

9-1949

Northwest Friend, September 1949

George Fox University Archives

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

Recommended Citation

George Fox University Archives, "Northwest Friend, September 1949" (1949). *Northwest Friend*. 77.
https://digitalcommons.georgefox.edu/nwym_nwfriend/77

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

NORTHWEST FRIEND

SEPTEMBER

1949

Abram Astleford 40
505 W. 5th
Tillamook, Oregon



A BOLIVIAN BOY AND HIS LLAMA

Our Supreme Objective

EDITORIAL

SEPTEMBER 1st, to all practical purposes, is the beginning of a new church year. Vacations are over, and our people are back again. Pastoral changes are made, and the activities of the church take on a new tempo.

It is well, then, at this time of year to pause and consider again just what our real objectives are in our church work, and plan the months ahead accordingly.

What is our objective? Certainly it cannot be disputed that the supreme aim of all our activities is, or should be, the saving of men and women. The great Head of the church said of Himself, "The Son of Man is come to seek and to save that which is lost." That was the supreme aim and purpose of His coming. Before He went away He gave the church her commission. "As the Father hath sent me," He said, "even so send I you."

So the church is sent to do the identical task that He Himself was sent to do—"to seek and to save that which is lost." Of course the church cannot do it in the way He did. He did it by the sacrifice of Himself. The church must do it by witnessing, teaching and preaching. But the objective is the same.

If any church is not active in saving the lost, then something has gone awry. It is not functioning as a true church. Its aims and purpose should be re-examined. What is its supreme objective? Of course the complete program of the church includes many things. The babes in Christ must be nurtured and fed, the mature Christians must have their meat in due season, the social side of man should not be neglected, and clean, helpful recreation should be planned for our youth—but what is the supreme objective? Is it the saving of lost men and women? If that is not the supreme objective then there will be no saving program. It is possible that one may have that objective theoretically, but practically, in its actual working out, it may have little prominence in the program of the church.

On the other hand, if that is the supreme objective, and soul-winning does have a

prominent place in the program of the church and yet in spite of it all we see little fruit of our labor—that may be a bit discouraging, but it is no time to quit or to change the point of emphasis. After all, our objective has been given to us by Christ. It is His program and not ours, and we have no right to shift the point of emphasis.

Sincere efforts should be made at personal evangelism. This should not be delegated to the pastor alone. Every born-again Christian should feel it a sense of duty and privilege.

The pulpit ministry should be designed to bring men and women to definite decisions and commitments.

It's the opinion of the writer that at least one series of evangelistic meetings should be planned for the year.

Who can estimate what the results would be if every church in our Yearly Meeting was set aflame this year with the holy fires of evangelism. Lord, let it be so!

The Northwest Friend

Published monthly, except August, by Oregon Yearly Meeting of Friends Church, at Portland, Oregon. Copy dead-line: 20th of each month.

Subscription Price \$1.50 per year in advance

THE STAFF

Ray L. Carter Editor
1619 S. E. 21st Avenue, Portland 15, Oregon
Telephone EA 4845
Mildred H. Minthorne Christian Endeavor Society Editor
507 N. Meridian St., Newberg, Oregon
Richard C. Kneeland Treasurer
1104 Public Service Bldg., Portland 4, Oregon

YEARLY MEETING BOARD OF PUBLICATION

Frederick B. Baker President
Herald Mickelson Vice-President
Kenneth L. Eichenberger Secretary
Joseph G. Reece Member ex-officio
Emil Swanson, Earl P. Barker, Ray L. Carter

Address all literary contributions to the Editor, 1619 S.E. 21st Ave. Portland 15, Oregon

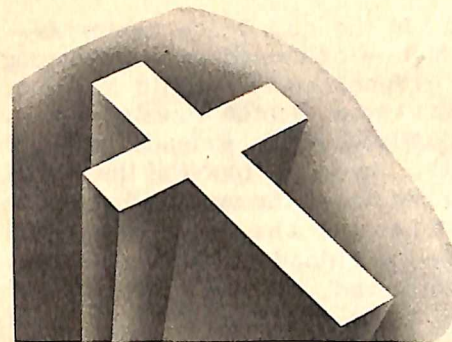
Address all subscriptions and changes of address to the Northwest Friend, 1619 S.E. 21st Avenue, Portland 15, Oregon

Address all checks and money orders payable to the Northwest Friend, 1619 S.E. 21st Avenue, Portland 15, Oregon

New Issue: Volume 7, Number 10

Old Issue: Volume 28, Number 7

Entered as second-class matter, April 16, 1940, at the Post Office at Portland, Oregon, under the Act of March 3, 1879.



THE CROSS

By Scott T. Clark

the cruel hands of the Gentiles, they vigorously protested, and declared their intentions to protect him, even in the face of death. Christ himself must have felt the unbearable agonies just ahead, when, in the Garden, he earnestly prayed, "Father, if it be possible, let this cup pass from me." This deep soul-agony caused drops of blood to seep through his skin.

In this garden, following his agonizing prayer, Jesus was betrayed, arrested, and led away to an unlawful, unjust trial. Three times Pila te examined him and said to the frenzied mob and angry Pharisees, "I find no fault in him. I will chastize him and let him go." The angry mob cried, "Crucify him! Crucify him!"

Jesus, exhausted from lack of sleep, and weakened by the loss of blood in the scourging, succumbed under the heavy cross, as they led him away. The soldiers drafted a by-stander to carry his cross for him. "And when they came to the place called Calvary, there they crucified him." It was indeed a sorrowful scene. His devoted followers and his beloved mother stood a little distance away, beholding his agonies and hearing his cries. Even the sun hid its face, and the earth shook, at the greatest tragedy in human history. It was soon all over; his spirit slipped away to the Father, and the body of the only begotten Son of God hung a lifeless corpse on the cruel cross. The little group of followers, with bowed heads and broken hearts, turned away from the sad, gloomy sight. For the next few days they were haunted by the memory of the tragedy of Calvary. After the resurrection the scene of the cross became the most glorious theme of the gospel ministry.

In the years of the early church the preaching of salvation through the redemption of Christ by his death on the cross, brought severe persecution upon them.

IT SEEMS that the Cross is under fire by recent religious criticism. This central theme of Christianity is neglected or crowded out of the ministry and services of today.

The history of the use of crosses is interesting, but not attractive. The cross is the emblem of suffering, cruelty, torture and death. It carries the feeling of shame, reproach, and curse. "Cursed is every one that hangeth on a tree." Gal. 3:13.

The use of crosses (crucifixion) as a means of executing criminals back in ancient history was the most tortuous and brutal method ever used. It was an invention of heartless Roman militarism to destroy slaves, enemies and criminals. It was never used on Romans, for it was considered a disgrace to a free citizen. It was never used by the Jews. There is a very touching story ("The Maker of Crosses") which tells of a Jewish carpenter who made crosses for the Roman soldiers. Having been impressed by the kind face and tender words of a stranger who visited his shop, he decided to make no more crosses on which men would have to suffer and die. His emotions were stirred deeply when, a few days later, he saw, in a mob, this kind stranger carrying a cross which he himself had made.

The cruelty of executions on crosses is beyond description. The historian tells us that when Titus, with his Roman soldiers, captured Jerusalem, he crucified about a million Jews—nailed them to crosses, until no more wood could be found with which to make them. Dr. Lloyd Douglas has given a vivid picture of suffering on the cross in his popular novel, "The Robe." Paul speaks of "the reproach of the cross."

When Christ foretold to his disciples his sufferings and death by crucifixion at

Thousands were martyred by being be-headed; by being torn to pieces by wild beasts in the arena; and by being tarred and feathered, then set afire to light the parks for heathen revelries. But, instead of these sufferings annihilating the devoted followers of the Christ of Calvary, Christians increased all the more. God raised up so many converts, going everywhere testifying and preaching, that Pliny, a government official, wrote to Caesar that the sect called Christians had spread into every city of the empire.

In those days the church had great spiritual power, led by mighty leaders, such as Polycarp, Justin Martyr, Clement of Rome, Ignatius, Tertulian, Cyprian, Origin, etc. Two large theological colleges, Carthage and Alexandria, sent out many preachers, teachers and missionaries.

In 313 A.D. Emperor Constantine claimed conversion to Christianity, and made it one of the state religions. Persecutions ceased; the cross lost its reproach; religion became easy; and many crowded into church membership, regardless of the quality of their experience.

Then followed nearly a thousand years of Roman Catholicism, marked by formalism, ritualism, symbols and emblems. The cross became merely an ornament of jewelry to feed their vanity and pride. Jesus was crowded out by the Virgin Mother. As the church drifted farther and farther away from redemption through the cross of Jesus Christ, she became more worldly, formal, corrupt and cruel. From time to time real spiritual groups arose preaching salvation through the blood of the cross. These mystics and pietists were usually crushed or martyred by the ecclesiastical machinery.

At the time of the great Protestant Reformation, led by Martin Luther, again the cross of Christ came into prominence. Their motto was, "The just shall live by faith," i.e., saving faith in the shed blood of Christ for the forgiveness of sins. New spiritual life and power were thus brought into the newly-formed Protestant churches. This was the beginning of modern church history.

Ere long spirituality began to decline, and formalism and ritualism became pre-

dominant. In the next three centuries—1500 to 1800—God raised up some strong spiritual groups, as the Halle Mission, the Moravians, Scotch Presbyterians, English Baptists, Early Friends, and the Methodists. Again the blood of the cross was preached under the unction and power of God. Wherever the cross was lifted up, and the shed blood of Christ honored, revivals followed. The Friends spread throughout England, and many came to the American colonies. Methodism spread through England, and over to the colonies, and even reached around the world. In the colonies, the "Great Awakening," 1735-1741, led by Jonathan Edwards, spread through many colonies. Many revivals were held, and men and women fell under the power of the Holy Spirit as the blood of the cross was preached in the power of God.

The periods of revivals and high spirituality in the church, coincide with the periods of strong preaching of Christ's atonement through His shed blood on the cross.

It is sad that some of these churches have departed from the evangelical faith, and the blood of the cross has become offensive. Many of the modern major churches are drifting away from the central doctrine of the Christian religion, and find no place in sermons or hymns for the deity of Christ and the blood of His cross. They may be increasing in membership, but certainly decreasing in spiritual power. Altars of prayer have been neglected or removed; revival meetings, prayer meetings, and family altars, have largely been discontinued. Consequently we have increased wickedness, multitudes of delinquents, more divorces and broken homes, increased drunkenness and crime.

