government in protecting and producing a stable society. Through its love and sympathy, and the consecration of its thousands of leaders and the many agencies which minister to the full-orbed life of all who will come into its orbit, the youth of our community will find the church to be their greatest help in developing strong moral fibre and spiritual life. And so, we today find an interlocking and complementary condition, which calls for the co-operation of every institution in the mores of our civilization to maintain a society which is conducive to normal spiritual, moral, physical, intellectual, and social growth.

Too many times, the law can only act after the crime has been committed. Many a meeting of professional youth workers is called to consider plans for the prevention of juvenile delinquency, only to spend its entire time in discussing ideas which have nothing at all to do with prevention, but which have everything to do with correction. Even the home, admitting the finest of parents, faces conditions of environment and social pressures which are too strong for it to resist, were it not for the church. Schools must take children which we parents send them. Even Christian schools, such as church-related academies and colleges, cannot do wonders with the material we give them. As Dr. Chapman one time said at a church college commencement: "You parents send us your children to reform them. This is not a reformatory—this is an educational institution."

But the church, filled with the Spirit of Christ, can do things which no other agency can do. It is the divinely-appointed means of bringing men to salvation in Jesus Christ. Few people would ever become Christians were it not for the church. The church has a case—it has THE case, the answer

to the world's needs in this, and in every instance of problem which faces the world today. It proposes to reduce delinquency by cutting it off at the source, preventing it from happening, by throwing around youth in its formative years a wholesome environment and protective shield until youth is strong enough to stand alone, and by giving vulnerable children the things they need and should have in order to grow up decently. No other agency proposes to go this far. The law must wait too late. The school must take the children and youth and do for them the best it can in the fields of physical and mental growth, and incidentally socially—but surely not spiritually. The various social and recreational groups, clubs, and movements take the child where he is and endeavor to bring out the best in him. But the church goes deeper. The church proposes to take us where we are, but then it proposes to produce in us a radical change through the power of divine grace until we are new creations in Jesus Christ.

The modern child psychology teaches us that we should not endeavor to lead a child out of his natural tendency. Give it free scope and all will be well. There is only one thing wrong with this teaching. It is utterly false. It is contrary to the Bible and common sense. David declared: "I was shapen in iniquity, and in sin did my mother conceive me." There is a bias in human nature that must be dealt with and the home is the place to begin, and the home has no better ally than the church. The parent must figure in both if he meets his obligations to his children, even as Jacob said in Gen. 33:5, "The children which God has so graciously given thy servant." Luther Burbank, the plant wizard, once said "If we paid as little attention to our vegetables as we have to our children, we would soon be living in a jungle of weeds."

And sad to say, we are now living in a jungle of weeds, morally speaking, and it is high time we give the matter some serious attention. Delinquent children generally come from delinquent parents. More attention to little girls while they are yet little girls will pay off in better mothers tomorrow, bringing forth and rearing better children. This, in time, will reduce the number of mothers in such a plight and will save lots of boys and girls from reform schools and worse. Is it any wonder that America is the greatest law-breaking country in the world, when we face the fact that so many parents encourage or force their children into criminal acts or into sex delinquency, when so many are habitually or chronically drunk, with parents spending their income for liquor that

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should go for child needs, parents who are confirmed narcotic users, profane, blasphemous, and sacrilegious in front of their children, vicious, sadistic, abusive and cruel, with natural affection, immoral and promiscuous, and who desert the home for long periods?

Some of us are a menace to our children. It would have been better if some children had never been born than to come into the world through some of our homes. And these may not be terrible homes from the view of a great many. But I speak to a Christian group: No doubt the great group here and for that matter, everywhere, constitutes the American form of normal parents. But there are also faulty normal parents. To call yourself a Christian and never take your children to Sunday School and church is a contradiction in terms. To neglect the means offered through the combined agencies of all the churches to the spiritual and social advantage of the children—to say that Junior is “too young” and “I don’t want to force religion down his throat,” to tell the kiddies to be good and stay at home while the grown-ups go to a dance, to ask your boy not to do the things that Dad does, but rather what he says—all of these and more (in the correlation of church and home) definitely contribute to the child’s delinquency. These parents can variously be described as too busy with their own lives, as thoughtless, inconsiderate, quarrelsome, overindulgent, sporting, ultra-sophisticated, greedy, lazy, too lenient or too strict.

I recognize the seriousness of poverty, and that over 50% of the delinquency comes from families in the lower income brackets. I know that slums breed crime. I know that gangster movies, night clubs, liquor and cars, divorce, and many other factors contribute to the moral let-down. But the change of housing conditions does not necessarily make people better. There is more crime today and better houses today, than at any time in our history.

More money does not necessarily improve people’s morals. Our per capita income is greater today than ever before. More and better schools are not the only answer, although I believe that our children should be given the best opportunities in this, and that the schools should have the finest equipment, and the teachers even better salaries. The increasing divorce rate, and more drinking, even in our county, are RESULTS, and not causes of our problem. I believe that the church, and the gospel of the Lord Jesus Christ, have the answer. The answer is as old as time.

You answer that many people will not follow the teachings of Christ, or submit themselves to the claims of the Gospel. But that has always been so. Neither do the more modern forms of criminal control, control crime. Nor does a better education produce better moral people. To bolster morale may mean to lower morals. Capital punishment doesn’t stop murder. Admitting that a

smaller percentage of the population will become Christians, the Lord does wonders with what He gets!

Joe Cook, who spent thirty-four years of his life behind prison bars, and who after his conversion, preached in every prison in the U. S. and Canada, told me that he had never found one criminal who was a regular member of a Sunday School class when he got into trouble. There are many who once came, and then dropped out. A deputy warden of Allegheny county jail in Pittsburgh, Pa., once said to a group of young people who had come to conduct a religious service: “Keep up your Sunday School and church activities. In my 25 years’ experience here as deputy warden, out of the hundreds and hundreds of youth brought here, only five of them were ever in Sunday School.”

G. Edgar Hoover, head of the FBI, has this to say, as quoted from the May, 1948, Christian Digest: “The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him, and serve Him. As a result, the criminal’s mental attitudes and actions are guided by a selfish individualism. He has no respect for the law; he hates it. Moral traditions are subject to his scorn as he declares war on society. Unfortunately, there are many in the U. S. today who flout the laws of both God and man. This is borne out by facts and figures possessed by the FBI. Criminals are not born. They are the products of neglect, the victims of indifference, the results of an age which has tossed morality into the junk yard. Moral chaos and crime run hand in hand as they eagerly attempt to destroy peace, order, and happiness. If we are to get down to fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child at the cradle. Unhappily, there are many homes where parents are untrained in their obligations, where unguarded talk is as regular as three meals a day, and where God and religion are considered too old-fashioned in an age dedicated to materialism.

“The children of such homes need help and the Sunday School can do much and are doing much, to bring God and religion into the starved souls of these youngsters. Our Sunday schools are not sending forth children who easily succumb to life-wrecking temptations. Instead, the boys and girls who have gone to Sunday School have been well prepared for the entire span of life.

“The Sunday School teaches the power of prayer and the need to make God an intrinsic part of our daily lives. It is a powerful medium in materially reducing the army of youthful offenders and delinquents. I would like to pay tribute to the thousands of loyal men and women who are serving unselfishly as teachers in our Sunday Schools. We in law enforcement look upon them as companions-in-arms in the fight

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Here and There Among Our Indian Believers

A WILLING SERVANT
(The Story of Cipriano Mamani)

By Marie H. Haines

“It is no use Feliciano, I have read my Bible, I have attended the meetings, I do not steal, I do not lie or go to the festivals any more, but I do not have the peace in my heart.” Cipriano’s head sank into his hands with a despairing gesture.

“You worry too much,” Feliciano scoffed. “What is it you are looking for?”

“I do not know,” Cipriano confessed. “When we were Adventists, I thought I was dissatisfied with all their talk about the Seventh day and no one else having salvation.”

“Remember what the pastor told us yesterday,” Feliciano said. “We can’t expect to know that we are saved until we die. If we do the best that we know, we will be saved.”

“I heard him too, but that does not satisfy my heart,” Cipriano said. “Now that I have learned to read the Scriptures for myself, it seems to me they tell of a different way.”

Feliciano looked thoughtful. “I have heard a young man in the market place preaching a different salvation,” he said. “His name is Juan Allyon and he holds preaching in Don Felix Hermosa’s home. His face shines as if he has something inside.”

“That is what I want,” Cipriano exclaimed, getting to his feet. “Will you come with me Feliciano? I would like to hear about that way.”

The next Sunday morning found the two young men climbing the stairs to the little room over Felix Hermosa’s house where Juan and Tomasa Allyon had started meetings. Cipriano Mamani was a good looking Indian in his early twenties. For three years, he and Feliciano Sirpa had been attending the Methodist school. They had learned to read and write quite well. As they entered the room, Cipriano felt a strange lift in his spirit.

“This is a good place,” he thought to himself. After the service, Cipriano had a long talk with Juan. Many things which had puzzled him were cleared and he whole-heartedly put himself into the Lord’s hands.

“It is wonderful, Feliciano, wonderful!” he said enthusiastically to his friend. “Do you not want to take this Jesus as your Savior too?”

“I am good enough,” Feliciano said laughing. “I feel all right. You are too intense.”

Cipriano Mamani had found all that his heart was hungering after. Eagerly, he helped Juan with the work. His shining face and ardent testimony helped the meetings. Now, he could understand his sister’s joy. His sister’s husband, Bernardo Paredes, truly became a brother to him.

“Come to my house tonight,” Bernardo said

after church one Sunday night. “My sister Petrona is coming over and we can sing hymns.”

“I have been wishing to get better acquainted with Petrona,” Cipriano said. “I can tell by her face that she loves the Savior too.”

The four young people had many happy times together. “Petrona,” Cipriano said one evening, “you know about my little Marguerita, and her mother who died before we could be married. Could you find it in your heart to care for us?”

“Yes Cipriano,” Petrona said simply. “I will try to be a good mother to the little Marguerita.”

Years later, Petrona was to say broken heartedly to Cipriano, “It is no use. Marguerita will not love me. She will not mind and is continually with the men.”

And Cipriano sadly answered, “Do not worry. You have been a good mother. It is a punishment for my sins that Marguerita cannot learn and will not obey. We must leave her with the Lord.”

“If only we had children of our own. There is no one to comfort you.”

“I have you and the Lord is very precious,” Cipriano said humbly.

The work of Juan’s mission continued to grow. After he had returned from a trip to an outlying district, Juan called a group of his new converts into consultation.

“There is a large needy field on the peninsula,” he told them. “I need a worker who will live out there.”

Tata Cipriano spoke up, “I will go pastor.” “It will be hard,” Juan warned him. “The priests do not like us. They are trying every way they know to keep us from going there. I cannot promise you any support.”

“The dear Lord died for these also,” Cipriano said simply. “He will help me.”

Juan looked at Tata Cipriano thoughtfully. He trusted him more than all of the converts. He was always faithful and ever humble. Never did he complain over hardships or persecutions.

“Go and may the Lord keep and preserve you,” Juan said reverently.

“I am going with you,” Mama Petrona announced firmly when she heard of his decision.

“It is no place for you,” Tata Cipriano said. “I may be mobbed or cast into jail.”

“Could I stay here and not know what was happening to you,” Mama Petrona said. “Where you go, I will go.”

All the things Juan had foretold might happen came to pass. The fanatical people, incited by the priests, often beat Cipriano. He was dragged

through town and often cast into jail. One night, a group of his new converts came carrying him home.

"It is nothing," he said cheerily through lips twisted with pain. "Do not be frightened Mama Petrona. A stray stone hit my leg. It will soon be better."

"Cipriano, let us leave," Mama Petrona begged. "They will kill you some day."

"It is not the Indians' fault," Tata Cipriano answered. "They do not know any better. It is the priests who fill them with drink and urge them to kill us. We cannot leave. Already there are many converts. The Lord is working for us."

"Your poor leg," Mama Petrona said. "Will it ever be well?"

"If not, I can bear some scars for my Lord," Tata Cipriano said. (Today, he walks with a limp as the result of that encounter.)

The young people's faith was to be further tried. One night, when they were holding a meeting in the little chapel that had been built, a cry arose.

"The mob is coming! They are going to kill us all! They will burn the chapel!"

A howling mob, bearing sticks and stones and flaming torches, came up the street towards the house. "Kill the believers! Burn the house! Hail to Mary!" shrieked the mob.

"All who wish may go home," Tata Cipriano said quietly. "The rest of us will pray."