May America be called back to God, repenting and looking to Calvary's cross for mercy!



About George Fox

By Gervas A. Carey

IT HAS been my privilege recently to read again the famous address on George Fox delivered by Charles H. Spurgeon before a gathering of Friends in London in 1866. The appraisal of George Fox as given by this great Baptist preacher is intensely interesting as well as most enlightening. It should inspire Friends to read the Journal of George Fox with a definite purpose to discover as fully as possible the sources of his spiritual life and power. These will be recognized as an all-abiding faith in the divinely inspired Scriptures of the Old and New Testaments and in the personal presence of the risen Christ in the enlightened and Spirit-given life of the believer.

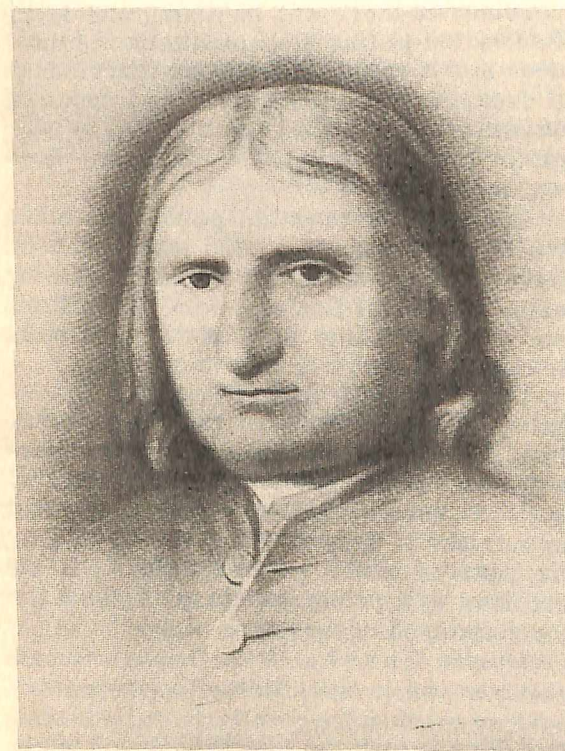
In the words of Spurgeon:

"Now, to lecture Friends upon George Fox is an extraordinary proposition, and I do not at present see that I was prudent

in my choice. You must all know much more about the honored man than I could possibly tell you, and I can only say that if you do not you should, for his "Life" well repays the earnest student. It is a rich mine. Every page of it is precious as solid gold. Books now-a-days are hammered out, and you get but little metal in acres of leaf; but the "Journal" of George Fox contains ingots of gold—truths which require to be thought of month by month before you can get to the bottom of them.

"When George Fox appeared it was a singularly perilous age for true godliness, when a new band of witnesses must arise, or truth would be put to shame. Just as every year, early in the spring, you see the young buds appear, all green and vigorous, and then those young budlings swell until they burst into leaf and flower, but towards autumn begin to decay and fall, and other and younger buds follow them; so, very much has it been in the history of Christ's church in the world. There has blossomed in the church a body of spiritual men, full of vigor and freshness; these have endured a stern fight of afflictions, like the young buds in the early frosts of spring. They have borne it, they have grown under it, they have expanded, they have come to perfection, and there has been a delightful time of summer. But, alas! the decay of autumn has followed, and this vigor of godliness has declined, and another more spiritual band of men has followed them, pushed them off and taken up their place. One band of men, fully spiritual, has for a time maintained the truth, but has then gradually declined through success; for so it is with human nature, that when we cease to be persecuted, when we get to feel that we are in easy circumstances, we lose the vigor and grace which we once possessed, and another and more faithful brotherhood takes our place. Perhaps it will always be so, and after one backsliding generation there will

(Concluded on page 9.)



SUPPOSED PORTRAIT OF GEORGE FOX

Oregon's Newest Camp

Anthony Lakes Friends Conference
By Laura Shook

THE Lord is nigh" (Psalm 145:18) proved to be a reality as 35 children, young people and adults registered for the first Anthony Lakes Quaker Camp.

Anthony Lakes resort is operated under the U.S. Forest Service at 7125 feet elevation, among the rugged mountains of the Elkhorn range of the Blue Mountains. It is located about 30 miles from Baker, Oregon.

Because of the distance from Quaker Hill and Twin Rocks, Ed and Violet Baker prayed and worked for a camp that would allow more from Baker and surrounding territory to attend. There was much of discouragement along the way, but as folks gathered and entered into the first day's activity, strangeness and curiosity gave way to definite determination and victories for the Lord.

The physical aspects of the camp were ideal. Plenty of hot and cold water, beds and mattresses, buildings with showers—



ANTHONY LAKES
Elevation 7125 feet, surrounded by granite mountain peaks

all provided by the government for a very nominal fee. Also natural refrigeration with snow. Electric lights were missing, as they were needed elsewhere, but this proved a blessing, as all went to bed early.



BUILDINGS USED BY THE FRIENDS CAMP

Violet Baker accompanied on her accordion, as there was no piano, and Mary Hadley led in fine singspirations. A pioneer spirit could not have been carried out if everything was just perfect; but speaking of perfect, God added His blessing by supplying clear days without too many bugs and mosquitos.

During the recreation period all hiked to 7765 feet elevation, and stood part in Baker and part in Grant counties, seeing many wonderful flowers, rock formations and deer. Fishing was tried, but thanks to two good cooks no one went hungry.

Lewis Russell, from Riverside, Idaho, brought Spirit-filled messages on Salvation, Sanctification, and the Second Coming, which proved helpful to all. Several children and young people moved forward to an altar of prayer. The Sunday morning service ended with an altar full of children and young people praying for their unsaved relatives at home.

Myrtle Russell took the four small children out on the hillside for their story hour each morning, while Elizabeth and Jim Bishop took the junior boys and girls

in Bible study. Laura Shook and Mary Hadley had the classes for all those who were not in the juniors or beginners. Christian standards, attitudes and conduct was the topic for discussion in these classes. Ruth Cammack had all the children for memory and hand work.

Usual classes in the morning, picture-taking, and deputation work to vacationers around the lake to invite them to the meetings and give tracts, kept all busy on Sunday. The afternoon program of junior boys and girls, as well as the older ones

singing special praises of the Savior, proved a blessing.

As the conference managers, Ed and Violet Baker gave their report of finances, praise and thanksgiving ascended, for we again could see the hand of the Lord in allowing the conference to be a success.

The ages ranged from 3 to 75 years. Baker led in attendance with 11. Other points represented were Adams, 7; North Powder, 4; Unity, 3; Ontario, 3; Union, 2; Caldwell, 2; Newberg, Boise and Haines, each 1.

Camp Sa-Wa-Li-Nais

CAMP Sa-wa-li-nais, directed by and for the Quaker Christian Endeavorers in southern Oregon, finished up Sunday night, July 17th, after a most wonderful week together. There were people present from Talent, Medford, Sprague River, Central Point, Gold Hill, Klamath Falls, Tulelake (Calif.), with the fraternal group from Marion— and our leaders.

There were about 25 more served per meal over the same time a year ago, with attendance reaching 144 over the week-end. Under the Lord's blessing the camp has consistently grown during its four years, with registrations of 44 in '46, 55 in '47, and 97 in '48. This necessitated a larger kitchen force, and three sides in the recreational competition. Six new tent-houses were constructed in preparation for the camp. Three simple foot-bridges were placed across Spencer Creek so that the girls could have a greener and more secluded tenting area.

We again experienced the feeling that we don't need much in the way of buildings at Sa-wa-li-nais, because the climate is so well adapted to out-door meetings, and the beauty of the lovely pine trees and the majesty of the mountains is such as to add greatly to the worshipful spirit in the meetings and classes. There is no lighting, and all classes and meetings are held in the open, and with the speakers and musicians trying to lead out by the uncertain light of the bonfire! However, no great difficulty was experienced in this, and the sense of the presence of God seemed all

the more real during the altar calls and in the great victory circles held every night after the altar service.

Harley Adams, of Cherry Grove, did a masterful job in the role of evangelist. God greatly blessed his ministry, and over 30 of our young people were forward to the altar, and others gained spiritual victories personally and privately. It was a wonderful sight Sunday night to see the altar lined with seekers from Sprague River, Medford, Talent and Tulelake!

Joseph Reece led a commendable youth choir, and Pearl for the third time led the



This sign greets the visitor as he approaches Sa-Wa-Li-Nais

class in youth problems, with emphasis this year on Christian courtesy and etiquette. Laura Shook had the class in C. E. Methods, and Edward Harmon the one in Personal Evangelism. Elsie Gerhke and Bernice Mardock conducted classes for the younger children. Esther Mae Moor did a fine job with the recreation, under the plan of "Pirate Days," with the "Drakes" winning by a close margin over the "Raleighs" and "Morgans." The "Crusaders" male quartet from George Fox College helped with the boys and added greatly to the music and spiritual balance.

A Council, representing the young and older boys and girls from each of the at-

tending churches, carried out the camp government. The Executive Committee, headed by Virginia Peters, superintendent, and Milo Ross, pastor-advisor, arranged the schedules and managed the camp, as well as working on plans for next fall's mid-year convention and next summer's camp. Ross McIntyre was dining-hall manager, with Evelyn acting as treasurer and registrar. Irwin Alger was grounds-manager.

We here in southern Oregon are very happy for this wonderful week together with the Lord and each other in Christian fellowship. Maybe, next year, you, too, can attend with us.

Vancouver First Church

A SHORT HISTORY

By Rose Alice Dyck

A SINGLE, well-composed sentence, taken from the minutes of Oregon Yearly Meeting for 1928, tells of the beginning—the first seed planting—in Vancouver:

"Portland Quarterly Meeting has also conducted an out-station at Vancouver, Washington, during the year. Ida J. Lee for part of the year, and Denver Hedrick following her had pastoral care of the work."

The first pastor was Everett Scotten, who served from the fall of 1928 to the fall of 1932. During his period of service the formation of the monthly meeting took place. It was described in the minutes of that first monthly meeting as follows:

"A request through West Piedmont Monthly Meeting from Friends residing in and near Vancouver, Washington, for the establishment of a monthly meeting at that place is granted and the following committee (appointed from the Quarterly Meeting) was appointed to attend the opening of the same—R. Ethol George, B. S. Cook, Frederick J. Cope, I. Gurney Lee, and Chester A. Hadley.

"The above-named committee met with the congregation at Vancouver, July 22, 1929. Those members present at this

meeting were considered charter members. John C. Brouger was named clerk of the meeting. There were twenty-one active and five associate members."

From 1932 until 1949 the following gardeners have sowed seed, dug weeds, and watered the garden with tears of intercession:

1932-1935 — Charles Beals
1935-1936 — Kenneth Eickenberger
1936-1939 — Alison Rogers
1939-1945 — Carl Miller
1945-1947 — Nathan Pierson
1947- — Walter Lee

During the first ten years the gardeners must have become tempted to abandon the garden, for they were difficult years. When Carl Miller came to Vancouver, he felt that either the work here must be stopped and the field left desolate, or a courageous job of pruning and weeding must be done. We who are now being watered and fed here thank God for his courage.

The second decade, from 1939 to 1949, has seen definite progress, growth in grace and Christian love; fruit-bearing in the salvation of souls. During the most recent years many new plants have been added to our numbers, being grafted into the True Vine, whose lives, though new in the Mas-

ter's garden, bear fruit, and give forth a fragrance which is a blessing to us all.

There has been growth in membership, too, it now being 122. However, twenty-one of those counted in our membership belong to the rapidly growing outpost at Rose Valley.

This present project of remodeling our church has been a blessing to all of us, because it can truly be said, "the people had a mind to work!" There has been much skilled and unskilled labor donated. Up to January 17 it was 458 hours. Since then count has been lost, but it is believed to have more than doubled.

Members are looking with great expectation to the future, since their confidence is in the Master Gardener. All are united in their desire to bear fruit, much fruit, for Him!

ABOUT GEORGE FOX

(Concluded from page 5)

arise a more earnest people, and another, and yet another, until the end of the dispensation, so that God shall never lack a spiritual seed in the world, to keep alive vital godliness. . . George Fox, it seems to me, was a blessing, not to you alone, but to the whole of Christendom. He was sent of God, not only with a view to this Society in after years, but to the Christian church at large of that time, and to the church of God in all times.

"As for his labors, he shames us in the present day. The man was everywhere. He flew as swiftly as a seraph in obedience to his Lord. He preached the gospel in almost every town and every village, from Falmouth up to Aberdeen, and then crossed the Atlantic to preach to settlers and the Indians in the land of the setting sun. When did he rest? Filthy prisons could not have yielded him ease, and yet a sojourn in jail was the only rest he had. He was a man all ablaze with the fire of zeal and the light of unselfishness. We all like a little recreation now and then, and need it, but he had it not. Who is there amongst us who has not had a fortnight, at least, at the sea-side this year, and felt we wanted it? But Fox had no fortnights, nor even minutes of rest. It was all work, work, work, from the day he found himself saved till the day when

he died in harness, and slept because his work was done, and his Master had said to him, 'Friend, come up higher.' . . . We get weary in preaching, perhaps, but if we preached oftener and more fervently we should not grow half so weary. I sometimes venture to tell those of my brethren who get exhausted by preaching twice a week that that is enough to kill anybody, but that preaching ten or twelve times a week might be easier work."

Spurgeon lists and discusses some of the great inheritances which he considers George Fox left us. These are, in order:

1. "He has left to the Christian church in the clearest and most unmistakable utterances a testimony for the spirituality of true religion.

"2. Fox has left us a very noble legacy in his teaching concerning the sin of intolerance. With a few noble exceptions, Fox alone, the sufferer, the patient one, who never had a hand to lift to strike his fellowman, but was always ready to pray for and bless his persecutors—Fox almost alone taught the sin of intolerance.

"3. His testimony against the abomination of war.

"4. Plain speaking. That is the use of words in their correct signification.

"One of the grandest points in Fox was his constant recognition of the existence, operation and indwelling of God. Are we professing Christians sure that we are not infidels? Are we certain about it? I am not so sure about many professors. What is God to most men but an abstraction? . . . But to George Fox, 'Our Father who is in heaven' was one near at hand, and the Holy Spirit was one who Dwelt in him, and remained with him forever. He did not imagine that God was oblivious of his servants, but he expected that God would speak to him, commune with him, cheer him, guide him, comfort him, chide him, uphold him. He had inward communications with God, in the strength of which he went his way to suffer and to serve with all his heart, and soul, and strength."

The foregoing quotations include but a few of the many tributes which Spurgeon paid to the man for whom Pacific College has been renamed. May God grant to George Fox College the blessing and guidance of the Holy Spirit, who made George Fox great!

If I Were A Pastor

Here are some practical suggestions from one of our young people, which are well worth consideration.

By Laura E. Shook

IF I were a pastor there's one thing I would take great care in doing about this time of the year when some of my young people are getting ready to go away to school. I'd have them over for dinner some evening, and then have an informal chat with them and help them catch a glimpse of what life will be like away from home, pointing out some of the problems and some of the difficulties to expect. Perhaps some have already been away for a year or two or three, but I'd invite them, too, for I'd want them to know that I'm still interested in them.

If my church were small, and the one away from home will be larger, I'd try to help them to realize that there will be a place of service for them if they look for it, and that it's their responsibility to find it—in a Friends church, unless the Lord leads otherwise. I'd let them know that my prayers were with them.

I wouldn't wait until vacation time to let them know again that I was thinking of them, but I would put them on the mailing list for the church bulletin, and any other publication the church might have; in general I would keep them informed of the vital activities of the church. An occasional letter would be squeezed into my schedule.

All this I would do because I believe (1) it would eliminate a few church "tramps"; (2) that my young people would return for the summer months to accept their place of responsibility as before, or even to take a larger place of service; (3) it would help create greater church loyalty, which is greatly needed; and (4) it would be a stabilizing influence when problems and disappointments came to them, as they so often do.

This is written out of my own experience and observation. I really believe it to be important.

QUAKER TENT MEETING IN CALDWELL

The second annual tent meeting.

THE second annual Quaker tent meeting of Boise Valley and Greenleaf Quarterly Meetings was held in Caldwell, Idaho, August 11 through 21. Fred Baker, of Hillsboro, Oregon, was the evangelist, and the Four Flats Quartet of George Fox College were in charge of the music.

The soul-inspiring, passion-filled messages followed these general themes: "Let us Begin with God," "Go on With Christ," "Follow on with the Spirit," "Have Christian Fellowship."

Every service in the large tent situated on the grounds of the Caldwell Friends Meeting was well attended. Capacity crowds of more than 500 filled the tent both Sundays. The quartet with their individual style and genuine Christian ex-

perience and testimonies were a great inspiration to everyone.

One of the outstanding services was the Saturday night meeting of August 20, when Fred Baker preached a message for "Quakers only." At the close of the service over thirty young Quakers gathered around the altar to renew their pledge to work with more zeal and concern at the task of bringing others to Christ and the church.

At the beginning of the last Sunday afternoon service the Four Flats sang the "Stone Song." When the invitation verse of the song was sung one person came to the altar seeking "the stone" and soon the altar was lined with souls needing help. A feeling of cooperation and the working of the Holy Spirit was felt at every service.

SOUL CRY of THE AYMARA

ACT OF POSSESSION

By Roscoe Knight

WE LITERALLY took possession of Hacienda Copajira about two and a half years ago when missionaries of O.Y.M. came here to live and manage the farm. However, Bolivian custom makes it convenient, if not necessary, to "take possession" legally of any property purchased. This involves the obtaining of different papers, getting a judge to make it official, informing all of the neighbors when proceedings will start, etc. Then by various official actions, such as reading of different acts and documents, rolling on the ground on the part of the owners, signing of papers, and then declaring that the property officially belongs to the new owners, the deed is done—supposedly.

This we proceeded to do at our new farm a short time ago. We had presented our titles and other papers to the judge of our province, and said that we would let him know the day when we wanted to proceed. However, he didn't wait, but went ahead with arrangements without our knowledge. So before we were ready, the act of possession started. The first day, the lower boundaries of the farm were shown the judge, and the second day the actual "possession" took place.

On the second day, Tuesday, at 6:00 a. m., I went to Guaqui after the judge and his male secretary, and had to get them both out of bed. An early breakfast at Cammacks and we were off to the back of the farm to establish boundaries there and take possession. The judge, who is crippled, was mule-back, his secretary, horse-back, and Paul, Howard and I on

foot. Also about 40 of our peons accompanied us. Although it is only about 3 miles from the compound to the back of the farm, it seems like 10, since the hills are about 14,000 feet altitude and there is a lot of climbing to do.

After arriving at the top of the first big cliff, the judge gave a talk about loyalty and how the peons should obey us in every way. Then we made a big pile of stones for a marker, and went on our way, making a few more markers en route. About half way back, a group from the farm to the east of ours, and a group from the community to the south, met us. The first group said that we were entering inside their farm, and the other group said that that particular point was the back of our farm, instead of the water-shed, as it has been for countless years. There was such a conflict of ideas, with both groups claiming the same land, that the judge disregarded both of them, saying that we were right, and that we would go ahead on back to the southeast corner, which is atop a high peak. There we ate lunch, and then took "possession" of that corner. The secretary read a paper or two, the judge said a few words, then I got down and rolled on the ground and the peons showered us all with torn-up paper and other trash, including orange peelings. They were all very happy, as this was the first time that any owner had taken possession of this farm in their lifetimes.

We then proceeded toward the west to take possession of the southwest corner. There, about 60 community Indians, in a very nasty mood, met us, all of them be-

ing quite drunk. They stopped us at the point where they said that the corner should be, and wouldn't let us go any farther. We tried to reason with them, but couldn't. They wouldn't even let us step across the line on their side, because I tried it once and was forced back in no gentle manner. We could see that a serious fight was brewing, as stones were being gathered and tempers were very short. The judge himself was so scared that he couldn't do anything. We finally agreed on the point they said, since it was but a few feet from where we wanted it, and we were desirous of no fighting. However, when we started down the boundary line, they wanted to dictate exactly where it should be, and were taking a lot of land from us. We started on a straight line, as it should be, but they grabbed hold of some of us and forced us up to the line they wanted. Some of our peons kept going as before, and the stones started flying. One peon was chased down a hill with only a big gash in the back of his head. Another peon or two were hit, and even

the judge had a rock fly over his head. We hastily called our peons, and all retreated down the hill into our farm. Some of them wanted to fight, but did not as we had given strict orders that there would be none. We saw that nothing more could be done, so proceeded on to the farm compound. (A couple of days later we took soldiers and finished marking the boundary on that side without any trouble or disputing.) At the compound, Paul, Howard and I all three rolled on the ground amid showers of flower petals. More speeches and papers were read, and the farm was proclaimed officially ours.