Several slipped away in the darkness. "Lord we are in Thy hands," he continued in the same quiet voice. How proud Mama Petrona was of her man! "Protect us if thou wilt. If this is the end, forgive my people and take us to thyself."

Now the mob was outside the mud wall that surrounded the house and chapel. Flaming bunches of grass fell on the roofs. Fires started. Quickly, Tata Cipriano and his few believers climbed on the roof to extinguish the flames. The drunken mob moved on down the street.

"Only a few holes are burned," Tata Cipriano said. "We can soon mend those, praise the Lord."

Cipriano Mamani walked miles in all sorts of weather bringing the good news of the gospel to the people of the peninsula. Often, he was sick with fever.

"You are ill," Mama Petrona exclaimed with concern as he staggered into the house one evening returning from an extended trip. "Come let me give you a hot drink, and get into bed."

"You know my cure for the fever," Tata Cipriano tried to smile. "A dip in the cold waters of the lake will take away my fever."

Mama Petrona shivered. "You will die that way some day."

"Do you not remember how I told you of my youth?" Tata Cipriano asked. "When I had tuber-

"I know," Mama Petrona said with a sigh. in all kinds of weather. Softness does not cure me." culosis, I cured myself sleeping outside on a cot "Many times I have seen you cure the fever, but always I am afraid you will be worse."

Now the people began to listen to Tata Cipriano's message. The little chapel was overflowing for meetings. A bigger chapel was built. Calls for services came from all over the valley.

"The devil does not harm these believers," the Indians told one another. "Their crops are good. Their families keep well."

Soon there was no work done on Sunday all over the valley. Everywhere the people loved Tata Capriano and Mama Petrona. They were friends who could be trusted.

Now, Cipriano is growing old. Instead of walking, he rides a mule. Pray the Lord to raise someone to take his place when he is called home.

With William Abel and Juan Allyon, Tata Cipriano Mamani testifies, "There is power in the blood; power and more power!"

TWIN ROCKS BOYS AND GIRLS CAMPERS NOTICE

PASTORS AND YOUTH LEADERS PLEASE NOTE THIS CHANGE AND BE SURE YOUR CAMPERS UNDERSTAND IT.

There will be an additional charge of 25c per camper over the announced \$11.00 for the week. This is for insurance which we will be carrying on all campers this year. Each camper must bring the additional 25c for this purpose.

Harris Higgins,
Chairman of camp committee.

FOR SALE OR FOR RENT

A two-bedroom house, four blocks from the Piedmont Friends church. For further information see or write Herald Mickelson, 5748 N. Albina Ave., Portland 11, Ore.

WRITE TO YOUR CONGRESSMEN

Please! Please! Write to your congressmen AT ONCE, and protest the passage of H.R. 6401, the Selective Service Act of 1948. This is important. This act, which provides for compulsory military service for two years for all young men between the ages of 19 and 26, can be defeated if a volume of letters are poured in to Washington protesting its passage. So please write at once, and urge your friends to write.

REMEMBER—The dead-line for all copy for the Northwest Friend is the 20th of the month.

THE NORTHWEST FRIEND

ITEMS OF INTEREST

PROGRAM OREGON YEARLY MEETING

PRE-YEARLY MEETING EVENTS

Tuesday - June 8
10:00 a.m. Pacific College Commencement
1:30 p.m. Board of Evangelism
1:30 p.m. Board of Public Relations
Wednesday - June 9
9:30 a.m. Board of Missions
9:30 a.m. Board of Service
1:30 p.m. Board of Finance
1:30 p.m. Board of Christian Education
1:30 p.m. Board of Publication
8:00 p.m. Yearly Meeting Executive Committee

YEARLY MEETING PROGRAM

Thursday - June 10
9:30 a.m. Ministry and Oversight
2:00 p.m. Opening Session of Yearly Meeting
4:00 p.m. Meeting of Representatives
4:00 p.m. Caretakers meet to organize
5:30 p.m. Joint Banquet of the Women's Missionary Union and the Brotherhood in Pacific College Dining Hall
8:00 p.m. Evening service with message by Gerald Dillon

Friday - June 11
8:00 a.m. Morning Devotions
9:30 a.m. Business
10:00 a.m. Board of Christian Education
11:20 a.m. Announcements
11:30 a.m. Inspirational Hour - Gerald Dillon
2:00 a.m. Business
National Association of Evangelicals Board of Service
3:50 p.m. Announcements
8:00 p.m. Message by Gerald Dillon
8:00 p.m. Pacific College Corporation

Saturday - June 12
8:00 a.m. Devotions
9:30 a.m. Business
Board of Public Relations Memorial Hour
11:20 a.m. Announcements
11:30 a.m. Inspirational Hour - Gerald Dillon
2:00 p.m. Business
2:30 p.m. Report of Pacific College
3:50 p.m. Announcements
4:00 p.m. Ministerial Association
4:00 p.m. Open House at Pacific College
7:00 p.m. Christian Endeavor Business Meeting
8:00 p.m. Christian Endeavor Rally

Sunday - June 13
8:00 a.m. Devotions
9:30 a.m. to 10:30 a.m. Shortened Bible School Sessions

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10:30 a.m. Meeting for Worship
2:30 p.m. Meeting for Worship
7:00 p.m. Christian Endeavor
8:00 p.m. Meeting for Worship
Monday - June 14
8:00 a.m. Devotions
9:30 a.m. Business
Board of Finance
Women's Missionary Union
11:20 a.m. Announcements
11:30 a.m. Gerald Dillon - Inspirational Hour
2:00 p.m. Business
Board of Evangelism
Report of General Superintendent
3:50 p.m. Announcements
8:00 p.m. Message by Gerald Dillon
Tuesday - June 15
8:00 a.m. Devotions
9:30 a.m. Business
Board of Publication
11:20 a.m. Announcements
11:30 a.m. Gerald Dillon - Inspirational Hour
2:00 p.m. Business
Board of Missions
4:00 p.m. Closing minute

YEARLY MEETING BANQUET

"Power Lines" is the theme of the all-Yearly Meeting banquet to be held in the Pacific College dining-hall June 10 at 5:30 p.m. (Note that the time is 5:30, not 5:00 as announced elsewhere.) Everyone is invited, men, women, and young people. Cost of tickets is one dollar per plate. Plans are being made to care for children whose parents wish to attend the banquet. A picnic supper and supervised play on the campus will be provided for older children, at no additional cost to the parents. Babies will be cared for in Canyon Hall.

If you have not already made your reservations, please do so immediately. Send them to Lenore Smitherman, Rt. 8, Box 908, Salem, Oregon.

NEWBERG QUARTERLY MEETING

Saturday morning, May 8, Newberg Quarterly Meeting met at Newberg. Delbert Roy Rose, of the Western School of Evangelical Religion, brought the message on the theme, "Upon what do you ground your faith?" The song and praise service was under the leadership of Carl Byrd. Pacific College Women's Glee Club, under the direction of Lucy Clark, sang.

A basket lunch was enjoyed in the church basement.

The afternoon business session opened with song and prayer. The annual reports were presented. Officers and committees for the coming year were appointed. A memorial for Alva S.

Gulley was read. David Thomas reported the work at Netarts meeting.

The Christian Endeavor rally Friday evening, May 7, opened with the business meeting and annual reports. Paul Mills brought the message. The King's Heralds quartet furnished special music.

The Quarterly Meeting Christian Endeavor social was held at Chehalem Center community hall Tuesday evening, May 4. Games were in charge of the social committee. The brass quartet from Newberg furnished special music. Loren Mills had charge of the devotional service.

CAMP MEETING

The Idaho State Holiness Association will conduct its 14th annual camp meeting at Star, Idaho, June 17-27, 1948.

Workers: Frank R. Dawson and Chaplain James A. Deweerd, evangelists; A. L. Crane and wife, song evangelists; and a missionary from the National Holiness Missionary Society.

For information write Fred Harris, 903 - 13th Ave., S., Nampa, Idaho.

WITH OUR COLLEGE

By ROBERT MORRILL

May Day was observed on Pacific College campus this year on Saturday, May 15. The weather man cooperated and a very enjoyable day was spent by the students, faculty and many visitors. Mrs. Divonna Crecelius, Queen Divonna I, assisted by Cardinal Ronald Crecelius, reigned over the festivities of the day. The parade, held in the afternoon, included floats from most of the organizations on the campus. The float entered by the Foreign Missions Fellowship was awarded first place, that of the faculty second, and the float entered by I.R.C. and Actorators took the third prize. The day was climaxed by the able presentation of the musical comedy, "Wild Rose." The cast was drawn from the student-body and the production was under the direction of Roy and Lucy Clark.

May 7 was the day chosen by two couples from the college as their wedding day. LaVelle Priebe and Marvin Barger were married at Camas, Washington, and Ruth Engle and Marion Wilhite at Melba, Idaho. The Bargers are at home in Ashland, Oregon, and the Wilhites are living in one of the Vet Houses, and both continuing in college.

Roy and Ruth Clark are the parents of a daughter, Faye Jeanette, born at Newberg on May 20.

Lansing Bulgin, vocal instructor at Pacific College while taking voice lessons himself under H. Joahn Eschbach at Linfield College, won top honors in the vocal contest sponsored by the Oregon State Music Teacher's Association of Yamhill County. Mr. Bulgin finishes his work for the

degree of Bachelor of Music at Linfield this summer. He has been secured as a full-time instructor in the Pacific College Music department for next year.

Paul E. Parker, of Marion, Indiana, has been hired to become the head of the Psychology and Education department, succeeding Dr. Wallace Emerson, who will not be at Pacific College next year. Professor Parker is a graduate of Huntington Park Training School, with his A. B. from Asbury, M. A. from Arizona State College, and is completing his thesis for his Ph. D. at Arizona University. He is a recorded minister of the Friends Church, and comes to us with the highest of recommendations. At the present time Professor Parker is substituting for a professor on leave at Marion College.

"Senior Sneak"—the two words that create anguish in the hearts of many Juniors. Tuesday, May 11, at 5:00 p.m., the Seniors started for the coast. Because of car trouble they had to return to the college and spend the night. They left again the next morning, this time for Silver Creek Falls, where they spent a very enjoyable day. Professor and Mrs. Berreman accompanied the class on their trip.

The formal Junior-Senior Banquet was held at Nohlgren's Restaurant, in Salem, on Friday evening, May 14. About sixty Juniors and Seniors attended and enjoyed the good dinner and program. Robert Armstrong acted as toastmaster, and the highlight of the evening was the presentation of the "Four Sharps"—four young women impersonating the Four Flats male quartet.

PROPHECIES BY EZEKIEL AND JOHN

(Continued from Page 2)

An important factor as presented in the balance of the prophecy is the new temple from which there flowed the waters that issued from the sanctuary for the refreshment and sustenance of the people. In the twelfth verse of the 47th chapter is a description that is in perfect accord with that found in Rev. 22:2. One may see the perfection the people of God are to enjoy in the beautiful arrangement of God for His people in the future life of the eternities.

We will now turn our attention to the restoration as presented in the book of Revelation, chapters 19-22. We have room for the high points only, but we trust that you will read the entire portion. We find here the glorious confirmation of all the predictions of the earlier portions of the prophets of God. The writer records the fact that he heard "a great voice of much people in heaven, saying, 'Alleluia; salvation, and glory, and honour, and power, unto the Lord our God.' 'And I heard as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.' Thus is established

(Continued on next page)

THE NORTHWEST FRIEND

Soul Cry of the Aymara

Published by the Board of Missions of Oregon
Yearly Meeting of Friends Church

NEW SERIES—VOL. 1, NO. 1

JUNE, 1948

EDITORIALS

THE SOUL CRY OF THE AYMARA

After a silent interval of some six years, we again send out the "Soul Cry of the Aymara." This was originally a small paper printed in Bolivia and sent from here to give news to the home church, to let requests for prayer be known, and to praise God for His blessings. This was a paper much appreciated by the home church and was used of the Lord as a gracious tie to bind the church of Bolivia and Oregon Yearly Meeting together.

The load was too heavy and for a period of years the workers too few to carry on the project of a paper.

We feel that it is in response to a definite need that we renew the little missionary paper again. It is our purpose to give news of the Bolivian church, the believers, and their problems, news and ideas from your missionaries, and also through this medium to urge you to prayer for our problems, and praise for the victories won through Him Who sent us.

The paper will be operated under a simple organization of an editor with all missionaries as well as members of the Missionary Board contributing. The plans are to send the material to the United States, there to be published and sent out to our constituency.