I wouldn't say that we will have no more trouble, but at least that part of the ordeal is over, and we felt definitely that God's hand was over us and were so thankful that no one was seriously hurt. We also are thankful that there was no question of boundaries on any part of the cultivable or important land, just part of the hill, or pasture land, and we feel certain that that trouble will all blow over in time.

Achachikala Conference

By Geraldine Willcuts

FRIDAY, July 22, Jack and I started for Achachikala Conference. We were about thirty minutes late getting started because we had to wait on some of the brethren from La Paz church. But at 7:30 we were loaded and on our way. It was very cold, for this is winter time. But as soon as the sun came up the weather was warmer.

We arrived in Achachikala at 11:00 and



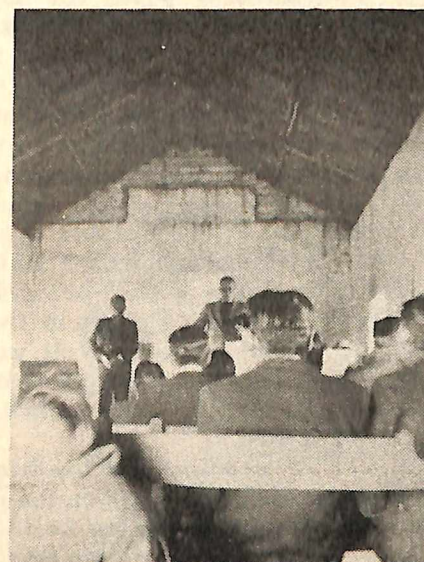
On the way to Achachikala Conference

were warmly greeted by the brethren there. Our first service was held at 2:00 with thirty-one present. The brethren from Achachikala have to walk from long distances to church and for this reason they were somewhat late in coming.

Jack had the Friday evening service. During the service a bench broke and a number of the brethren got quite a let

down. Jack paused a while for everyone to regain his composure. Martin Garnica, pastor at Corocoro, and Pedro Guanica, from our Bible School, had the 8:00 prayer meeting services Saturday and Sunday mornings. Jack's class was from 9:00 until 10:00 a.m. He used in his class a ladder and from day to day put on the steps to heaven. My class was from 10:00 until 11:00, after which Jack had a preaching service from 11:00 until 12:00. Classes started after lunch at 1:00 with Jack and I having a class in music. In the afternoons there were different ones in charge. The first afternoon at 2:00 Jack had charge. The second day Feliciano Sirpa, pastor at Pucarani, and the Bible School boys were in charge. Sunday afternoon was the time for each pastor or representative to tell about each church. Reports were given from six churches and, included in this, the Bible School boys each gave their testimony and sang songs. We were proud of our School boys and glad for the testimonies of their lives and the way they witness before their people.

We had eighty in attendance on Sunday, our largest group of the conference. The spiritual blessings were abundant, and we enjoyed every bit of conference even through the cold nights and mornings. Our conference closed Sunday evening. But we did not leave until Monday morning at 6:30, and arrived home once more at 10:00 a.m.



Jack Willcuts in his class at Achachikala Conference

WE RETURN

By Ralph and Marie Chapman

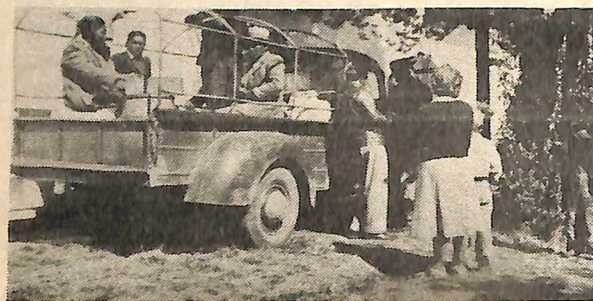
ON THE eve of our return to the field, we look back upon a fruitful period that has been a definite blessing to us. We are thankful for the physical rest that we have secured, but above all we praise our Lord for this time of fellowship with the people of Oregon Yearly Meeting as we have visited the various churches and for the spiritual renewing that it has afforded. We feel that we are ready to return and surely the Lord leads as He quickens our minds with the vision of continued service among our Aymara.

We again take this opportunity to emphasize the need for definite prayer for our work in Bolivia. There are constantly present the varied problems connected with the growth of the Bible Training School, the development of the National or Indigenous church, and the fulfillment of our hopes for the farm. Nevertheless, the success of our work depends upon the degree to which we abandon our personal ambitions and allow God to lead us and work through us to the salvation of souls. Our plea is that over Oregon Yearly Meeting there shall be raised up an army of prayer warriors who will unite in prayer for a revival in Bolivia. Our God is able and our confidence is in Him.

Accept our thanks for the response to the needs in equipment. We are grateful to all for your gifts which have made possible the securing of those necessities that we desired to take with us as we return to the field. May we again request prayer in interest of our contemplated study of the Aymara dialect!

A VISITOR FROM HOME

It has been a great privilege and pleasure to have Helen Willcuts, sister of Jack Willcuts, here to visit during her summer vacation. For each missionary she has brought a fresh touch from home. We hope she will have enjoyed the visit at least a fraction as much as we have and that her return to teaching at George Fox College, as well as her life and service in the Yearly Meeting will be enriched by her experiences here this summer.



Loading the truck to go to Achachikala Conference

WEDDING ECHOES

By Julia Pearson

WEDDINGS are always interesting and exciting in any land, but in this country we often find the unusual when a young couple gets married. There is no such thing here as boy-and-girl friendships; so when a young man desires to marry, he casts an eye around his neighborhood, or if he is an evangelical, he looks on the women's side of the church to find a nice healthy, strong girl who will make a good worker. Then a third party is employed and in the case of a Christian boy it is the pastor who makes the approach to the girl's family and is the go-between. Then the difficulties begin to arise!

Recently in our field we have had some interesting weddings. One was the wedding of one of our most promising Bible School boys, Santiago Ilaluqui. At the close of the last school year we began to talk to him about getting married so that he could bring his wife to Bible School with him and let her have some of the advantages of the school so she could be a true helpmeet and pastor's wife. We have no place as yet adequate to receive unmarried girls in our Bible School. So during vacation Santiago found a girl. She was an orphan living with her sister, both of them just new converts in the La Paz church. Santiago (meaning James), passed over any number of our nice girls from Christian families who have been sent to our mission schools, intelligent and nice looking, to choose this big husky ignorant country girl who neither reads or writes and scarcely knows what it means to be a Christian! When we asked him if he had talked to her of his desires to be a pastor and her willingness to be a pastor's wife he said, "Oh, no, she will do anything I say." So we called them together before the wedding and counselled them as best we could, especially the girl.

Santiago wouldn't get married unless we could be there at the wedding; so the date was set at our convenience. We went into LaPaz with the car to take the

young couple to the Notary and back to the church for the religious ceremony. The bridegroom came, but, alas, no bride. After hastily sending out emissaries, one to her house and one to the Notary, thinking that she may have gone directly there, we tried to wait patiently. After an hour's wait she finally appeared and we set out.

The groom had a nice navy blue cashmere suit, but the little bride was in very common but new skirts and shawls. A bright green skirt, pink blouse, and a purple shawl. After the ceremony in the church the bride and groom invited us to the wedding supper at his brother's house. We had never been there and thought we would take them in the car. But after driving part way, they informed us we could go no further in the car. Howard was not willing to leave the car unguarded, so he returned to the house and left me with the bridal couple to pursue our way on foot. It was straight up the side of the bowl of La Paz, and after we had puffed and scrambled up a quarter of a mile I thought I could go no further, but the groom kept encouraging me on, saying it was only a wee bit further, which turned out to be fully a mile.

Once when I had to pause for breath I laughingly said to Santiago, "What are you bringing me up here for? If I had known it was like this I would never have come." He fired back at me, "You got me into this marriage. Now you have to see it through." When we finally arrived, the patio was nicely fixed with seats and a table with flowers and a little portable organ. I sank down on the nearest seat utterly exhausted. They hastily brought the portable organ and set it down in front of me and said, "Let's sing." Well, we survived, and got Santiago safely married. He plans to return to Bible school next year with his wife.

Our other wedding was the bachelor pastor of our church at Ojje on the peninsula. We had told him when he took the pastorate he had better get married. He

is very timid and retiring, and it seems he had made several attempts but no girl would have him! However, soon after he became pastor he sent word to us to come and help him with his wedding. Howard planned to go, but suddenly the date was set ahead and they were married before we could get there. The pastor of Amacari related to us later the account of the wedding.

When the go-between made the arrangements with the family it appears that the father of the girl gave his consent for his daughter to be married without consulting her. So the evening before the date of the marriage our pastor at Amacari set out to the father's home with a group of brethren to have a last meeting and conference with the bride and her family. He was entirely ignorant that the girl had not been told she was to get married the next day!

Arriving at the house they found that the girl had hid herself and they could not find her. They searched the neighborhood and finally at about 9 o'clock in the evening they found her hiding in the kitchen of a neighbor. She refused to get married the next day (naturally). They worked on her all that night, pleading, talking, and praying for and with her. At long last at 8 o'clock on her wedding morning she consented. At the wedding meeting the following day she arose and asked forgiveness of her family, pastor and new husband for her behavior and is now a contented wife. Vicente, the husband, brought his bride to the July classes and they seem to be a very happy married couple. She arose in a meeting out here and testified that the Lord had called her to His work at the side of her husband and she wanted to study and prepare herself.

July Classes

By Howard Pearson

THE classes of Practical Lessons for Preachers and Workers during the month of July has been shortened to read "July Classes." These classes have been held for the past ten years or so. They were discontinued in '45, '46, and '47, but were revived in '48 and this year we had another wonderful time with out pastors and workers.

All could not come but we had as high

as fourteen at one time and all that stayed for the full course received much benefit from the classes. The subjects were as follows: Object Lessons and Sermon preparation with use of Bible Dictionary and Concordance and Hometical outlines; False doctrines, superstitions, dreams, etc.; Practical Christianity with lessons on how to conduct meetings, lead and direct open air meetings and what the Bible



JULY CLASSES, 1949

teaches about pertinent subjects such as home, marriage, family worship, church government and raising of children. Also lessons on Pilgrim's Progress, Bible memory verses, music, such as songs and choruses. As you see, it was quite comprehensive and of great value to them.

The difficult part is not in finding subjects but in making them simple enough for their minds to grasp. Spanish lends itself to soaring on wings of oratory and it is hard to keep from doing so. But the simple Gospel story and illustrations are best.

Classes began at eight-thirty in the morning with chapel service. In this meeting practical subjects were discussed usually closing with united prayer for the work and workers of the entire field. First class convened at nine and ran until ten-thirty, second class from ten-thirty to twelve. One hour for lunch and reconvened from one to two in the afternoon, and the fourth class of the day was from two to three in the afternoon. From three to five-thirty was the work period. They did not earn their board in this two and one-half hours, but they felt they were doing something toward it.

No series of classes is complete without the teaching of Holiness. This we taught in the sermon preparation class with lessons on how to preach Holiness sermons.

Mina Fabulosa Conference

By Jack L. Willcuts

ONE OF the highest organized churches in the world turned out in full force last week to attend the annual conference. Howard Pearson and I, accompanied by a group of national Friends, mounted mules and began the trek over the 17,500 foot cordillera. A mule one of the pastors was riding stumbled on some submerged ice about midway up the trail and rolled over a thirty-foot embankment. Fortunately the pastor was not injured as he leaped free, but the incident caused the rest of us to keep a cautious eye on the trail ahead. Poor Howard's dignity was tested by the balky animal beneath him. After waiting

They spent the idle hours in singing and united prayer and it was precious to hear them singing the gospel songs and the hum of voices in prayer. They did this in lieu of studying but they always came up with their memory verses well learned.

We thought at first to extend the classes only three weeks as we supposed that they would be too tired to continue the fourth week. They came in a body to ask for the fourth week and an extra hour in the afternoon for classes. If they were so inclined we were glad to comply and it was then that we added the two-to-three class in the afternoon.

All our pastors attended except from Mina Fabulosa and Achachi-kala. Most of the workers were here and some who would like to be workers and are workers in embryo. We were delighted with the group, their vital interest, and most of them got a great deal from the classes. We made it a requirement that they read and write Spanish and understand it spoken, but two of the pastors, and one or two workers, barely passed under the line. We did not want to use interpreters for so much time as well as message is lost in the interpretation.

All left with a determination to come again next year and one or two will be enrolled in our Bible School (Seminary) next year.

for half an hour for him to appear on one occasion, I finally saw him round the bend pounding the mule with his brief case, an Indian beating the mule in another locale with a club, and yet another helper tugging on a rope from the mule's neck. But we finally arrived at the Mine at dusk when a bowl of hot soup revived our flagging enthusiasm.

The Junta this year was indeed blessed of the Lord. The attendance was larger than usual, and in spite of bad weather and primitive accommodations, everyone seemed to enjoy himself. It snowed most of the time. Howard and I took turn about preaching and in class direction. A genuine spirit

of revival came in answer to prayer, with eleven new souls being saved and others reclaimed. I wish you could meet one family of three who came for the last day of meetings. They are peons on a farm about twenty miles from the mine, and because they had to work all day Saturday were unable to leave for the conference until after dark that evening. They then walked all night over the same precipitous trail we had followed by muleback, and in a severe snowstorm arrived at the mine at 5 o'clock Sunday morning to attend the meetings. What would happen if all of us were that zealous to attend quarterly meeting?

Sunday afternoon was given over to testimonies and sharing of mutual concerns and problems. This time is always a real blessing to all. Many tears were shed and

prayers requested as the persecutions over the field were reported. A special offering was taken then too, for the finishing of the Mina Fabulosa Meeting House. Because of the cold we all hovered about a small taquia (stove) in the Meeting House during and after the services. Outside, the miners were celebrating the three-day fiesta in dancing and drinking. The value of our work is so obvious there and the power of the Gospel so plain that it inspired us all to greater consecration and faithfulness.

One visit to Mina Fabulosa Conference would be a real blessing to every member in Oregon Yearly Meeting. But if everyone were to remember for one day Mina Fabulosa church in his prayers, a greater blessing yet would be mutually received, both here and at home.

Bible College

By Roscoe Knight

ALTHOUGH there is no outstanding news of the College, classes are continuing regularly and there is a marked improvement and advancement on the part of the students. Our numbers have been thinned but we were also glad to welcome one of last year's boys back. He had to leave school for compulsory military training, but is now back to finish his year of schooling. We are so thankful for this as some of our boys are lost to the church after service in the Army.

It hardly seems possible that another school year is about to close, with September 9 being the final day. We wish we could say Commencement Day, but there will be no graduates. However, we feel certain that most of the present students and some former ones will finish the three-year course and go out into the field of service as pastors and teachers. Oh, how we look forward to that day. Please pray that God will continue dealing with present and former students and also with new ones that will be with us in other years. It is extremely hard for these people to

see the value of education and above all to sacrifice in any way to obtain it.

However, some are catching the vision, but even they need special help in prayer in order to continue their preparation and not become discouraged after a year or two of study. Very few of the young men in our field have more than a second grade education, so you can see that we have to work with raw material on the whole. Yet God is able, and by His grace and help, we are confident that soon we will see prepared workers going forth from our Bible College carrying the Gospel to all parts of the Altiplano.



BIBLE SCHOOL STUDENTS

FARM SIDE

By Paul S. Cammack

LAST week we had a picnic for the twenty-nine peon families, which made a number of 170! This could be termed a "harvest dinner." All the crops for this year have been harvested and processed, chunos and tuntas made, and habas and quinoa cleaned.

It has been customary to have the patron give all the food and to furnish a big day at the close of harvest. Because of the civil strife here a year ago we did not have this dinner, and the peons now think they rightfully did not "have it coming." We did feed them on New Year's day. However, this year the peones felt that they had served faithfully and willingly; so, they asked for the day and dinner.

They appointed the cook of their number and we furnished the food: 66 lbs. of chunos; 145 lbs. of potatoes; 50 lbs. of tuntailla; 45 lbs. of habas; 60 bottles of pop; one sheep fresh and two of dried mutton; 8 lbs. of rice; 4 lbs. of noodles; 170 small loaves of bread; 50 lbs. of quinoa; 2 lbs. of peppery stuff for seasoning; and barrels in which to prepare the stuff! These people do like to eat, especially when it is free and plenty of it.

We had soccer, sack-races, and running races before dinner. The peones asked for games. They seem to enjoy them more each time we have such an occasion.

The meal was an orderly affair with family groups seated together and served thus. Our Christian mayo-domo explained our procedure of thanking God before we eat and how all these things come from Him. Then a Bible school student prayed as all finally caught by our example that hats were to be removed.

At night we showed colored slides of farm pictures. Although the inverter was bad and all our pictures were dim, the peones seemed thrilled with them because they could see themselves in them!

There is never any beer or signs of it at these gatherings. The peones come dressed up. They know our standards and have respect for them. We pray that this social contact with the peones may be a means of

helping to get them under the sound of the gospel. Satan would hold them under his curse, but, praise God, the fetters can be broken as the Lord speaks and gives light to the blinded.

After a meeting with the peones who are working for their freedom and after urging the ones who have to move to new land to start building new houses, we expect to see nine peones in action building this week. We are helping some who do not have rock for foundations by hauling it with the tractor and wagon. Many of those to be freed will live on in their present homes since they are located in what has been marked for the site of the free community. We have required improvements of those continuing in their present homes, e.g., whitewashing and putting in windows, and planting at least two trees that we will give.

News in brief follows: We are now moving our pigs into the new pens with the cement-rock walls. The warehouse is ready for the roof and cement floors. Many of our 100 new lambs are showing merino markings and bigger sizes. Already the improvement in rams is showing up. This week we plan to plant habas (English broad-beans.) We have the prospect of getting a machine to "hill-up" our potatoes satisfactorily. It attaches to our tractor and will be given a trial.

Continue to pray for the salvation of the peones and for the farm problems. "Ask and ye shall receive. . ."



Sunday attenders at Achachikala Conference

Christian Endeavor Doings

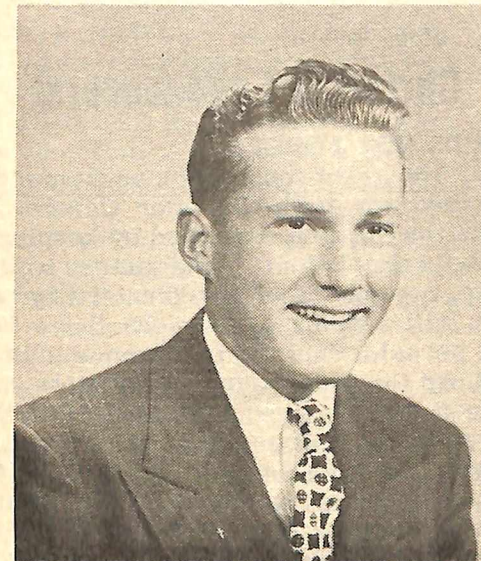
New C.E. PRESIDENT Elected

CLIFTON Ralphs, of Star, Idaho, was elected president of Christian Endeavor for Oregon Yearly Meeting at the business session held at Twin Rocks Conference August 5, it has been announced by Laura E. Shook, Executive Secretary.

Clifton succeeds Glenn Armstrong, last year's president, who, after being re-elected at Yearly Meeting time, has subsequently resigned to take up pastoral work in Kansas.

As a sophomore at George Fox College this year, "Clif" will serve as vice-president of the Student Christian Union. He has shown eminent qualities of leadership for several years. He was president of his college class last year, was president of the student body at Greenleaf Academy in his senior year there, and has been president of the Star C.E. society. For several years active in 4H club work, he went to Chicago as a club winner in 1946. Last summer he served as a club leader for a group of boys.

He comes to the presidency of Oregon Yearly Meeting C.E. highly qualified.



CLIFTON RALPHS

Laura's Diary

June 18-22. I started a visit at Cherry Grove, Washington, by having lots of good things to eat at a Sunday school picnic, and having a refreshing swim in the river.



Sunday evening we enjoyed the pictures of last year's Twin Rocks Conference, after which we began a C.E. clinic that lasted through the next three evenings. Each evening a religious movie was presented, followed by discussions and lectures about C.E. Average attendance was about twenty.

June 30-July 4. I took quite a jump from Cherry Grove and climbed 7,125 feet to beautiful Anthony Lakes near Baker, Oregon. Here we enjoyed not only the rugged mountain scenery, but also spiritual blessings at the first Friends Camp to be held in that area.

July 4-10. I was back in home territory to enjoy Quaker Hill Conference. One of the outstanding services of the conference was held on the beach. I shall never forget the thrill of hearing the clear voices of the Crusaders quartet float in over the water as they rowed to shore. Everyone drew closer to the Lord. Howard Gardin was the evangelist here, and a successful recreation program was directed by Charlotte Macy and Marjorie and Clynton Crisman.