We send it forth as the "Soul Cry of the Aymara."

—P.M.C.

THE INDIAN CHURCH

There is a phrase which among missionaries has been used so often that it has become a sort of slogan, a password into the realms of the missionary circles. It is the phrase "indigenous church." It has been used often and with not too much understanding of its meaning.

It is essentially a very democratic, unselfish phrase—one that means eventual self-effacement on the part of the missionary. It is a phrase that entails much preparation on the part of the native church and much humility on the part of the Ambassador of Christ.

Indigenous church—this means a church, "by the people, and for the people," a church supported and managed by the national believers of

a country. This has been the goal of modern missions in most cases. It takes into consideration that a native church with its native pastors will be of more value than a church managed and supported from a foreign source.

This is the goal. This is the ideal.

At present we do not have in indigenous church of Bolivian Friends. It is, however, the goal toward which we are working.

It has been our discovery that to attain this goal there must be a preparation, a training for leadership, a teaching in giving, an imparting of a sense of responsibility, an encouraging of a desire to cooperate.

The Aymara Indians so long neglected, so long at the bottom of the social scale, so long considered as barely human, have had no opportunity to practice democracy. They have had no chance to be leaders or to assume responsibilities, or to undertake cooperative enterprises. They have had no means beyond a low level of subsistence. These "creatures most like men" are hardly ready to manage their own church when they are first converted. Previous to their touch from God they have lived on the ledges of the high Andes, and consumed huge amounts of liquor and coca. Their minds are slow to realize the bounties of God's grace beyond their own personal salvation. Even after years of instruction they are willing to rely on their new "patrones," the missionaries in their church.

However, the time has come when there are strong Christians in our native church, Christians who are assuming responsibilities and gaining a wider vision of the missionary field. This is the time to start. This year at Junta Anual (annual conference) an organization was set up that is pointing forward to an "indigenous church." It is an organization composed of both nationals and missionaries. It is planned that the missionaries be the guiding and controlling force at first, gradually giving more authority to the nationals as they can use the authority wisely.

The "general council" is composed of pastors, missionaries, and representatives from each meeting. This council is fostering a sense of responsibility and a feeling of unity as a group of churches in a "yearly meeting." There is an effort to implant a sense of cooperation. One project planned in this effort is the using of 8 acres at Copajira

Soul Cry of the Aymara

"The Soul Cry of the Aymara" will be published as often as funds permit. Contributions for this publication will be greatly appreciated.

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MISSIONARIES OF OREGON YEARLY MEETING OF FRIENDS CHURCH

on the Bolivian Field

Howard and Julia Pearson, Casilla 544, La Paz, Bolivia, S.A.

Roscoe and Tina Knight, Casilla 544, La Paz, Bolivia, S.A.

Jack and Geraldine Willcuts, Casilla 544, La Paz, Bolivia, S.A.

Paul and Phyllis Cammack, Casilla 544, La Paz, Bolivia, S.A.

On furlough: Ralph and Marie Chapman, 3805 S.E. Alder, Portland, Oregon.

Farm. This land is to be planted, cultivated, and harvested by representatives from different meetings—the proceeds therefrom to be used in the work of the general church extension.

From the general council is a group called the "executive committee" composed of the chairman of the general council, the secretary, the treasurer, and one missionary nominated from the group. This year Feliciana Serpa, the pastor at Puerto Perez and Pucarani, is the chairman. Mariano Baptista, assistant pastor at La Paz, is the treasurer; Roscoe Knight was nominated secretary; and Paul Cammack nominated from the group. Jack Willcuts as Secretary of Evangelism in the Friends mission is also automatically on this executive body.

Pastors' and teachers' salaries are supplied or supplemented with money from the church in the United States. This is an absolute necessity at present; but as our Christians grow, and as we help them as much as possible to improve their methods so as to raise their standard of living, we hope they can and will support their own workers. Until they do this, they cannot have a full indigenous church.

The new organization has been carefully planned, set up, and explained, and there was enthusiasm and satisfaction expressed at its beginning. Much prayer has gone into this long-time plan. We pray that our church will grow in unity, responsibility, loyalty, and Christian maturity.

—P.M.C.

RESUME

The Mission of Oregon Yearly Meeting of Friends in Bolivia is 18 years old. In 1930 when the Friends took the work, there was a good beginning made under Juan Allyon, a native

Indian of Bolivia, a convert of William Abel, and a graduate of Guatemala Friends Bible Training school.

Since 1930 the following missionaries have worked under the Friends mission board: Carol and Doris Tamplin, Helen Cammack, Julia and Howard Pearson, Esthel Gulley White, Ralph and Marie Chapman, Roscoe and Tina Knight, Jack and Geraldine Willcuts, and Paul and Phyllis Cammack. At present the five last named couples are the missionary staff, with Ralph and Marie Chapman on furlough.

The work is growing in spite of many vicissitudes. Two years ago a 3000 acre hacienda—Copajira, was purchased. This was perhaps the largest single venture that has been undertaken. But the Friends people of Oregon, Washington, and Idaho caught the vision, accepted the challenge, and paid cash for the farm, having enough left over to buy a tractor! The purpose of this farm is to provide a site and means for a Bible school to train a native ministry. The Bible school is in its second year with eleven men students.

Since the Copajira project is so recent and of such magnitude, perhaps there will be much said about it in our little paper, but we do not intend that it shall overshadow the many other important phases of our missionary work.

—P.M.C.

MEET THE BOYS

By JULIA PEARSON

(This is the first in a series of short introductions to the "boys" in the Bible Training school now in its second year which is held on the Copajira Farm. There will be pictures of the students in later issues. Get acquainted with them!)

Santiago Illaluqe

Santiago, meaning James in English, is the middle child of three living children. He says his mother has had 10 children in all. He grew up on a farming community near Amacari.

At the age of 14, when his parents moved to La Paz while his father was employed as a bricklayer, he had an opportunity to attend an evangelical grade school. However, before he finished the first year, his father removed him to be his helper in brick-laying. He never returned to school until we opened Bible School last year.

During the intervening years he learned the trade of mason. His first contact with the Gospel was, of course, as a child in the grade school. He says he was always interested in the Bible stories and purchased a Bible for his own use, but scarcely ever read it as it was difficult for him to read.

After he left the school he used to go back to the young people's group meetings and socials, but such was the behavior of this particular young people's group—dancing and serving liquor at their socials—that he became disgusted with the Gospel and severed all contact with it.

Later his older brother found the Lord in our meetings, was married to one of our believing girls, and he began to evangelize his family. He brought Santiago to our meetings, now a young man of 18, and urged him to seek the Lord. Santiago had never heard of a personal salvation; so it was some time before he could be made to understand he could really be saved. He



SANTIAGO ILLALUQE, BIBLE SCHOOL
STUDENT

says that after many trips to the altar, one day as he was praying, the Lord spoke to him and asked him why he was there; then he realized he had no more need to seek salvation for it was already his. How happy he felt!

He is a very conscientious lad with a tender conscience, exceptionally neat and clean in all his person and habits; almost fussy sometimes. He just passed his twenty-third birthday. We had a party for him here at school with birthday cake and candles and he was overcome with emotion and tears when he saw what we had prepared for him. Evidently he has never had anyone show much care or love or affection for him in all his life before.

He tells us that during a missionary service two years ago he promised the Lord he would serve Him in any place the Lord chose. Since coming to Bible School he says his call has been strengthened day by day and his most earnest desire is to be able to finish his studies and be useful to the Lord some place in his vineyard.

Hilarion Kalani

Hilarion is our only student who had had a fifth grade education. Born in a farm home 18 years ago he was one of the two children who did not die in infancy from the six babies born in the home. However, his mother with a yearning for daughters, took two girl babies to raise.

Hilarion's father was a progressive Indian who desired an education for each of his children. Therefore Hilarion was sent to school faithfully as soon as he was school age. Hilarion says he was a very poor scholar in the early grades, going to school seven years to cover three grades. Then his father transferred him to a Seventh Day Adventist school where he first heard about the Evangelicals and learned to sing a few gospel songs. He was 16 years old when he finished the 5th grade, and he decided he wanted to earn some money and see some of the world.

He left school and came to La Paz. He applied for a school on the High Plains and received the appointment as teacher. After teaching five days a week there, he would use his week-ends to come into the big city and see the sights. One Sunday afternoon while wandering around the city streets he was attracted to a group singing on a street corner. As he drew closer, to his surprise he heard them singing a hymn he had learned in the S.D.A. school, "Leaning on the Everlasting Arms." He quickly joined himself to the group and joined in the song. As they broke up he followed them to the meeting place and for the first time heard the story of salvation by grace through the shed blood of Jesus Christ. A hunger was awakened in his heart to have this thing called "salvation."

The next week-end he decided he wouldn't go back to La Paz, but would visit a neighboring town of Viacha. He says he struggled all week making the decision, but he was still afraid to seek the Lord and feared if he returned to La Paz he would be drawn to the little evangelical chapel where he felt God was. On visiting this neighboring town then, the first thing he ran across was another street meeting! Some power made him join himself to this group. He thought surely God was pursuing him and he could not escape. As they returned to the meeting room he was walking along with them, hardly realizing what he was doing. All through the service he sat stunned as a doomed man, and when at the altar call a dear old Indian brother touched him on the shoulder and said, "You should seek the Lord," he almost ran to the altar feeling God would surely strike him dead if he didn't obey.

He says, "I went to my knees and cried to God to save me as if I were going to die. And I did die, for when I arose I was a new person. I felt new inside and out, just as innocent and clean as if I were a baby."

For several weeks he followed this mission group, helping them in street meetings and testifying to everyone of his new-found joy. While in meeting one day he heard the missionaries discussing the opening of a new Bible school on a farm. He was by this time tired of city life and says he didn't want to stay in town any longer. The thought of living on a farm and studying appealed to him. He made up his mind to study more about the gospel.

Giving up his teaching, he went back home and advised his parents he was going to school some more to study the Bible. His father thought he had gone crazy and laughed at him. When ridicule could not shake his decision, he finally forbade his son to come; so Hilarion just slipped away from his house one day with a bundle of clothes under his arm and appeared here the opening day of school.

When we found he had come without the consent of his parents, we had him write a letter home telling them where he was.

His first year with us was very difficult for him, but he was sincere in his desire to follow the Lord. He has grown wonderfully in grace, until this year he is one of our outstanding students. Above the average in mentality and ability, as his spiritual life has deepened, his vision of the needs of the field has broadened and we see more and more how his whole thought and life is centering around his preparation to meet the great spiritual needs of his own people. He is showing a real pastor's heart, and we ask your prayers that he may be able to finish his preparation for the Master's service.

OUR BOLIVIAN FIELD

By Jack L. Willcuts, Secretary of Evangelism.

This is not the way I had intended to commence this report, but this morning I am enjoying one of the greatest blessings I have ever been privileged to experi-

ence and I wish to share it. There is so little opportunity here to participate in a genuine testimony service. I am sitting in the little, one room adobe house in Amacari, built to house the missionaries. Martin Garnica, our handy man at the mission in La Paz, and I came out here yesterday on a truck, (the Bolivian public service) and hiked over the hills to Amacari from the narrows of Lake Titacaca. It is now nearing church time (Sunday morning); the sun is bright and warm. One can see the numerous little huts over the hillsides of this beautiful and productive valley which fronts on the lake. This time of the year the barley is ripening for harvest and the quinoa is all colors, from a brilliant red to deep yellow, making rich splotches of color about the little grass thatched homes. And it is quiet. One can see the brilliantly clad women silently working about their homes; some are tending sheep; others are busily spinning cloth. There is hardly more than a mule trail by here and hence no cars passing; the only commercial life evident are the white sails on the lake. The only sound is that of Martin over in the church playing hymns on the organ. "Rock of Ages," "Near The Cross," "Take The World But Give Me Jesus"—never have these songs so stirred my heart. The familiar tunes, the familiar presence of Christ has renewed my consecration just now to preach today, with all the power I possess, the glorious message of Jesus. One cannot fully appreciate what it means to know Christ until he spends some time among these people so eager to learn of Him. It seems to me they live so close to God in this lovely valley; yet many do not know Him. This morning after Sunday School I will conduct a wedding ceremony. It will take the entire service, as everyone here likes to participate with testimonies and singing of numerous hymns. This afternoon I will bring a message to the meeting, then meet with the church council (elders and overseers) of the Amacari meeting. Tonight, Martin, Cipriano Mamani, the pastor here, and I will walk over to Ojje and hold a service. There they have a new church near completion and a fine group of newer believers.