July 11. I traveled south with Crusaders quartet to Camp Sa-wa-li-nais. The "Studebaker" was really quite faithful in getting us there safely, even though we did stop several times to "let 'er cool"!

The first night out under the stars here I had five prickly visitors, but they left no quills and I did get some sleep!

July 12-15. I enjoyed teaching a class in C.E. Methods at this camp. Fine, warm

swimming in the Klamath River; wading and bathing in cold Spencer creek; softball and volleyball; spats and scrubbing floors; the Crusaders quartet; Harley Adams, evangelist; sunshiny days and cold nights; and plenty of good food all went together to make a grand conference here in southern Oregon.

July 16-17. I traveled back to Idaho again, and had a day at home before returning to Quaker Hill for Girl's Camp.

July 18. Here I was in charge of a class on Christian Ethics, and I believe it was more profitable to me than to the girls. Lucy Clark's vivid illustrations from the Bible and Spirit-filled messages were deeply appreciated by all the campers.

July 22. I left Girls' Camp about noon, arrived in Boise at 4:30, and left again at 7:30 with four other companions for Kansas. We traveled in Dean Oglevie's '49 Ford, which proved very fine for such a long trip. We arrived in Colorado Springs the evening of July 23, and attended Sunday school and morning worship there the next morning. We were made to feel very much at home, and enjoyed the visit so much that we were reluctant to leave. However, we drove on to Pueblo late in the afternoon, and again enjoyed the fellowship of Friends during C.E. and evening worship.

July 25. We arrived at Kansas Yearly Meeting's Camp Fellowship where we spent the next four days partaking of their youth camp. The group of us felt it was truly a blessed privilege to be there. We hope a group from Kansas will be able to attend one of Oregon Yearly Meeting's Camps next summer.

August 3. Twin Rocks Conference was well under way when I arrived there. During the week we received many blessings from the Lord as we listened to the inspiring messages from Roy Clark and sang under the capable leadership of his sister Lucy. The classes were challenging, too, and we had lots of fun during the well-planned recreation program.

August 19. That's today! and I'm thoroughly enjoying Quaker Meadow Camp here high in the Sierras of California. My purpose for attending is to conduct a class in C.E. Methods, and I find myself counsellor of Cabin No. 1. About twenty girls are under the iron rule of a Shook!

My 6,000 miles of travel for the summer is nearly over and I shall soon be back in home territory to spend the winter. Remember to let me know when I should come to your Society. Also remember that "Prayer changes things."!

— Laura E. Shook.
(Field Secretary, O.Y.M. C.E.)

FROM THE NEW PRESIDENT

I AM sure that there are many young people in this Yearly Meeting who would be much more capable of filling this office than I. The work of the foregoing president, Glenn Armstrong, has been an inspiration to us all. I would ask a very definite interest in your prayers for the Christian Endeavor work this year.

Our greatest desire is not just to increase in size, but rather to follow closely the tender leadings of the Holy Spirit. I wish that each individual member could feel the responsibility of the work and its one great aim—to win souls for the Kingdom of Heaven. If, today, you find yourself without a burning concern, seek God, and ask that He will open unto you the real vision of being a true Christian Endeavorer, and we will be able to see at the end of this year that God has worked in our midst.

— Clifton Ralphs.

Christian Endeavorers!

LET US NOT FORGET:

1. The great inspiration received, and victories won at our Summer Camps, but retain the blessing received by keeping up the daily Quiet Hour. Any victory won at Camp, regardless of how great it may have been, will soon be lost unless there is a time set aside each day for communion with the Lord through prayer, meditation, and Bible reading. New light and life that may have been experienced can be greatly strengthened by attempting new things for Christ in personal testimony, efforts through personal solicitation and prayer to bring others to a saving knowledge of Christ.

2. The new ideas received concerning Christian Endeavor work, and by all means put these into practice! Your Society may be entirely revolutionized, if this is done! Remember, your C.E. Society can be a soul winning agency. Be on the look out for new folks, make your prayer meetings the best ever, cultivate a missionary interest, and promote a wholesome, interesting social life that will make the other young people anxious to join you in fellowship.

3. That Laura Shook is dependent upon your society pledge and payment of same for her support! Has your society pledged to her support? Are you paying your pledge as agreed? THIS IS IMPORTANT — PLEASE GIVE IT ATTENTION!

WE HOPE THAT YOU WILL REMEMBER!

— Irwin P. Alger,
Pastor Advisor.

C.E. News

The TALENT society has been busy during the summer months. Twenty-one attended an outdoor C.E. meeting preceded by a picnic. Edna Peters was the leader. The young people here made gospel tracts and sent them to Bolivia with the Chapman family. They had a Gospel Band service one Sunday for Mrs. Lindstrom, a shut-in. The group sang songs and gave testimonies, and Edna Peters led a devotional period.

MEDFORD had a Chinese social under the direction of Esther Mae Moor. TALENT intermediates and young people also attended.

An out door party was held on the lawn behind the academy at GREENLEAF the last of July. They played lots of games, had a camp fire, ate watermelon, and sang choruses.

Seventeen of MELBA's youth attended the various camps at Quaker Hill in July. The young people here had a farewell social on the church lawn June 28 for Charles Peck, who went to New York to be employed by the General Electric Co.

Louise Clarkson is the new president of the MELBA C.E.

NOTICE TO ALL C.E. REPORTERS:

Please send all of your C.E. news and articles for the Northwest Friend to

Mildred H. Minthorne
507 N. Meridian St.
Newberg, Oregon.

She will edit your notes and send them on to the Yearly Meeting printing office. All news must be in her hands by the 20th of each month if it is to be in the paper. Do not send your news directly to Portland, for it must go through the hands of the C.E. editor before being printed.

Pictures of society members and activities are welcomed!

MINISTERIAL CONFERENCE, OCT. 3-7

The annual Yearly Meeting Ministerial Conference will begin on Monday evening, October 3, at the Quaker Hill conference grounds at Payette Lakes, Idaho. Tuesday, Wednesday, and Thursday will be the class days, with breakfast on Friday the final event of the conference.

The principal class will present the evangelism methods and plans adopted by the Board of Evangelism. It is hoped that the pastors will be able effectively to go ahead with this work when they return home. Additional splendid features are being arranged. Leaders are praying for and expecting an unusual time of blessing in spite of the fact that many pastors are moving this fall and that several are hindered by part-time jobs.

Boise Valley pastors are doing all in their power to make conditions for the conference as comfortable and pleasant as possible at Quaker Hill.

Friends of John and Laura Trachsel may like to know of their change of address. They have moved from Chungking, China, and are now in India. Their address is, Kolar, Mysore State, South India.

WANTED—Christian family to work on dairy farm eight miles northwest of Newberg, near the West Chehalem Friends church. Job available from 1st of October on. House, lights, and fuel furnished. For further information contact E. R. Baker, R.R. 2, Gaston, Oregon.

ITEMS OF INTEREST

Newberg Quarterly Meeting

NEWBERG Quarterly Meeting met at Chehalem Center on August 12 and 13.

The Christian Endeavorers enjoyed a pot-luck supper in the basement before the rally. Dorothea Wilkins presided at the business meeting and rally. Lois Smith led the singing of songs and choruses, with Iverna Hibbs playing her accordin. The Crusaders Quartet from George Fox College sang and reported on three summer conferences they had attended. Dean Oglevie gave a report of Kansas Yearly Meeting Christian Endeavor Conference. Frances Haldy gave a report of Twin Rocks Conference. Oscar Brown brought an inspiring message, using Matt. 11:28,29, the rest that is found when Christ takes the burden.

Following the song and praise service Saturday morning, Charles Haworth brought a message on the Son of Man.

Paul Mills presided at the afternoon business session. Leland Hibbs led the singing, and Harry Burk read Psalm 124. The quarterly meeting favored allowing the Christian Endeavor to hold its rally on the Sunday night following quarterly meeting. Interesting reports of other quarterly meetings were given. Edith Moor discussed the goals and fields of the Christian Education Board. Ray Fitch presented the goals and work of the Public Relations Board, and showed how the various fields in this group are related to each other, especially the liquor question in relation to education and peace.

Greenleaf Quarterly Meeting

SENSING the close presence of the Holy Spirit, Greenleaf Quarterly Meeting opened its sessions Saturday morning, August 20, at Riverside Friends church.

Following a period of spontaneous testimony, prayer, and stirring songs by the Four Flats Quartet, Fred Baker brought

the message, "Burdened with Malachi." Malachi's burden for the sinfulness of Israel, their lack of reverence for God, and the hypocrisy of the priests was shared by the quarterly meeting as these conditions in Malachi's day were compared to the apathetic spiritual condition of our own country in this present day.

Outstanding among the items of business were two important transactions:

A petition signed by thirty-six individuals was read, requesting the quarterly meeting to set up Caldwell Preparative Meeting as a monthly meeting. After remarks about the progress and growth of the Caldwell meeting, the quarterly Meeting appointed an investigating committee to bring a recommendation to the next quarterly meeting.

After deliberation, the meeting acted at the request of Ridgeview and Homedale to unite these two monthly meetings into one. This was deemed wise because of the oneness of the field in which the two churches are working.

Because of the tent meeting being held at Caldwell, the young people attended the Friday night service instead of having a Christian Endeavor rally.

Clark Smith addressed the Meeting on Ministry and Oversight at their Friday session.

EVANGELISTS

The following Friends evangelists are available for service in this Yearly Meeting:

J. Alden, Esther, and Lois White, 900 23rd Ave. S., Seattle, Wash. Present slate: Las Animas, Colo., Aug. 21-Sept. 4; Miami, Oklahoma, Sept. 6-Sept. 25; Alba, Missouri, Sept. 26-Oct. 9.

Paul and Madeline Todd, who have pastored the Greenleaf Friends church, recently resigned and are giving their full time to the field of evangelism for the coming year, as the Lord wills and directs. They may be contacted by writing them at 427 N. Sycamore, Fairmount, Indiana.

The Gospel Gleaners, an evangelistic party composed of Esther Mickelson, Elsie Gehrke, and Bernice Mardock—musicians, chalk artists, and children's workers—will work together or separately. They use solovox, vibra harp, and accordin. They have open dates in October, November, and December. Address Gospel Gleaners, 607 E. 9th St., Newberg.

BIRTHS

HARRIMAN.—To Harold and Evelyn Harriman, Santa Cruz, Bolivia, S.A., a son, Hubert Perry, born July 23.

SMITH.—To Mr. and Mrs. Webster Smith, Portland, a daughter, Janice Lorraine, born August 3.

FOLWELL.—To Mr. and Mrs. Delbert Folwell, Boise, Idaho, a son, Randall James, born July 14.

LEWIS.—To Vida and Elmer Lewis, Sherwood, Ore., a son, Gary Dean, born June 17.

POTTER.—To Bill and Elnora Potter, Sherwood, Ore., a son, Gregory Lynn, born July 31.

HULL.—To Mr. and Mrs. Kenneth Hull, Ontario, Ore., a son, Kenneth John, born June 26.

MARRIAGES

LEAKY-WILLIAMS.—John Leakey and Wanda Williams, Everett, Wash., were married in the Everett Friends Church August 20, John Frazier officiating.

DEATHS

RINARD.—Virena Rinard, of Boise, Idaho, died July 25, 1949, at the age of 92 years.

Virena Rinard was converted when about twelve years of age at the first revival meeting she had ever attended. After she was grown she renewed her covenant with the Lord and dedicated her life to His service. While living in Kansas she and her husband spent much time in visiting the pioneer families in unchurched areas. Sunday schools were organized and later some of these became churches.

Grandma Rinard, as she was called by nearly everyone, was a member of the Boise Friends church for 47 years. Her steadfast faith and bright testimonies were a blessing to all.

While Grandma Rinard has joined the

Church Triumphant, she will continue to live on in the memory of her three children, and will continue to influence the sixteen grandchildren, the thirty-six great grandchildren, and ten great-great grandchildren, as well as the host of friends of all ages that hold her in loving memory.

FOR SALE.—One-wheel trailer; also a child's chiffrrobe. Ralph Chapman, 3805 S.E. Alder, Portland 15, Ore.

WHAT TIME DO YOU GET UP?

Abraham rose early to stand before the Lord.—Genesis 19:27.

Jacob rose early to worship the Lord. Genesis 28:18.

Moses rose early to give God's message to Pharaoh.—Exodus 8:20.

Moses rose early to build an altar to God.—Exodus 24:4.

Moses rose early to meet God at Sinai.—Exodus 34:4.

Joshua rose early to lead Israel over Jordan.—Joshua 3:1.

Joshua rose early to capture Jericho.—Joshua 6:12.

Joshua rose early to take Ai.—Joshua 8:10.

Gideon rose early to examine the fleece.—Judges 6:38.

Hannah and Elkanah rose early to worship God.—1 Samuel 1:19.

Samuel rose early to meet Saul.—1 Samuel 15:12.

David rose early to do as his father bade him.—1 Samuel 17:20.

The Children of Israel rose early and found their enemies dead.—2 Kings 19:35.

Job rose early to offer sacrifices for his children.—Job 1:5.

Jesus rose early to go to the temple to teach.—John 8:2.

The people rose early to go to hear Him.—Luke 21:38.

The women rose early to go to the sepulcher.—Mark 16:2.

—War Cry.

★ ★ ★

AMONG THE CHURCHES

Salem Quarterly Meeting

TALENT

Irwin P. Alger, Pastor

Irwin Alger and family were at Quaker Hill July 4 to 11.

Twenty from this church, mostly young people, attended Camp Sa-wa-li-nais.

The book of Revelation is being studied in adult C.E. under the able leadership of Bert Hill. Zerilda Alger and daughter, Miriam, visited with relatives and friends in southern California.

ROSEDALE

Jesse L. Luthi, Pastor

Laurence Lehman brought an inspiring message here Sunday morning August 14. He is leaving soon for Kansas where he has accepted a call to be pastor of a church there.

Several people from Rosedale attended the Twin Rocks conference and received many spiritual blessings.

MEDFORD

Carl Miller, Pastor

Esther Mae Moor, of Newberg, has come to be youth director here. She has also taken over the class of young college and professional women.

Milo and Helen Ross are finishing up seven years of ministry in southern Oregon, and a number of events are taking place in their honor. The Homebuilders S.S. class, which Milo has taught for more than three years, gave a farewell party on August 12 at the home of Woody and Bertha Morse. Milo was presented a Parker pen by the class. The entire church and constituency had a dinner for them on Sunday, August 28.

Carl and Minnie Miller have accepted the call of the Monthly Meeting, and will be taking over the work as pastors September 11.

Dr. Alvin Roberts is building a new office in Central Point. Myrtle Deobald, a faithful Sunday school and music worker, is moving to Clarkson, Washington, because of the illness of her mother.

Donald Bowers, a former member here and a one-time student at Pacific College, is now pastor of the Methodist church at Wilderville.

Bill and Rose Curran of Sprague River were here over Sunday, August 14. Different members of the party sang and gave testimonies.

the power of God in their lives, and Bill spoke very acceptably in the evening.

HIGHLAND AVENUE (Salem)

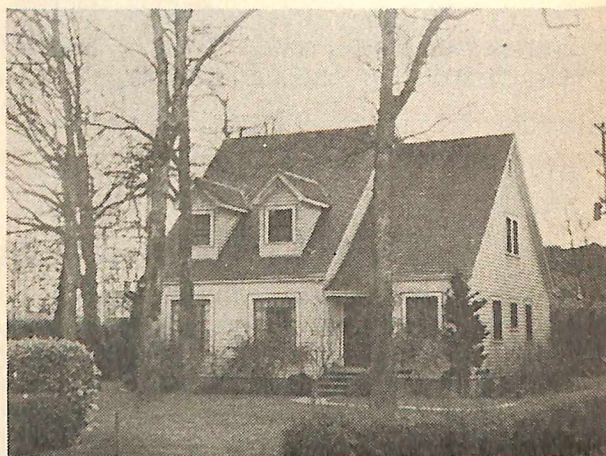
Edward F. Harmon, Pastor

The Missionary Union met each month during the summer at the homes of Nina DeLapp and Geneva Biles. The mornings were spent in work on wool comforters and interesting programs and earnest times of prayer were held in the afternoons. The ladies decided to have refinishing of the parsonage floors as their home project for this year.

Clifton Ross, and Edward and Lois Harmon and family attended Camp Sa-wa-li-nais where Edward taught a class in personal evangelism. Several of the Highland church members attended Twin Rocks Conference. This group had charge of the service the evening of August 21 and gave reports of the camp and the blessings received.

Guest speakers during the summer have been Scott Clark, Glenn Armstrong, Nathan Pierson, George Smith, Ray Carter, Grace Clark, Paul Mills, and Earnest Fritchlie.

Charlton and Lenore Smitherman and children visited relatives in Texas and Kansas and helped with the wheat harvest. L. L. Hughes and Gladys Hughes visited relatives in Texas and Kansas also.



Parsonage at the Highland Avenue church in Salem

The Sunday school has been reorganized into two departments with Lester DeLapp superintendent of the adult group and Lenore Smitherman superintendent of the junior department. Attendance throughout the summer months has been good, with an average of 100.

The Floyd DeLapp family are continuing work in the Sunday school at the Eola School House. Jacquelyn Davis, who plans to teach there in the public school this coming year, has been teaching in the Sunday school this summer while attending college at Monmouth. The Elmer Smith family have started a Sunday School at Brush College and report a growth in attendance.



CHURCH AT CHEHALEM CENTER

Boise Valley Quarterly Meeting

MELBA

Russell Stands, Pastor

Recent visitors in services here have been the Howard Beall family, Everett and Marion Clarkson, Alta Johnson, Mr. and Mrs. Lynn Hockett, Rose Voget and Hulda Clarkson. Lyle and Bernice Robinson and children of Kansas City have been worshipping here during the summer. Merle Roe and family visited the community recently. Mrs. G. W. Martin, of Paonia, Colorado, was a visitor at the parsonage from June 29 to July 8. She is the mother of Frances Stands.

The Ladies Missionary Society sponsored an all church banquet June 30 on the church lawn. The tables were beautifully decorated in a patriotic motif. The entertainment was furnished by a male quartet and a ladies trio. The evening concluded by the showing of a film on the life of Christ.

The annual Sunday school picnic was held in the Lakeview park in Nampa on August 23.

BOISE

Paul Barnett, Pastor

The picture "God of Creation" was shown at the prayer meeting service July 20. Laura Shook preached for the evening service July 17. The Crusaders Quartet and Walter Lee had charge of the evening service July 24. At the rise of the service the young people served refreshments and had a social hour together in honor of the quartet.

Family night was observed at the church August 5. After a pot-luck dinner a film "Out of the Night," portraying the effects of alcohol, was shown by the Allied Civic Forces.

Charlott Lein and three children, of Missoula, Montana, were in services here August 7. Another visitor that day was Mrs. Emmet Gulley, of Newberg, Oregon, who was here awaiting the arrival of her husband from Palestine where he has been working with the American Friends Service Committee.

The Friends Brotherhood observed family night August 8 when the members of the quarterly meeting brought their families to Boise for a pot-luck dinner. After the business of the meeting was taken care of, Dr. Finkbinder, a professor at Northwest Nazarene College at Nampa, brought a challenging message.

WOODLAND

George Smith, Pastor

Special meetings were held here with Dr. E. J. Bulgin as evangelist July 10 through 24. The church was strengthened. Numerous people came from surrounding towns, and also many in the community who usually do not come, attended these services. One Sunday a quartet from Lewiston furnished music.

A D.V.B.S. was held August 8-12. The demonstration program was given Sunday evening. The enrollment for the school was twenty-three, and although held for only one week this year, and during a busy season, the attendance was regular and God blessed.

The Women's Missionary Union met in August at Pearl Adams' home. For the program several letters from Christie Bundy, who is in Japan, were read. She told of distributing the relief clothing, some of which we had sent last winter. Plans were made to send her another box soon. A gift was presented to Eleanor Smith at this meeting.

Song book racks have been made and placed on the benches in the church.

Recent visitors were Dorwin and Marita Smith and family, and Mr. and Mrs. Letus Williams. Donald Henderson visited with his parents for a week. He is working in eastern Oregon. Robert Adams, who is attending telegraph school in Spokane, was home one week end during revival

meetings. Also, Betty Adams, who is working in Lewiston, and Gay Foley, who is working near here, have been home several week ends throughout the summer.

On Friday evening, August 19, the pastors were surprised at their home with a farewell party. The group brought refreshments, and also presented a farewell gift to George and Eleanor Smith.

Greenleaf Quarterly Meeting

RIDGE VIEW

Reuben Cogswell, Pastor

Several local people and the pastors attended Yearly Meeting and brought back good reports.

At the close of church on Sunday, June 19, two new members were dedicated: Stephen Edward Fuller, son of Mr. and Mrs. Howard Fuller, and Donald Stanley Beebe, son of David and Ruth Beebe.