LATER: The above paragraph is not only a description of Amacari, but also of our type of work for the coming year. We maintain a number of churches and outstations in the country and it is the responsibility of the secretary of evangelism to visit these points regularly. Since we have a full-time assistant pastor in the La Paz church, it will be possible for me to spend a Sunday or two each month in such visitation. I hope throughout the year to acquaint you better with histories, present conditions, and needs of each locale. But this time, I will present a brief over-all picture of our evangelistic field and program.

At the present time the average attendance at all our Sunday morning services each Sabbath is about 625. More than 450 of these are considered believers. There are four organized Monthly Meetings and two others have asked to be set up as Monthly Meetings in the near future. The four organized meetings are La Paz, Amacari, Mina Fabulosa and Corocoro; the two applicants are Pucarani and Ojje. There are several congregations not yet organized with believer membership in the La Paz and Amacari churches. They are:

Mina Milluni, located in a mining town about 2½ hours from La Paz. Attendance here averages about a dozen with a local Christian mine worker as pastor.

Chunavi, is another congregation holding services on a Catholic farm. Attendance here is 30 with a local Christian as director. It is about two hours from La Paz. The farm officials do not permit a pastor or even workers to enter. These people have undergone some persecution and hence are very strong and aggressive workers. We hope to work out another location near the farm (on the other side of the boundary) in which they may build a church, receive a regular worker from La Paz, and eventually have a pastor.

Pucarani is a village about 1½ hours from La Paz with a splendid congregation of 60, but with no adequate facilities in which to meet. We are negotiating

for other property if funds can be secured. Felician Sirpa will take up residence here in May as pastor, and we believe the future for this point is potential.

Puerto Perez is a village on the lake beyond Pucarani. We have buildings here but the interest is poor and congregation small.

Aigachi also is beyond Pucarani and a worker is sent there frequently. We have some ardent believers here, but the work has developed into little more than a preaching point so far.

Laja is 45 minutes from La Paz, another village with a fine group of believers pastored by a worker sent out from La Paz each Sunday. They have an attendance of 40 and certainly need a pastor and a church building—if we had the money to buy property and help support the pastor.

Palca, about 2½ hours from La Paz, is another unevangelized town. I would like to tell you of the concern of one of the overseers of the La Paz church for this place. Without remuneration or mission direction he felt led of the Lord to hold services in the Palca plaza. He leaves La Paz at 3:00 a.m. and walks, arriving in Palca at 10 a.m. After holding the service he starts home again at noon and arrives at about 10 p.m. He did this twice the past month.

Pongon Huyo is an older work with a resident pastor, Felix Guanica. It is about 4 hours from La Paz. They have an attendance of about 30 and the church is located on a farm some distance from the town Achicachi.

Amacari sends workers each Sunday to five outposts. One is Ojje, a little community near the lake. We have a fine group here of 35 or more. They are very happy with their new church building and are waiting for the day when they can have benches to use. I preached there last Sunday night, by candle light. Although I could not see the faces of the 40 or 50 people seated before me on the floor, there was a good spirit in the meeting. How much they need a pastor!

Llujpaya is also another place near Amacari. We maintain a school here and the teacher of the Amacari school walks to Llujpaya each Sunday to preach.

Anapia Island, another outpost from Amacari, is in Peru. Because of difficulties encountered by workers crossing the national borders, our believers here are often without a preacher. Let us pray for the day when we can supply each of these needy places with a graduate pastor from our Bible School.

Amacari sends workers to another small island and to a community called Calata.

Mina Fabulosa Monthly Meeting sends a worker to a neighboring mining village, Uma Palca. Corocoro believers visit another place named Santa Tomas. Of course, we have regular services at Copajira and the Bible School students make gospel trips to surrounding villages.

Therefore, we find services are regularly held in 20 villages, farms and communities each Sunday in our field. There are several more potential and open places to enter if we had the workers and resources. Many of these places now maintained desperately need a pastor, but there is no one to send and no money to pay them.

During the year, several trips are taken with believers to visit fiestas and other public gatherings. Here the believers preach and sing over the public address system and tracts are distributed. Also each of the village churches and the La Paz church hold street services each Sunday and give away tracts. The La Paz meeting also holds Sunday afternoon meetings in the penitentiary.

This gives a brief over-all picture of the evangelistic program at present. Certainly God has given to Oregon Yearly Meeting an open and needy field of endeavor here in Bolivia. Our responsibilities to these people are great as there is no other avenue of approach to these Aymaras with the Gospel except as channelled through the prayers, sacrifice and efforts of our Yearly Meeting. I trust the single goal, that of the salvation of souls

and the glory of God shall take preeminence always in the plans and work of our Bolivian field and in the daily life of those bearing the missionary burden at home. "Continue in prayer, and watch with the same in thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Col. 4:3,4.

ADOBE HOUSE

By The Cammacks

On Copajira Farm there is a beautiful compound, a little neglected but showing signs of past beauty. Within the adobe walls are an old farm house (rooms in a row surrounding a patio), a "new" farm house, a church, some corrals, a gatekeeper's house, a chicken house, a duck pond with an artificial island, and extensive lawns laid out in formal gardens with flagstones. Roscoe Knight's live in the "new" farmhouse, and with extensive repairs have made it a lovely home. Pearson's, with extensive repairs also, have made four of the rooms of the old farmhouse a cozy, attractive apartment. The school boys sleep in two rooms, also extensively repaired, and have an adequate dormitory. The cook, the married couples, all have their rooms. With the coming of the Cammack's things seemed a bit crowded. But they are now settling down into their niche in the former guest room and store room belonging to Julia and Howard Pearson.

There is a new house arising, however, out in the middle of a terraced lawn. The deep trenches are being filled with red boulders, hauled from the river. The cracks between the rocks are filled with gravel from the river and cement. The foundations are rising—fitted rock by rock, each one cut square with patient chiseling. Three adoberos are outside the wall tramping the black mud and straw with their bare feet and filling moulds with the mud, leaving about 400 adobes a day to dry in the warm sun.

A believer from La Paz, who is a fine contractor, has offered to work with three helpers for the next month. With the workers here on the farm (Bible school students) who work in the afternoons, our staff of builders is increasing. And as the walls rise our hopes rise too!

AN INDIAN FUNERAL

By PAUL CAMMACK

A drizzle was falling as we climbed one of the city's hills to the La Paz municipal cemetery. We arrived before the panel delivery truck which was bringing the deceased Indian. He was a believer from the La Paz church. He had worked in the mines and contracted tuberculosis. He left a wife, a three-year-old boy, and a baby being carried on the back of the mother.

While waiting we went to the cement niches, which are above ground and permanent, but costing too much for the average Indian to use. We found the niche of William Abel. Here was a sacred spot. I meditated on his part in the start of our mission.

We went back to the gate and soon the so-called hearse drove up. The brethren of La Paz had arranged for the funeral and they were on hand with quite a group of believers to take charge of a grave side service, which is the protestant procedure. The chapel in the cemetery is so definitely Catholic that believers do not like to enter it.

Things took a turn for the worse. The relatives of the deceased husband took things in hand. They had not been present to help with funeral arrangements, but now they took charge of the casket, taking it into the chapel where there was a weird sounding mass being said over another body. The widow was frantic

in her remonstrations with her husband's relatives, trying to have them consent to the burial service by the La Paz brethren. What pathos, what tragedy. The young wife carried her youngest while the bewildered three-year-old clutched her skirt; she wept and pled with others to omit the practice of a thing she and her husband had left behind when they accepted Christ!

We moved on with the brethren away from that scene. We waited at the side door of the chapel. The brethren were non-plussed at the brazenness of the Catholic relatives, but one could see and feel that these brethren in their own hearts were seeing the thing realistically, that salvation was determined before death and although the priest was in the chapel exacting his price for a mass, he could in no wise effect the future of the deceased.

Someone brushed through the crowd as we stood with bowed heads. A sobbing voice greeted us; a hand was proffered. There she was, the tearful, grief-stricken Aymara wife. She too, though wanting to be near her husband's casket would not follow it through the service of mass. She was taking her stand for Christ in the trying hour.

Soon the door opened and the relatives came bearing the casket, followed by a dowdy-looking priest. Surely; he was following, for he had more money to get at the graveside. The casket was set down near the grave which was still in the process of being dug.

The priest surveyed his audience, dipped a stick in a bowl of "holy water" being carried by a little, ragged street urchin, and threw a little water across the casket. Then he asked for some money from the mourners so that he could say another mass. A woman handed him two bills. He put a little holy water on her head. He asked for more money. Another woman and yet another handed him the money. "Two bills," he said. Then, "Hurry up, it is going to rain." As each mourner placed money in his filching hands he put a little holy water on the head of the donor and mumbled unintelligibly.

While the priest was doing this we watched the process of grave-digging. We soon saw what is the rule here. The bones of another are dug up to give room for the new grave. We saw the evidences of this scattered about; ribs, femurs, a skull, bits of rotted clothing and rotten casket boards. This was stark reality. The bodies of the poor Indians will never rest here, even in death. But with the acceptance of Christ they have hope of eternal rest of soul.

The priest was not making as much as he wished; so he left his vantage spot and came our way. He thought we were the officials from the mine and asked ten bills from us. He turned back, however, and soon was seen going in quick time away from the scene, probably to repeat the procedure on the next who would pay him.

The brethren were quick to grasp their opportunity when the priest left. Soon their hymn books were out and we were singing "When the Roll Is Called Up Yonder."

The widow stood near those who were singing. Tears coursed down her cheeks. Here was the hope of the gospel that had saved her. It meant everything in contrast to the preceding scene. Soon Ralph Chapman read some portions of scripture and prayed. Then a believer brother stepped forward near the graveside where the filling in had commenced. He exhorted all, especially looking at those of the pagan belief, to accept Christ as Saviour and be prepared for death. When he finished his talk, he took tracts and distributed them among those who had insisted on the Catholic service. Soon we were singing "Till We Meet" and closing prayer was said. God's presence was very real as we dismissed.

We walked home. The whole thing seemed so unreal; a forced service where the price of mass must be paid in advance; where a sorrowing widow's wishes were disdained; where another's bones were dug up in order to bury; where another's bones rolled in with the earth

for interment; and where God's spirit was so mightily felt in power and unction as the gospel was in the end preached and witness was made.

I mulled these things over and as we walked through the darkening shadows of a misty evening, I realized that this was another meeting of Catholic-paganism of South America and Christianity—of Satan and Christ.

A CHANGED LIFE

By TINA KNIGHT

At the present time we have five peons who are attending our church services quite regularly and one of these is a most interesting character, Crisostomo Avalos. For you who have not worked with the Aymara Indian, he would appear to be just a common, ordinary, country Indian. Yes, there is a marked difference between our La Paz Indians and those who live in the country. But to us who work with these people, Crisostomo has a pleasing personality, much spunk and a determination to do the right thing.

Crisostomo does not know his exact age but thinks he is approximately thirty years old. He was born and raised on Copajira, attended school here on the farm and spent most of his boyhood days herding his father's sheep. He has a brother and sister, younger than he, who also live at Copajira. He doesn't know exactly how many years he has been married but has two boys and two girls, two of which are in school. When he became of age, he was made a peon and has his share of the land here on the farm.

For several years the peons from Copajira and the peons from Lacoyo, a neighboring farm which is owned by a Catholic order, fought over the boundary. During one of these battles, Crisostomo killed one of the peons from Lacoyo. For that reason, he was pointed out as a rather dangerous person. He has always been a thief and has been very stubborn. When Oregon Yearly Meeting bought Copajira, he was Jilacata. He had charge of all the fiestas, communications with the law and government offices and was called the father of the peons. Not long after the missionaries moved to the farm, he did some things which required strict punishment. A Jilacata wears a specific garment, a black poncho, and carries a chicota. A chicota is sort of a decorated whip which signifies importance. He is careful never to be seen without these specific identifications, for that would be a disgrace. For punishment, it was demanded of him to leave his poncho and chicota with the patron. The Aymara Indian respects authority and it appears that Crisostomo was humbled by this punishment.

Several weeks ago Crisostomo became interested in the Gospel. The majority of the peons are working against the Evangelical work and many times have threatened severe punishment to any who attend our services. For this reason Crisostomo was a bit timid about attending. However, with a little encouragement, he became more bold and today is a regular attender of Sunday School and church. The other peons are working against him and one day he was ordered to appear before the local judge in Guaqui. After the matter was settled, the judge invited Crisostomo to drink with him. Now, practically everyone in Bolivia drinks (excepting the believers) and the judge was quite shocked when he refused to drink. In fact, he was more than shocked; he was a trifle annoyed and ordered Crisostomo to return the next day. However, when he reported the next day, the matter was dropped as there were no definite charges against him. Bolivian law provides freedom of religion.

We could not judge Crisostomo by our standards but he is walking in all the light he has. Yes, he would buy and work on Sunday, and perhaps does not always tell the truth, but he is learning more every day. The Lord is able to make a wonderful worker of him so will you please pray for Crisostomo?

COPAJIRA CHURCH

Much interest has been expressed concerning the spiritual work among the 30 peon families which live on Copajira Hacienda. They are our first responsibility—according to law we own them! Truly they are of "our own family." This responsibility is keenly felt and much effort and prayer is being put forth for the salvation of the peons.

When the peons heard of the new ownership of their farm and of the fact that we were "evangelicals," they hastily came and took their images of the Virgin and the saints, the cups for communions, and the other movable equipment that was essential for their Catholic services. They even came back one night and stealthily removed the bells from the tower which they had forgotten in their first trip. When the new "owners" came and in due time inspected the attractive church, they found the walls in a very bad state of affairs; the bare niche where once the Virgin was, and an elaborate altar.

Money was received from interested friends at home to repair this building. Bible school students living on the farm began work. Part of the ceiling and walls were plastered and whitewashed. Since there were only three very small, high windows in the building, more openings were made in the walls for appropriate large windows. The niche was repaired and filled in; the altar torn out, and new platform built. A nice organ donated by Homedale Friends waited to be moved in. Pulpit and chairs and benches needed to be installed. Yes, the church built in a Spanish style with a picturesque tower would be a wonderful meeting place for missionaries, Bible school students, peons, and neighboring Indians.

But in the meanwhile there were services to be held. They were scheduled to meet in the "tower room"—a class room built above the one garage. In this small 12' x 18' room a small folding organ was carried, and a few benches and chairs. Here the Copajira church began.

Here it is still meeting. Maximo Losa, a student, a married man with two sons also in school, is the pastor. After singing lustily, the group reads the Sunday School lesson responsively, learns the memory verse, then listens to the exhortation of the pastor. In the afternoon is an evangelistic service also. Last Sunday there were 34 on the class roll. There were five peons present, four of whom are converts. Others are promising to attend. They are having to combat a strong group among themselves who are persecuting any who are interested in the religion of the protestants.

The room was crowded. There was no division of classes.

The funds for repair of our church have been exhausted. The "windows" are gaping holes. The inside walls are not quite completed. There are no benches or chairs. There is no pulpit. Our nice church building is not quite ready for services.

Our Copajira church, however, is growing without the benefit of a building. Last Sunday Maximo Losa, without advising with the missionaries, asked if all would approve of starting to take offerings in service. One of the peons immediately responded, "Waliki, hermano." (Fine, brother.) It was explained that these offerings would be turned into a building fund for the church.

These offerings will be very small, and perhaps cannot ever amount to the needed sum. But these pesos, one by one, show the spirit of these devoted but poor people.

FARMSIDE TALK

By PAUL CAMMACK

The two weeks that we can say we have lived on Copajira have but the more convinced us of the wisdom,

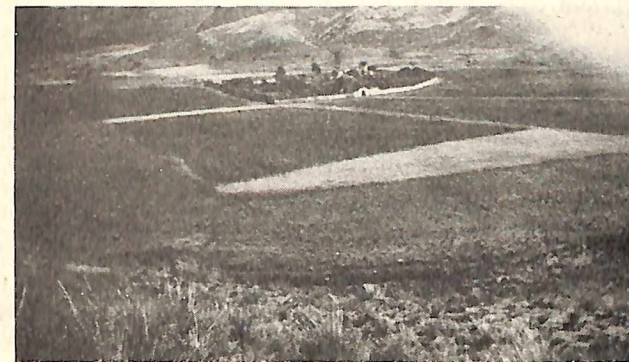
greatness, and the leading of the Lord in the Bible school farm project. How we praise the Lord for putting us here to work in His vineyard! Last Sunday our family took the mission pick-up, the new public address system which friends helped us buy for the mission, and six of the Bible school students, and we travelled some twenty miles to a little town overlooking Lake Titicaca called Taraco. Since this was our first visit to the market we were a bit early, but by ten o'clock we had Spanish recordings booming out over the plaza (an open city square where Indians squat and sell their products.) The students sang, testified, and preached to some 300 people for two hours. Tracts were distributed after the service and going to and from the town in the road. We arrived back at the farm very tired, but with a feeling that the Word had been sown and hearts touched for Christ.

But—to the farm. Take a birds-eye view of a few of its phases:

Farm Peons:

There are about thirty families of peons (with a total of about 150 members) whom we want to resettle and free as soon as possible. This will not be possible immediately because of their slowness to accept change and because also of the legal aspects. One peon wife died last week and another man is sick now with what we fear is typhus. It is the beginning of winter now, and the rats and fleas and lice come indoors even more than usual. Since they carry typhus germ it is little wonder that this is the time of year that typhus epidemics occur. We are immunizing the Bible school students and peons immediately.

Our peons are much better off than peons generally. They have 10-15 acres apiece; some have 100 sheep, and are well off as farm peons go. Until they are saved their money goes into liquor and fiestas; consequently they have the appearance of being poor—which indeed they are—spiritually, morally, and economically.



HOME AND BIBLE SCHOOL SITE ON THE
COPAJIRA FARM

Farm Crops

Our biggest spuds this year are a startling advance over those of last year. Roscoe Knight has on display in his house the biggest ones thus far and they are nice potatoes. Of course, there are small ones too, but we can see that seed selection and better tillage will help improve products here. The yield will be heavier per acre this year, too. Results on that will be given when harvest is finished. The peons have to admit that our potato yield is better than theirs this year. They say that they are the only ones who know how to farm here because they have done it for hundreds of years. Their wooden plows are ancient implements. Most of our crops this year had to be put in with just such implements but on our better yield the first plowing was done with tractor. The barley is still green but looks good.

Farm Implements

We have a Farmall model "M" now, and a three

bottom gang plow with 12" plows. The little model "A" is in the process of being sold and the money gotten from it should be spent on other needed farm implements.

Much of the soil has sand mixed in it and this has worn plow shares off rapidly. We have been plowing as much as possible during the rainy season before the ground gets too hard to plow. The only answer to our plow point situation seems to be an electric welding outfit to surface the wearing edges with touch welded material. This can be added as needed if we have our own outfit. I have yet to see an electric welding outfit in Bolivia—La Paz included. Everything is acetylene.

Farm Soils and Land

We have a farm much above the average altiplano farms in soils and location. Crops and wild vegetation indicate that fact. We have a soil testing outfit and have just commenced to experiment with our various types of soils to find out what deficiencies may exist. How much tillable land do we have? Wait, until we can measure. It should be between 600-1000 acres. It is hard to estimate here at a glance for the fields are cut up in places and some parts may be too rocky for good tillage.

Farm Experiments

This is the beginning of winter, but the sun shines nicely in the day time although the mercury is dipping to frosts at night and will go to 20 degrees F. they say. We have a lot of U.S. crop seeds to experiment with. We may try a few winter legumes and start some grasses by irrigating this winter. Winter peas and vetches ought to grow here in the warm days though cold nights. Next summer beginning in September-October we will plant most of our experimental plots. We need to develop cover crops, legumes, and grass feeds.

Farm Fences

We have none, except corralls for animals at night. They say that if you would put up wire, an expensive and rare thing here, that it and the posts would be swiped overnight! If you want fences you build them of solid mud six feet high and two feet thick! All animals are shepherded here.

Farm Water

Roscoe had a 16-foot well dug and curbed. At present all are using water from this well. The old oaken bucket idea is used to draw the water from the well, and from thence the water is carried to the various houses. None of the houses have running water. The water is hard and curds form readily with soap. We could use water softeners to advantage but they are not for sale here.

Farm Irrigation

The time one irrigates here is in the winter months and spring (Sept.-Oct.) when crops are planted. Late spring rains mean crops get a late start unless put in with irrigation. We have a mountain stream that survives the dry winter and runs enough for limited irrigation. We keep the compound green through the dry months, and last year some crops were started with irrigation. We have a possible source of additional water away back and up on our property which would about double our water supply. This will entail ditching around rock cliffs and across big and high country. The peons, of course, get a share of water (in fact so far they have gotten more than their share) and it was an effort last year to get water past their ditches. We plan to put in cement boxes to control their share this year.

Farm Electricity

We have none—except car batteries. There is an old wind charger here minus batteries and out of use. We have plans and a possible waterfall site which bids well to mean that we can install a 10 K.W.K. generator to furnish light, limited power, welding, etc., for the Bible School farm needs SOME TIME.

Farm Animals

We have 500 sheep, 13 head of cattle, 4 riding horses and 14 pigs. I had been prepared to see scrub stock on the altiplano and the animals did not exceed my expectations. All animals are smaller, but this isn't all because of altitude. Poor feed, internal parasites, exposure, and hit and miss breeding control has contributed to this poorness of the animals in general. There is one exception: there are some good looking, beefy type oxen scattered over the altiplano. They are used as draft animals for plowing. Our problems right now to improve our sheep, cows, and pigs are to raise improved feed, control internal parasites, and get improved lines for breeding purposes.

AN OPEN DOOR

By RALPH E. CHAPMAN

Of recent date, the Baptists sponsored a 50th anniversary celebration of the beginning of evangelical mission work in Bolivia. During the past 50 years, the preaching of the Gospel message in Bolivia has not been thwarted. God opened the door for missions and, thanks unto Him, He has graciously sustained and protected. Since that beginning the challenge was accepted by other missions until not only the Baptists labor in this needy country but other groups have aided in putting workers in every department in Bolivia.

Oregon Yearly Meeting is to be numbered among the "other groups." Since its beginning in this field of labor, God has permitted that our work gain recognition as an established mission on the Bolivian high plains and among the Aymara Indians. Failures during past years have not kept the people of OYM from answering the call of missions upon their hearts and step through that open door that He has provided.

Our times are in God's hands and the most important question in our thinking is, "How long will that door stay open?" In many of the South American countries, the open door to missionary work has been gradually closing. Argentina, Peru, and others have made difficult the entry of new missionaries. Is this the desire of Bolivian officials also? Of recent date an incident of interest occurred. Out of it has arisen cause for much thought. In a small city to the south of Bolivia, a Bolivian of the upper class was converted. He had inherited from his father a small Catholic shrine in which were found various images. Following his conversion, he became acquainted with the Biblical teachings on image worship. He, in his desire to abandon the old life, had his images destroyed. The missionary in that district through whose teaching the man was converted soon became the object of slanderous lies. The local priest instigated a plot against the missionary and the Gospel. He wasn't satisfied in raising trouble in his own town alone but caused the matter to be brought to the capital, La Paz. The missionary was ordered to appear before the authorities there and was placed in jail for a short time. Although the law of the country upheld no legal case, the Bolivian Catholic Action went to the affair with force that they might use it to oust the Gospel. For days the papers published articles by Catholics and Protestants. Small tracts by both Catholics and the accused missionary were distributed about the streets of La Paz. The climax of the incident was on a Sunday morning. A large Catholic mass was said in one of the central cathedrals and following this a parade was formed to circulate the streets of La Paz in protest of the Gospel and especially the foreign missionaries. The priests were overheard giving orders to some to yell "down with the protestants" as they marched along. It is also known that within the cathedral order was given for the stoning of all the protestant churches in the city. However, the Lord put his hand on the affair, and the desire of the leaders to cause riot was not fulfilled. Among the various

groups in La Paz, only one really tasted the fury of the mob. Since their chapel was on the main route of the passing parade, the angry throng began to stone it. There was a service in progress but luckily there were wooden shutters on the inside of the windows and, once closed, they prevented anyone from getting hit with flying stones. A missionary of another mission had parked his car near this chapel. The mob discovered the 3 or 4 thousand tracts that were in the car. A window was smashed, the tracts burned on the spot, and the car taken down the street. Police got the car without further damage done to it, and the mob proceeded to spend its fury by parading before the president's palace in protest to the Protestants. The proposed stoning of the other churches did not materialize for the mob soon disbanded. A short time later, the accused missionary was called before a high government official and was notified that, although there was no case against him, it would be best if he went out of the country for a month or so for a "vacation." So it is in many cities throughout the country. Many are being persecuted for their faith. Missionaries as well as nationals are being placed in jail and some are even fleeing from their homes to escape mobs usually formed by priests' instigations.