On June 19 David and Pearl Pruitt and family of Portland were here as visitors. They sang for the morning service, and David and Arthur Pruitt sang for evening service.

RIVERSIDE

Lewis Russel, Pastor

Guest speakers here recently were Charlotte Macy and Marlin Witt.

Mrs. Russell is home again after visiting in Tacoma and Portland.

The young people have raised the funds to put lights in the grove back of the church.

GREENLEAF

John Baxter, Pastor

The fathers were honored in a special service on Fathers' Day June 19. A woman's chorus furnished the special music. Bertha Kistler, sister of the pastor, who is pastor of Shiloh Meeting, Indiana, was guest speaker. The youngest father, the oldest father, and the father of the most children were honored with gifts.

On Monday evening, June 17, the Men's Brotherhood had a union meeting at Homedale. Elmer Paulson, pastor of the Baptist church in Caldwell, spoke to the men on "personal evangelism."

Sunday morning, July 3rd, our retiring pastor, Paul Todd, brought his farewell message, under the anointing of the Spirit. The ministry of him and his wife during the past three years has been a great blessing to the church. They left for Indiana July 5th, where he was to be the evangelist in two camp meetings.

The 4th of July was celebrated with a parade, program, basket dinner, and sports during the afternoon. An impromptu program was enjoyed in the evening.

On July 10 Hubert Mardock was the speaker for both morning and evening services. Charlotte Macy and Dean Oglevie brought the messages on Sunday, July 17. The guest speakers for July 24 were Archie Wilson, from Nampa, and Thomas Matthews, a former pastor at Star, Idaho. Dorwin Smith, of Parkrose, Ore., brought the message Sunday morning July 31. In the evening Walter Lee and the male quartet from the college were here.

Earl and Adelaide Barker, from Cascade College, were here for both morning and evening services on August 7 and 14. Their ministry was a blessing to the church.

There was a joint all day meeting of the W.C. T.U. and the Missionary Society on August 11, with basket lunch at noon. Mr. Michad Varro, a missionary who recently returned from China, was the special speaker.

John Baxter, of Sturgeon Bay, Wisconsin, has been called as pastor for the coming year.

ONTARIO HEIGHTS

Robert Morse, Pastor

The Sunday school and Bible school had a joint picnic which was enjoyed by old and young alike.

On a Wednesday evening the Crusaders quartet and Walter Lee had charge of the service. The quartet sang, and Walter Lee presented the needs of the college.

BAKER

Edward Baker, Pastor

On June 30 we began our first Anthony Lakes Quaker camp with thirty-five in attendance. The Lord blessed with spiritual help for quite a number during the three days of camp.

Grandma Weesner has recovered sufficiently from the flu to be out of the hospital and at home with her daughter at Durkee. She celebrates her 85th birthday August 23rd.

Puget Sound Quarterly Meeting

McKINLEY AVENUE (Tacoma)

A. Clark Smith, Pastor

Most summer activities here have been in connection with larger groups. In July many members enjoyed the Christian fellowship and spiritual uplift at Wauna Mer conference. A few days later all united with the Pierce County Holiness Association in its annual camp meeting.

On August 17 Walter Lee and the Crusaders quartet presented their concern for George Fox College.

In the absence of the pastor on August 21, Rev. Owen J. Beadles, a retired Methodist minister, brought the morning message. The evening service was conducted by the young people. Marian

Rose, of Fife, led the singing; Mary Bowden, of Seattle, and the local girls' trio, Marian Perry, Alice Perry and Mary Ellen Murphy, brought special numbers in song; Betty Byrd and Jim Liedke each gave a short message.

In July the Women's Missionary Union met for a picnic at Point Defiance park. The August meeting was held at the home of Mae Booth. At the business session Debora Pendergrast read an inspiring letter from Christy Bundy.

HOLLY PARK (Seattle)

Earnest Fritchlie, Pastor

The past two months have been months of growth both spiritually and numerically here. The Sunday school is growing so rapidly that new classes have been organized and there is an urgent need for more teachers. Grace Smith, primary teacher, is leaving soon to teach school in Alaska.

On August 9 a Sunday school picnic was held. A good time and abundance of food made it a day to be remembered.

A thorough and systematic canvass of the community is now underway here. Final results are not in, but three-fourths of those already contacted attend no church.

The Sunday evening services have been even larger than the morning ones. Fourteen and sixteen attend the mid-week prayer meetings.

One evening, after completing a series of messages on the book of James, the pastor gave a test over written and spoken truths. The group scored very well and expressed their appreciation of this method.

It has been a pleasure and real inspiration to have William, Leona and Wesley Murphy here during the summer.

AGNEW

Zenas Perisho, Pastor

Agnew has just finished a busy two weeks of Daily Vacation Bible School and special evangelistic meetings with Esther, Alden, and Lois White. Those who attended the D.V.B.S. enjoyed Esther's fascinating stories, and her messages in the evangelistic services were a challenge to all as they came under the leadership of the Holy Spirit. Alden and Lois were truly a blessing as they led in the singing and brought special music from night to night. Several children bowed at the altar in the D.V.B.S. and two young people gave themselves to the Lord in full consecration at the evening services, and bore testimonies to calls to special Christian work.

The total enrollment in the Bible School was ninety-three, with seven teachers. The average attendance was sixty-seven. Seventy-two received certificates for attending five days or more.

Ryllis Mullen, and Arthur, Earl and Gerald-

ine Perisho attended the Wauna Mer Conference, and reported a good conference and a wonderful time.

EVERETT

John Frazier, Pastor

The Friends church in Everett has the "new look" now. A new composition roof was laid by Mr. Frazier with some assistance, and then the painting of the church was completed.

A number of folks have been welcome visitors and guests of the parsonage and church during the summer months. An automobile load of women from the Court House in Tacoma visited the church and Fraziers on June 26.

The Boys' Sunday school class, composed of Bob Curtis, Gerald and Gene Pierce, and Joey Cook went fishing at Blackman's Lake and all had the thrill of catching fish from a boat secured from Dr. Warvel.

Six of the Everett folk attended Quaker Cove conference sponsored by the Seattle Memorial church over the July 22nd weekend. Clara Frazier taught one of the classes.

On July 10 the morning service was conducted by some of the young people from Tacoma, encouraging enthusiasm and attendance at the Wauna Mer Conference. Fourteen registered at the conference from this church.

In the absence of the pastor at Wauna Mer, three members of the Ministry and Oversight took charge of morning worship, Alma Kines, Lily Leakey, and Will Philpott.

Marjorie and David Tamplin and little Becky have been welcome attenders of the church for several months and David preached a good sermon August 14.

The pastors were granted a two week's vacation, part of which time was spent in Tacoma.

At the present time Everett is under strict polio restrictions. There is a ban on children attending Sunday school and public gatherings, so due to these restrictions, special meetings which were scheduled to commence August 21 with Roy Clark, were postponed.

INSURANCE

Casualty Insurance (Auto, Health and Accident).
Fire Insurance (including Inland and Marine).
Surety Bonds and Life Insurance.

R. R. BURNS

Office:
1112 Cascade Bldg.
Portland 4, Ore.
ATwater 8511

Home address:
7005 S. E. Hazel
Portland 6, Ore.
SUNset 2455

Portland Quarterly Meeting

ROSEMERE
Merle Green, Pastor

June 27-July 8 were happy Bible school days for the youngsters at Rosemere. The Saturday following Bible School, all climbed aboard the Sunday school bus and went to Laurelhurst Park in Portland for a Bible School picnic.

Several boys and girls attended Boys' and Girls' Camps at Twin Rocks.

The young adult class of the Sunday school held a social at the home of Grace Servis the evening of July 12. This class has a Bible study one month and a social time the next month.

SECOND FRIENDS (Portland)
Dean Gregory, Pastor

The annual Sunday school picnic was held at Willsada Park August 20. Over a hundred members enjoyed the games and meal under the leadership of Lloyd Smith.

During the absence of the pastor, while on vacation, his mother, Cora Gregory, has brought the messages. At one service eight young people went forward to acknowledge their call from God and their acceptance to His will.

A bridal shower was given for Phyllis Bain and Robert Lambert.

HILLSBORO
Frederick B. Baker, Pastor

The biggest news from Hillsboro Friends outpost, Hillsboro, Oregon, is that property for a church has been secured at the corner of N.E. Sixth and Edison, consisting of property approximately 200 ft. by 190 ft. on one side and 150 ft. by 200 ft. on the other side and end.

Two houses are located on the property, one of which is being rented to Mr. and Mrs. Clifton Rose, and the other to Frederick B. and Melva M. Baker, who assumed leadership of the work September first.

The church property is located just across from what is known as "The Birchwood area," the fastest growing residential district in the city.

The work has been pastored during the summer months by Frank and Lois Haskins, who have faithfully carried on during the interim between the going of one pastor and the coming of another. Hillsboro outpost last year was under the leadership of Gerald and Alice Dillon, who have moved to Iowa Yearly Meeting.

The property was purchased under the leadership of Frederick B. Baker, in co-operation with the Board of Evangelism of Oregon Yearly Meeting. It is reported that it will be necessary to move one of the houses when the time comes for erecting a church on the property. The property is considered large enough for a parking lot which is increasingly becoming a necessity in the establishment of churches in desirable areas.

Newberg Quarterly Meeting

SHERWOOD
Kenneth Williams, Pastor

Joseph and Pearl Reece, Ray and Margaret Carter, and Alden and Esther White were in the morning service July 24. Ray Carter brought the message of the morning, and Joseph Reece sang a song. At the close of the service Joseph Reece took pictures of the congregation and church. The three Whites had charge of the evening service.

The Sunday school has purchased seventh-five folding chairs, and new tables have been constructed for the Beginners Sunday school class. The shingling of the church roof has been completed.

A Daily Vacation Bible school was held August 15-20, with Flodine Jarvil, of Scotts Mills, as evangelist. There were seventy-three enrolled on August 17.

The young adult Sunday school class held a pot-luck picnic supper on the church lawn on the evening of August 11, with thirty in attendance.

YOUR BEST INVESTMENT

Is a membership in THE QUAKER BENEVOLENT SOCIETY. Over 550 members now enrolled. All members of Friends Church, ages 10 to 60 and in good health, eligible for membership. Organized in 1933, there have been 88 death claims paid to beneficiaries since that time.

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

QUAKER BENEVOLENT SOCIETY

K. L. Eichenberger, Sec.-Treas.

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