Christ himself has taught us that in the last days such would be the expected thing. This being the case, we might sit back and say that it is of no use to strive to do more than what is now the accepted custom. But no, God has commanded that the Gospel be preached. We MUST accustom ourselves to changing times and intensified efforts of satan to thwart the Lord's work. This does not mean that we must accustom ourselves to the sin about us or in any wise minimize its power. In their efforts to combat the forces of darkness in Bolivia, all the evangelical missions are now forming a national organization. This is comparable to those in other Latin American countries. The purpose of this organization is to facilitate our relations with the Bolivian government, coordinate our efforts to advance the physical, cultural, and especially spiritual welfare of the people, and to promote Christian fellowship and love among evangelical Missions of Bolivia.

The Mission Council of our Friends Mission has seen the advisability of being affiliated with this new organization. We join in the united prayer for an awakening in Bolivia and a mighty out-pouring of the Holy Spirit. There are multitudes of needy souls, and we also pray that this new organization may be used of God to keep open the door to missionary work in Bolivia.

FOR AN INCREASED VISION

Walter P. Lee, President of Board of Missions
Oregon Yearly Meeting of Friends Church

"The Soul Cry of the Aymara" comes to you again to keep you informed on our mission work in the highlands of Bolivia and thus increase your vision. As you hear the soul cry of needy people through these pages we trust you will feel the call to real fervent prayer.

Pray for souls in the prison house of sin. Pray for the protection and power of God upon our missionaries who dwell "where Satan's seat it." Pray for needed financial support for this great work.

As you note the need for increased support of the Bible Training School, the remodeling needs of the Copajira chapel, and the need for farm equipment, will you be faithful in the stewardship of finance.

"The Soul Cry of the Aymara" will be published as often as funds permit. Contributions for this publication will be greatly appreciated. This publication is sent to all who receive the Northwest Friend as a special section, and will be sent to any others upon request.

All contributions for any phase of our missionary work should be sent to Richard C. Kneeland, 801 Public Service Building, Portland 4, Oregon, with instructions concerning the use of such.

Chats With Children

—By Aunt Bess

WHAT ARE YOU GOING TO BE?

What are you going to be? This is a question you boys and girls are often asked. And it is a good thing for you to decide early what you mean to be. You may change your minds before you are much older, but people who change their minds make it clear that they have a mind to change, whereas people who never make up their minds probably have no mind to make up.

There is one thing quite certain, and that is we cannot foresee the future. What people will make of their lives is not always easy to predict. It is so difficult to discover what people have it in them to become. A friend of Jesus once wrote a letter which is preserved in the New Testament, and he said, "It doth not yet appear what we shall be." (1 John 3:2.) And I never read that text without thinking of something I saw some time ago. Let me tell you about it.

A friend of mine came up to the city to buy lily bulbs, and I went with him to the place where they sell them by auction. People who want to buy big quantities go there and buy them by the thousand at a time. Before the sale begins samples of the bulbs are arranged for inspection, and intending purchasers go around and examine them. I, who know very little about such things, thought they looked a very unattractive lot. In fact, any one who did not know what they were might have said, "What ugly things, they can't be much good." But if the bulbs could have spoken they might have said, "It doth not yet appear what we shall be."

There were big bulbs, and medium-sized bulbs, and little bulbs. And it was the little bulbs my friend wanted to see. They were lily of the valley bulbs, and, if you have seen one, you will remember that they are about the length and shape of a rather thin acorn.

But the great question, of course, is whether the bulbs that are sold will grow flowers. My friend wanted to know that, because he did not want to spend money on "blind" bulbs. So he picked up two or three of the sample bulbs and examined their hearts. With a very sharp knife he split a bulb right down the middle, and there, tightly packed inside, were tiny green leaves, and in a good bulb, the tiniest white spike which any one could see was a baby blossom. If that sort of bulb had the right conditions, good soil, sunshine, and rain, it would throw up a fair and fragrant flower. Any of the bulbs would do that if they had a flower in their heart.

You might look at the bulb before it was planted, and then, a few weeks after, see it grow up and be inclined to say, "Why, I didn't think you had it in you." We say that about people

sometimes. They do fine things which surprise us, and we say, "I never thought he had it in him." You cannot possibly tell by the outside what either a bulb or a boy may have inside, can you?

But that is just the secret of becoming. What matters, is not what we appear to be on the outside, but what we have in us to become. We may seem to be very insignificant and unattractive outwardly, but if we have the love of Jesus in our hearts, then, although we may say, "It does not yet appear what we shall be," we can go on to say, as John did, "But we know that some day we shall be like him."

—Selected.

PROPHECIES BY EZEKIEL AND JOHN

(Continued from preceding page)

lished the fact of the eternal Lordship of Jesus of Nazareth. The marriage of the Lamb follows as the bride is made known; she had made herself ready with the fine linen, the righteousness of the saints. The Bridegroom was clothed with a "vesture dipped in blood; and His name is called The Word of God." He was followed by His army, "upon white horses clothed in fine linen, white and clean." He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING of KINGS, and LORD of LORDS.

At this point we find introduced Satan, who has gone out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." John saw a new heaven and a new earth; for the first heaven and the first earth were passed away. There follows a beautiful description of the new city of God and the saints; John is told that "these sayings are faithful and true." Thus is accomplished the purpose of God in the overthrow of His enemies, Gog and Magog. And the Lord shall reign forever and ever.

All of the foregoing is unfulfilled prophecy. The study of fulfilled prophecy is of great interest, in that we see that the purposes of God as announced are of certain fulfillment. Now the unfulfilled prophecies are as certain of fulfillment as those which have been fulfilled. We are living in times of great uncertainty, as far as human foresight is concerned. But as we consider the

(Concluded on Page 11)

Christian Endeavor Doings

CONFERENCE BANQUET

About 65 young people of our Southern Oregon churches met at the Talent High School on Saturday evening, May 1, at the 4th Annual Conference Banquet. Of great interest was the awarding to Hazel Beeson, of Sprague River, the first prize for the name "Camp Sa-Wa-Li-Nais," which will now become the official title of the C. E. conference in Southern Oregon. This name is Modoc Indian for "friend." There were some 40 entries in the title contest.

Also during the banquet hour, about 80 film-slides of last year's conference and the new grounds on the Klamath River were shown. Following the dinner, the group attended the revival meeting being conducted at the church by A. Clark Smith, of Tacoma.

Earlier in the afternoon the executive committee, composed of all the officers of the three societies and their advisors, met at the Talent church to lay plans for this summer's conference, which will meet July 12-18. Milo C. Ross, of Medford, was again chosen as superintendent and camp director, Millie Riddle of Sprague River was elected secretary, and Verda Craven was re-elected treasurer.

On the staff for this conference will be Edw. F. Harmon, evangelist; Jos. G. Reece to teach chorus and Quaker Missionary Heroes; Pearl Reece to teach a class in "Youth Problems;" Irwin Alger on C. E. Methods; and Evert Tuning for "Quaker Doctrine." Ross McIntyre was asked to be dining hall manager, and Evert Tuning in charge of grounds and new buildings. Verda Craven will head the Junior staff, which will conduct classes in Bible memory work, handcraft, nature study, and music. Other positions must wait return mail for confirmation.

Total cost of the camp will be \$10.00. Reservations and requests for additional information should be addressed to Verda Craven, 230 S. Central Ave., Medford.

The Summer Conference trustees, which were chosen to represent the supporting meetings, met and considered the housing needs for this year, and decided, if at all possible, to build a simple cook shack. It is hoped that other housing needs, both for dormitory space and for the meetings, can be met with tents. Sanitary facilities and testing the water were also on their agenda. An offering of \$21.33 was received to go toward these needs. The trustees are Ross McIntyre, of Sprague River, Guy Hays, of Medford, and Louis Lindstrom, of Talent. Medford meeting was authorized to sign legal papers for the camp management, as Medford is a monthly meeting now and incorporated.

SPRAGUE RIVER RENDEZVOUS

Two parties for us in April! Saturday evening, the 17th, our C.E. group got together for an evening of social fellowship and fun at the Tuning home. We played games and made popcorn and candy. A week later we had a gathering of about 25 young people, including sponsors and pastor. This party was held at the Borough home.

May 1st a group of 12 went to the Southern Oregon Young People's Rally, which was held at TALENT. There plans for the summer camp were revealed. We can hardly wait for the set date in July.

The Sunday evening service on May 2, was conducted by the C.E. group. The offerings taken was given to the C.E. to buy some much-needed Bibles. We feel that this service was a real blessing to all who attended.

Our young people have also organized a choir, and with practice each week are able to give special music at the church services on Sunday. C. E. Reporter, Myrta Chandler.

ROSEMERE

Here comes another report from the Rosemere Intermediates.

On Friday night, April 30th, the Intermediates sponsored a social at the Fourth Plain Administration Building. There were 63 in attendance to enjoy the thrills and chills caused by several stunts put on by our "Mammas and Daddys." Following a time of lusty singing led by Evelyn Anabel, from Cascade College, a reading, "Lena at the Baseball Game," was given by our advisor, Thelma Green. We were very happy to have the Senior C.E. present to portray, in a noisy way in an improvised car, a load of young people on their way to Twin Rocks. By the way, they DID arrive! Perhaps the outstanding feature of the evening was the showing of the Twin Rocks Camp pictures by Joseph Reece. Pearl Reece brought a devotional lesson, after which punch and cake were served. An offering was taken toward the financing of our C.E. project.

The Intermediates are wearing a small blue and white ribbon combination to let people know that we do not believe in the use of alcoholic beverages and tobacco. We earn points each time we have the opportunity to tell someone the meaning of the blue and white ribbon.

Hooray! The rug is on the platform. This was our project this year. We owe \$14.00 yet, but we are confident it will be taken care of by June 1st.

THE NORTHWEST FRIEND

HOMEDALE HITS THE TRAIL

In spite of a steady drizzle, 30 young people from Homedale and Whitney Christian Endeavor Societies launched forth into the wilds of Jump Creek Canyon, south of Homedale, for a picnic on the afternoon of May 8. Since the only harm done by the rain was a few layers of mud on shoes and straight hair where once curls had been, we think the afternoon was a huge success. Our guests (Whitney) seemed to enjoy it too. We hiked miles (mostly up) and were ready at supper time for a steak weiner fry in a big cave. After devouring the meat, potato salad, pickles, potato chips, punch, and cookies, we were ready for a good long singspiration around the campfire in the cave. We broke up early to return to our homes and repair the ravages of the rain so we would look presentable for Sunday.

We are having another Scripture Memory Contest to pile up a few hundred last-minute chart points before June 1st.

Our C.E. was host to the Quarterly Meeting Christian Endeavor Rally on May 14th. We had an inspiring service with Klen Koch as song leader and Clynton Crisman as speaker. Officers were elected for the coming year as follows: Margaret Weber, Quarterly Meeting Superintendent; Dean Robertson, Assistant; Joan Stimmel, Secretary; and Don Emry, Treasurer. Two of these Quarterly Meeting officers, Dean Robertson and Joan Stimmel, are from our own C.E. After the service in the church, we played games on the lawn and served punch and cookies.

NEWBERG

For our monthly missionary meeting, April 25, several people told of mission work in various countries. Then for the special field this time we took Africa. We feel the need of getting acquainted with mission work as a whole.

The report brought back of the Christian Endeavor convention proved very interesting and brought up many useful questions and suggestions.

One night, Ernest Fritschle, our sponsor, spoke on vocations—what or what not a Christian could do for life work. On this particular evening the College Christian Endeavorers met with us and all felt this to be a wonderful lesson.

In order to memorize more Scripture, we have started the plan of Bible baseball. It takes time and study, but that is what we need.

At our business meeting, May 18th, Delmer Aebischer was elected president for next year, with Marilyn Jones as vice-president. We are planning to have an installation of these officers in the near future. There should be much prayer all over Oregon Yearly Meeting for the new officers in the various Christian Endeavor societies. We want this to be the best year ever.

THE NORTHWEST FRIEND

PIEDMONT

Extra! Extra! Read all about it!

PIEDMONT FOOLS APRIL!

Yep, we shore did fool that rainy 'ole month of April by filling it plumb full to the top with fun and sunshine galore.

April Fool joke number one was the Cherry Grove, Parkrose, Piedmont party that left us completely tasteless of anythin' except chocolate-covered soap mints and chocolate bean clusters.

An early mornin' trip to the hooded mount brought joke number two—it didn't rain—it snowed.

One C. E. program fooled everybody, I guess. We played follow-the-leader and the leader, being a conceited sort of fella, led us to our lesson first, and so we ended up in a backwards sort of way.

We celebrated April at Patton old folks home by presenting them with some flowers that weren't grown in May.

Last but far from least was the April afternoon tea, given by Mrs. V. B. Snow, in honor of the June wedding of Bert Frazier and Eleanore Armstrong.

Extra? Don't you agree?

PROPHECIES BY EZEKIEL AND JOHN

(Concluded from Page 9)

promises of the Word of God, we recognize the fact that we have a certain foundation for our faith. Satan and his followers are to be overthrown; this includes the inhabitants of the earth who deny God and are seeking to overthrow the Church. There is a literalness in all this but, thank God, His provision for the saints who faithfully follow Him is equally literal and certain. We know not what may occur in the immediate future, but we know that ultimately all will come to pass as God has asserted in His word. The time element is in the hands of God. The only dogmatism that we entertain is that the dogmas of God's truth are incontrovertible. We are assured that the predictions of God's Word regarding the end of the wicked are sure of exact fulfillment; and that just as truly His predictions regarding those who believe and obey Him will be eternally sustained. "I Jesus have sent mine angel unto you to testify these things in the churches." (Rev. 22:16). From the Holy city all of our enemies will be forever banished, and the saints of God will reign with Him for ever and ever.

Out of the 3,000 counties of the U. S. there are 1,000 which have no Catholic priest and few, if any, Roman Catholic parishes or mission stations to be found. A new campaign is being mapped out by Roman Catholic leaders to invade these counties and rural communities. It is high time that Protestantism takes more interest in the rural areas.

AMONG THE CHURCHES

Puget Sound Quarterly Meeting

McKINLEY AVENUE (Tacoma)

Our pastor, A. Clark Smith, was welcomed home last Sunday after an absence of two weeks, during which he held meetings in Talent. He brought us back a good report of the work there.

In the absence of our pastor Robert Morrill brought us a message on the importance of Christian schools at our morning service, April 25. Douglas Brown brought the evening message.

On May 2 the Christian Education committee had charge of the morning service with Gertrude Perry, the chairman, presiding. Short talks were made regarding their work by Gertrude Perry, Beginner's superintendent; Betty Byrd, Junior Sunday school superintendent and leader of Junior church; Howard Harmon, Senior superintendent; Loren Smith, Boys' Club leader; Jim Liedke, Junior Endeavor leader; and Alice Perry, youngest member of the committee.

The young people took charge of the evening service May 2 with Howard Harmon, Jr., presiding, and Mary Ellen Murphy leading the singing. Musical numbers included a trumpet solo by David Perry, a musical reading by Howard Harmon accompanied by the girls' sextette, piano duet by Gertrude and Alice Perry, duet by Alice and Joan Perry, a number by the mixed quartet, and a saw solo by John Frazier. Short talks on the following topics were given: "God said it," Marion Perry; "Jesus did it," Joan Everett; "I believe it," Jim Liedke, and "That settles it," Lewis Byrd.

On May 9, Jesse Liese, director of the local Youth For Christ, brought the morning message. He also sang for us. Howard Harmon spoke in the evening.

Fifty-two children gathered at the church April 30 for a Junior church party. Betty Byrd showed two Gospel movies, one, "The Little Lost Sheep," and the other two shorter features with messages.

The May meeting of the Women's Missionary Union was held at the home of Clara Peterson. Mona Warner read I Thessalonians 5 for the devotions. Debora Pendergrast finished the review of "Through Blood and Fire." Officers for the coming year are: president, Gertrude Perry; vice-president, Clara Peterson; secretary, Debora Pendergrast; treasurer, Florence Simpson.

Three of our members have left for visits to scattered parts of the country. William Brown is in Des Moines, Iowa; Alice Smith is spending the summer with her son Howard in Oregon; and Jennie King is going as far east as Missouri.

Salem Quarterly Meeting

HIGHLAND AVENUE (Salem)

Earl and Minnie Beckett, former members now residing in Colorado Springs, Colorado, attended our services two Sundays in April, and seemed to enjoy meeting old friends and acquaintances. T. Clio and Laura Brown came with them; Clio preached for us on Sunday evening.

After three years of successful ministry, our pastor, Cora Gregory, has resigned, effective September 1st. She expects to be available for evangelistic work another year.

David Smitherman and wife, from Haviland, Kansas, are here visiting his brother Charlton.

George and Eleanor Smith, pastors at Woodland, Idaho, were here for a few days recently, attending the

funeral of her father, Ora Fowler. George brought a good message for us on Sunday evening.

We have a fine group of young people who often take charge of our Sunday evening services very efficiently.

This is a busy time of year, with annual reports to make out, and with Yearly Meeting almost here. However, 48 were out to prayer meeting last week.

An estimated 225 people attended the Pacific College a cappella choir concert, which was held May 16th. Friends from Scotts Mills, Marion, Rosedale and South Salem, and many other people, attended.

We have lost by death the following members in the last year: John B. Moorman, Lloyd Gregory, Earl Rickard, Calvin Thomas, Arthur George, and Altia Hockert.

MARION

We were deeply grieved by the passing of Ora Fowler, April 21st. He had been in ill health for some time. We extend our sympathy to members of his family.

George Smith, of Woodland, Idaho, brought us the message of the evening on May 2nd. His topic was, "Grieve not the Holy Spirit."

A short program was given May 9th in honor of the mothers at the close of Sunday School. At this time flowers were presented to the oldest mother, the mother with the most children, and the youngest mother. They were, in the order given above, Mrs. Wilkinson, Mrs. Rachel Fowler, and Lois Haskins. We were surprised by the presence of Pearl and Joseph Reece, who came in for the morning worship service.

The evening of May 16th was "Talent Night." We were favored with a piano solo, an instrumental trio number, and a song. A trio from Sprague River—Joan Tuning, Helen Krume and Melda Chandler—also sang. Our guest speaker of the evening was Evert Tuning.

We have been favored the past month with music from a junior choir, under the direction of our pastor.

Boise Valley Quarterly Meeting

NAMPA

Our monthly meeting has been busy this last month getting reorganized for this year's work. The main officers are about the same as they were last year except our Bible school superintendent and his assistant. Wayne Kellum and Dean Campbell hold these offices. Both of these men have joined our meeting this last year.

Most of our committees have met and organized. The social and entertainment committee met at the home of Charles Ommen on the evening of May 6th, where they enjoyed a pot-luck supper and made plans for their work.

Lloyd Lyda is at home again after spending about three months at hospitals in The Dalles and Portland. He brought a message in song at our evening service on Sunday, May 2nd.

We appreciate the special numbers which are being given by our new male quartet which is composed of Wayne Kellum, John Lyda, Harold Antrim, and Hermon Cline.

About fifteen from Nampa attended the Quaker Hill banquet given at Greenleaf Friday evening, April 30th.

Ocal McClintock and Lloyd Armstrong have both been very ill. Lloyd Armstrong spent some time at the Samaritan Hospital.

STAR

Our pastor, Nathan Pierson, was evangelist at the revival services for the Capay Friends Community Church in Orland, California, April 22 to May 2. Oral and Beatrice Tish are pastors of this meeting. During the absence of our pastor, Laurence "Shorty" Wright preached, the missionary committee sponsored a play, "The Things That We Can Do," a group from the Greenleaf Academy took charge of a morning service, and Mr. L. M. Samp preached in the evening. Upon his return, our pastor was happy to find the attendance during his absence had not decreased.

A goodly number from Star helped fill the Greenleaf Academy gymnasium to capacity at the Quaker Hill banquet April 30.

Our church has the "new look." The Berean S. S. class furnished the Kem-tone for the auditorium which was put on by Mr. Douty. It is coral pink. Others contributed to the appearance of our church by cleaning, scrubbing, polishing, and waxing. Also the drain to the kitchen sink has been completed, and a new Hotpoint electric range installed.

A miscellaneous shower was given in the church basement for Marion and Ruth Wilhite, newlyweds, Monday evening, May 10.

Some definite victories have been won at the altar of prayer, and we are expecting even greater things under the blessing of the Lord.

MELBA

On April 24th Lawrence Lee and family took his S.S. class of Intermediates on a field trip to Boise. They ate their picnic dinner in the park. All report a good time.

Mrs. Moody, a state officer of the W.C.T.U., came out April 30th and organized our local union. Lena Engle was elected president, Mrs. Swank, secretary, and Kathryn Burton, treasurer.

Visitors at the pastor's home April 28th were Mr. and Mrs. Will True and daughter Esther, of Nampa, and Guin Trotter and Lois True, of Paonia, Colorado. The girls sang and led the prayer meeting.

Fern and Ellis Cook showed pictures of Sprague River at our church April 26th. They are on their way to Kansas to live.

Several from our church attended the Quaker Hill banquet which was held at Greenleaf April 30th.

One of the prettiest weddings ever solemnized in our church was the marriage of Ruth Engle, daughter of Mr. and Mrs. Will Engle, and Marion Wilhite, of Newberg, son of Mr. and Mrs. Erwin Wilhite, of Star. The wedding was May 7th. Rev. Russell Stands performed the double-ring ceremony, in the presence of 125 guests. Following the wedding there was a reception at the home of the bride's parents. The newly-weds will live in Newberg and continue their studies at Pacific College. This wedding was the happy occasion for the first time in ten years that Mr. and Mrs. Erwin Wilhite and seven sons were together.

WHITNEY

Did someone say the Whitney Meeting was off the map? Maybe so in the past, but not now.

Our average church attendance is 114, our Junior Church average is 15, and the C.E. average attendance is 25 and 35. On Easter Sunday there were 220 in the Auditorium. It was quite crowded, but next year we hope to be in our new church.

The first step in that direction was taken when we purchased the four lots east of the parsonage. When the new church is completed, we hope to make a recreation hall in the present one.

Officers in the C.E. for the coming year include president, Marvin Sheiban; vice president, Peggy Washburn; secretary and treasurer, Louise Siebe; social committee, Peggy Washburn, Wayne Reynolds, Arlene

Siebe, David Nettleton; missionary committee, Kayrle Reynolds; prayer, Terry Hansen.

On May 8, the C.E. had "Work-day" in the morning at the church, and the afternoon were guests of the Homedale C.E. for a hike up Jump Creek Canyon and a steak fry. The C.E. is constructing a volley ball court, which will soon be done.

A special program was presented on Mothers Day, and lovely corsages for each mother. A dedication ceremony for young babies was also held. Babies dedicated were: Bruce Arthur DeBoer, son of Mr. and Mrs. Arthur DeBoer; John Elvin Moon, son of Mr. and Mrs. Elvin Moon; DieAne Byard, daughter of Mr. and Mrs. Harold Byard; Marcia Wynette Bailey and Richard Lyman Bailey, children of Mr. and Mrs. Gene Bailey.

Our Missionary Society has been quite active during the past year. They sent a Christmas box to Hayden Lake; sent towels, dish towels, pot holders and luncheon cloths to Bolivia; contributed to the leper colony in the Philippines; sent towels, wash cloths, tea towels to Pacific College; replaced linens and bedding for two burned out families the first of the year.

The Builders Class (young married people) has assumed the support of one adult leper and one child leper in the Philippines. This class is also sponsoring family night, a social time once a month for the entire family.

Our Daily Vacation Bible School will be from May 31 until June 6.

More than 35 people from Whitney attended the Quaker Hill banquet at Greenleaf on Friday evening, April 30.

Keep your eyes on Whitney Friends.

Greenleaf Quarterly Meeting

RIDGE VIEW

Although you haven't heard from us for years, we are still a thriving church. I believe it can be said that the year just finished has been the best ever.

Easter news is old by now, but you might be interested in Ridge View's first Easter sunrise service. We gathered on the Ridge before sunrise and had an impressive service, after which we went to the school house for breakfast. The members of the Free Methodist church, who reside in our community, joined us in both services.

In March one of our most valuable families left us to enter service for Christ. Howard and Estella Fuller and children Beth, Brian and Virginia went to Mt. Carmel Bible School in Kentucky.

Our new officers took their places the first Sunday in May, and we are looking forward to another good year.

Mr. and Mrs. Nicholas Glass are parents of an 8½ pound girl, Nancy Joan, born May 2nd.

GREENLEAF

A large crowd gathered at the gymnasium for the Quaker Hill banquet Friday evening, April 30. An enjoyable evening was spent together. The date of this year's Young People's Conference is to be July 5-12, with Alden and Esther White as evangelists.

The mothers were honored in a special service Sunday morning, May 9. The Men's Brotherhood of the church, in cooperation with the pastor, had charge of the program. Four of the Brotherhood spoke on Mother's place, work, neglect and love. The men furnished special music as well as singing in the choir. Every mother in the congregation was given a carnation at the close of the service.

Denver Headrick brought the message under the anointing of the Spirit Sunday evening, May 2.

Mr. and Mrs. G. W. Davenport celebrated their Golden Wedding Anniversary at their home in Caldwell with open house Sunday afternoon, May 9. The Davenports

were charter members of the Greenleaf Church.

J. A. Dunbar returned from Washington, D. C., where he went as a member of a delegation opposed to military training and conscription.

We give God all the praise for the blessings that have come to us as a church since our revival. There is greater freedom and liberty in the Spirit in our services. There is a growing interest in the Saturday all-nights of prayer. The Lord is blessing the Men's Brotherhood with good attendance and interest. New prayer groups are being formed. The ministry of our pastor is a blessing to our church, and souls are being saved and sanctified. Recently he has been using a dispensational chart and bringing messages on Revelation. These timely messages have been a blessing and inspiration to all.

Newberg Quarterly Meeting

NEWBERG

On the 27th of April about 120 mothers and daughters (real or borrowed) sat down to a bountiful meal prepared by the Ladies' Aid and served by the men. Winifred Whisler, the toastmistress, announced the well-prepared program.

The churches of Newberg were hosts to high school and college students at a formal party following the high school Junior-Senior banquet at the Christian Church. It was a happy time of Christian fellowship.

Kelsey Hinshaw, one of our members, went to Washington, D. C., with the Peace Caravan, visiting several places en route. He brought back the concern that individuals realize the importance of writing letters to congressmen on issues pending in congress.

Raymond Targgart, representing the American Sunday School Union, brought the message in the morning service, May 1st.

The Mother's Day program for the Sunday School was presented by the Beginners, Primary and Junior departments. The theme was, "Thanksgiving for Christian Mothers."

In the morning service, May 9, five babies were dedicated to the Lord in an impressive service. The parents were enjoined to bring up their children in the nurture and admonition of the Lord.

The ladies of the church and the various classes have cleaned the church in preparation for Yearly Meeting. Class-rooms look refreshed with new curtains, rugs, etc. The Ladies' Aid have had new glass put into the windows of the fireplace room.

The pastor and his family are now living two doors from the new parsonage. We trust that their next move will be made in early summer into a well-equipped parsonage.

On May 9th Dillion and Alice Brown celebrated their Golden Wedding anniversary by having all six of their children with them in the morning service. From 3:30 to 5:30 they greeted friends in the fireplace room where refreshments were served. May the Lord richly bless them. They have been a blessing to us.

WEST CHEHALEM

We are glad to report that there has been an increase in our Sunday School attendance. Most of these newcomers have been children and we are very glad to have them in our Sunday School.

On Mother's Day we had a special service in the morning with several recitations by the young people of our Sunday School and two Mother's Day songs by the choir. Our special speaker was Mrs. Scott Clark, a real Christian mother, who brought a challenging message to the parents to bring up their children in the nurture and admonition of the Lord. In these days when the home is being undermined by the evils of the world real consecrated Christian parents are needed to guide their children.

The evening of May 18th the men of West Chehalem Church were host to the Men's Fellowship of Newberg Quarterly Meeting. It was a time of getting acquainted and real fellowship together.

Portland Quarterly Meeting

FIRST FRIENDS (Portland)

The most important item of interest the past month centers around our missionaries from Bolivia, Ralph and Marie Chapman, and two daughters, Linnea and Margaret Elois. They left La Paz on a Tuesday and arrived in Portland the following Saturday. On May 12th (Wednesday night after prayer meeting), we had a welcome-home reception in the church parlors, where Ralph and Marie both told interesting things about the field, and answered questions put to them by the audience. Refreshments were served and the meeting was adjourned.

Max Burg, a faithful member of our meeting, felt the call of the Lord upon him to minister to the people of Germany, both physically and spiritually. He is going under the auspices of the American Friends Service Committee and, at present, is ministering in a spiritual manner to Philadelphia Friends, and doing a good job of it too. Remember Max Burg in your prayers, for he is Oregon Yearly Meeting's representative in Germany.

Lewis and Ella Hadley recently celebrated their golden wedding anniversary. The Women's Missionary Union sponsored a social meeting on their behalf in the church parlors. Ray Carter read a re-uniting ceremony for the occasion. When he got through, the couple was "equally yoked"—with a pair of handcuffs. Some of Ella Hadley's "boys," from her former Sunday School classes, said a few words of appreciation on her behalf. She has taught junior boys' Sunday School classes for thirty-five years.

First Friends looks forward to another year of serving the Lord with a sense of responsibility which is hers in the community, Quarterly Meeting, Yearly Meeting, and "unto the uttermost parts of the earth."

FIRST FRIENDS (Vancouver)

(Editor's note.—These items were omitted by error from our May issue.)

Vancouver First Friends were surely blest by the deep Spiritual Meetings held by Hubert and Mrs. Mardock the first two weeks in March. Many members especially enjoyed the simplicity and sincerity of Brother Mardock's exhortations on Holiness.

During our special meetings, cottage prayer services were held at the parsonage every morning at ten o'clock. Because of the benefit derived from this "pause for prayer," similar meetings have been scheduled for once a week, since.

Easter was a full day for both adults and children at First Friends. The activities began with participation of several of our people in a Sunrise Service at Esther Short Park; and continuing through a special Sunday school and church service, which included the presentation of potted plants to all youngsters attending Sunday school; and a dedication of two infants in the morning worship service. The evening service included the showing of the Easter story on colored slides, accompanied by scripture readings by our pastor, Walter Lee.

The Perry Hayden meetings showing the Dynamic Kernals film, held in the auditorium of the Shumway Jr. High, more than surpassed the expectations of the Vancouver Friends. This meeting was said to be the largest of its kind in the Northwest, having an attendance of over 1100 people. We were proud to share the talents of the Ambassador Quartet and Roy Clark, of Pacific College, to our many friends of the Vancouver churches, who helped make this meeting a success by their cheerful cooperation.

Members of the First Friends Missionary Society enjoyed the all-day Quarterly Meeting Rally at Rosemere church, April 15th. Carol Lee and Rose Dyck were privileged to assist in the morning music, while a member of our meeting won first place in the poster contest.

Carl Miller, former pastor at Vancouver First Friends, and now serving at Boise, Idaho, was a visitor at the morning worship service, April 18th. Our prayers are with Minnie Miller, who is ill at the home of her daughter, Mrs. G. I. Dunigan, in Portland.

PIEDMONT

Piedmont Church has almost finished its present improvements. The added space and new look are likewise appreciated. The pastor, Herald Mickelson, has planted 154 (actual count) shrubs and plants around the church and parsonage during the past few weeks. Many friends and neighbors donated shrubs and flowers for this purpose.

On Mother's Day appropriate exercises were held in Sunday School with Barbara Tamplin being honored as the youngest mother present. In church, the oldest mother present was Arvilla Mickelson's grandmother, Mrs. Cass; and the mother with the greatest number of living children was Mrs. Wilbur Presnall. Our pastor preached a sermon in commendation of the Christian mothers who, by their personal example of Christ-like living, have made their children noble Christians and upright citizens.

Friends of Geraldine Custer, of Kansas Yearly Meeting, who attended our meeting two and one-half years, will be glad to know of her safe arrival in Bruxelles, Belgium. In a recent note she tells how she has already started her study of the French language preparatory

to taking additional work in nursing for her work on the Friends Mission field in the Belgian Congo, Africa.

A special service recently held was on the evening of May 9th when Geo. Wood, old-time friend of our pastor, and Friends' minister, spoke. At present he is pastor of the Guild's Lake Community Church. Another special occasion was the coming of the a cappella choir of Pacific College on the evening of May 16th. The work and training of Roy Clark was shown as the forty-voice choir responded to his direction, singing numbers ranging from medieval chorals and motets to modern spirituals and hymns. Special features were the male voices of the choir singing the "Stone Song," and the widely known Ambassador's Quartet, champion "Barbershop Harmony" artists of the Pacific Northwest, who sang several negro spirituals in their own inimitable manner.

Winnifred Delano has been taking a new treatment in the St. Joseph's Hospital in Tacoma. Her many friends wish her well, and have remembered her with cards and letters.

Mrs. Clark Faye, a member of our congregation, has been confined in a hospital with a serious condition, but is now home. During her illness members of the church kept her little boy Billy, and her new little baby, Vicky Aileen.

Cherry Grove has been remembered in a practical way when a number of men of our church gave 15 days of work to the tearing down of buildings purchased by Cherry Grove for the building of a new parsonage.

Members of the College Pioneer Sunday School class met at the home of their teacher, Florence Snow, at an informal tea April 25, honoring Eleanore Armstrong and Bertram Frazier whose wedding has been announced for June 12th. The W.M.U. sponsored a shower for Eleanore May 7th at the home of Bethel Unruh, at which time the bride-to-be received many and useful gifts.

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PARKROSE

Parkrose Friends preparatory meeting experienced a general building up in the faith, and several individuals made definite decisions for Christ at the recent revival services. Scott T. Clark was the evangelist.

The Power of God is being felt in the community through the Parkrose meeting. Many persons in the area have been under conviction.

Considerable work has been done on the church building. Walls have been plastered, windows finished, and a new stairway installed rising from the main entrance to a new class-room upstairs.

Rose Boyd is the new Sunday School superintendent. On Mothers' Day Mrs. Boyd directed an interesting program with the children, giving honor to mothers. The Daily Vacation Bible School is set for June 17 to 25, inclusive. The adult young people's Bible class enjoyed a dinner meeting and social at the James A. Raymond home on May 13. This group plans to have a dinner meeting at the Pagoda restaurant on June 3 when a class constitution will be received.

Seven women from Parkrose were guests of the Lents Women's Missionary Union at the home of Thelma Smith on May 13. Mrs. Minnie Miller, of Boise, is convalescing at the home of her son, Raymond Miller. Ronald Roecker has established an excellent record on the Parkrose high school track team this spring in the high hurdles and sprints.

There are now 39 Quaker members of the Parkrose meeting, with a regular Sunday school attendance of about 90, and a peak attendance of 143 for the worship service. Regular mid-week worship service attendance has been small, but there has been an increasing spirit of cooperation and spiritual advancement.

"DELINQUENCY AND THE CHURCH"

(Concluded from Page 4)

against crime. They are in the front ranks of the great army of Americans who are courageously fighting to free our national scene from dishonesty, selfishness, greed and moral instability. In recruiting for God, they are building for America.

"If we are to make progress in the fight against crime, make certain that the children of the nation attend Sunday School. It is difficult to understand why many mothers and fathers refuse to afford to their children the wholesome, healthful, character-building environment of the Sunday School. As a law-enforcement officer, I am certain that unless children are given the opportunity of

participating in activities which have God as their fundamental objective, we cannot hope to materially reduce crime."

And now, as for the churches here locally, this is our hope and plan:

1. Let us do everything in our power to bring every family in Medford into fellowship with our churches. According to the results of the canvass taken in the Fellowship Evangelism Campaign in January, 1947, in our city, one-third of the Medford people are unchurched, and one-third more do not attend regularly. We should continue to go after fathers and mothers. If we get them, the children will follow. If we get only the children, perhaps we shall not even keep the children. You say, we are working. I know we are. But even as one of my friends conjectured a few years ago: "We said we didn't have the money to send missionaries to Japan. If we spent half the money for missionaries that the American public spent in war bonds to bomb Japan, we never would have fought the last war with them."

2. Endeavor to get these people into a definite Christian experience. Of course, this plan will vary with each denominational emphasis, but somehow, in your own way, these people must be won to Christ, if at all possible.

3. And last, throw around these families the love and fellowship of the Gospel. To each family, its church is to become the center of interest and life. The Sunday School classes and their activities, the youth groups and their programs of a devotional nature, singing, parties, summer camps, rallies, conventions, and all such; the ministry of the church in music and in other phases, such as speaking, even the attending of church itself and entering into the worship—all these will make for a well integrated personality. And we believe that the churches working together in this way, first with their own people, and then endeavoring to win all the others possible, that this will make every other child our child in the fabric of fellowship, and in so doing, do our bit to make this a better world.

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