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Friendly Endeavor, September 1933

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The Friendly Endeavor

Volume 12, Number 9.

PORTLAND, OREGON

September, 1933.

TWIN ROCKS ECHOES

Dear Christian Endeavor Member:

Especially to you who were not privileged to attend Twin Rocks Conference

Especially to you who were not privileged to attend Twin Rocks Conference from July 25th to August 1st, is this letter written. We wish every one of you might have been there to share in the spiritual and recreational good times. Truly the Lord was with us and that to bless.

The Registrar and her assistant worked frantically to increase the registration (for it would never do to let "Quaker Hill" beat us) and by Sunday night had succeeded in rolling up a total of 245 registrations. The cooks and waitresses were kept busy supplying the wherewithal to satisfy the cravings of 140 healthy appetites at each meal. An average of between 25 and 30 attended the early morning prayer meeting, which was held each morning on the beach.

At the Saturday morning business meeting the Christian Endeaver Chart

on the beach.

At the Saturday morning business meeting the Christian Endeavor Chart work for the coming year was explained by our President, and the shield award was presented to Vancouver Christian was presented to Vancouver Christian Endeavor for having attained the greatest number of points on the chart for the year just passed. Lents Christian Endeavor placed second in the contest.

There was presented Sunday afternoon, under the direction of Herman Macy, a Sacred Concert, which was a treat to all who enjoy religious music. At this service also were awarded the

At this service also were awarded the degrees for Expert Endeavor.

Had you been at Twin Rocks, you would have had a difficult time to dewould have had a difficult time to decide which classes to attend, as they were all so attractive. Of course we all attended the class on "Quaker Frontiers" conducted by Chester Hadley and felt as we listened that Quakerism today presents a real challenge to each of us. As we go forth as workers into fields of service, we must go with an impelling force, and that is the gospel message of Jesus Christ to save from sin. As we heard the accounts of early Quaker pioneers, we were impresed with the fact that to work effectively for the Master we must have a presed with the fact that to work effectively for the Master we must have a vital experience and a real work of grace in our own hearts. The work of some of our outposts was presented to us and the yet needy fields called to our attention and we were made to realize that Quaker Frontier days were not over, but to each of us comes the

our attention and we were made to realize that Quaker Frontier days were not over, but to each of us comes the challenge, "Go YE into all the world."

Herman Macy taught a very instructive class on that most inspirational book, Hebrews. We came to no conclusion regarding the identity of the author of Hebrews, but decided that the book was apparently written to some Palestinian group of Jews and written with the intention to help this group to stem the tide of apostacy that was to follow. There are a number of outstanding words and phrases in Hebrews, among which a very important one is the "blood" mentioned 12 times. "Let us" occurs 13 times, and 13 times also do we find the keyword of the book, "better." The outline we used for the

study was arranged around the keyword —Christ better than the prophets, better than the angels, better than Moses, better than Joshua, better than Aaron, a better covenant, a better tabernacle, a better sacrifice, and examples of faith's better choice. The theme of Hebrews is, "Christ, our great High Priest," and we learned that the "better things" of Hebrews are all obtained and held by Hebrews are all obtained and held by Faith.

Faith.

A very timely and helpful class was presided over by Mildred Hadley, which was called the "Christian Endeavor Expert Class." This was primarily a study of the mechanics of Christian Endeavor. The study began with the foundation of Christian Endeavor by Francis Clark in 1881, and showed the present-day world wide spread of the movement. Under the principles of Christian Endeavor were discussed its motto and aim. Both the personality and duties of the regular Christian Endeavor officers and the organization and duties of the committees under the "four committee plan" were considered. During the last class period an examination was given over the work covered in the class, the results of which formed the basis of the Christian Endeavor Expert degrees which were awarded on Sunday afternoon.

Merrill M. Coffin, having been a misciparature was suited.

deavor Expert degrees which were awarded on Sunday afternoon.

Merrill M. Coffin, having been a missionary, was especially well qualified to conduct a class on "Comparative Religions." Hinduism outdates Christipracticed and revered by thousands. The essence of this belief is that we are ignorant that we are the sons of God, and that this ignorance has caused all the diseased and degraded conditions that exist in man. The cure is Self-Knowledge, which may be gained by pilgrimages, penances, fasting and self-abuse. The four underlying deficiencies of Hinduism are also applicable to Mohammedanism, Confucianism and Buddhism. They are: (1) A false thought of God, (2) Caste system, (3) Inferiority of women, (4) Idolatry and India's gods of evil character. Most modern cults, such as Eddyism and Modernism, are replicas of these old false religions. They try to belittle sin and provide easy access to heaven and, too, have a salve for the conscience. Compared with these, Christianity is the only body of truth that satisfies; it is the only universal religion. So may our hope, faith, trust and love be in the Incomparable Christ, for "He that believeth on Him shall not be confounded. Unto you, therefore, that believe, He is precious."

Denver Headrick's class on "Applied Christianity" was exceedingly practical

lieve, He is precious."

Denver Headrick's class on "Applied Christianity" was exceedingly practical and helpful. He told us that our Christianity should be taken with us and applied in all of our life experiences wherever we go. It should be applied in our prayer life, our lives, in our conversation, in the home, in our work, rest, play and school. Especially is applied Christianity needed in the social life of the Christian as regards the Church and Christian Endeavor and school affairs. Nor should

(Continued on page 2)

FROM CHINA

Shoahing, Chekiang, China Inland Mission, July 4, 1933.

July 4, 1933.

My Dear Praying Friends:

"Klink-klank, klink-klank," what could that sound be that we hear ringing on far into the night? It is the blow after blow of many heavy hammers as they pound out little pieces of tin into large sheets of tin-foil. After the fragile thin sheets of tin-foil have been beaten into sheets of paper, they are ready to be cut into small pieces and sent to all parts of China. People burn this "Spirit Money" to their ancestors with the belief that it will turn into real money to be used as currency in the other world. What a constant call to prayer and what a solemn reminder that the prince and power of this world still holds multitudes captive at his will.

at his will.

No, this is not Yanchow Kiangsu where we spent the winter in the language school, for the exciting designation time, when we were told where our stations, would be is every and we are stations would be, is over; and we are in the places of God's appointment. The parties going to the most remote provinces were soon on their way, so that they could reach their destinations. before hot weather. The party for Szechwan and Kweichow left first, for they had a long steamer trip up the Yangtze river ahead of them. Then came the Kiansu party, who made their way to the far northwest by train, then carried over the mountainous trails by Soon another group had boardchair. Soon another group had boarded the big ocean steamer going around the southern coast of China and then across French Indo-China and finally arriving in the southern province of Yunnan. Our household had shrivelled from 46 to 6 in a very short time. I was among the handful that remained, for we were designated to the provinces from 46 to 6 in a very short time. I was among the handful that remained, for we were designated to the provinces of Chekiang and Kiangse, two adjoining provinces just south of Kiangsu. We, who had only a short distance to go, were privileged to stay a little longer until we had all written our language examination. Our journey, although very short was a pleasant one. We spent an enjoyable week in Shanghai before we came to Shoahing. The train journey afforded us a beautiful view of the country, farming fields, and the rugged mountains in the distance. The farmers were very busy in their fields. Some crops were waiting for the sickle and other fields were already harvested. It was interesting to see reaping of wheat and planting of rice and plowing with buffalo, more than ankle deep in water, all done side by side in adjoining fields. Ruth and Boaz would have been right at home among the reapers, for the methods were so much like Bible times.

Shoahing. "the Venice of China." in

Shoahing, "the Venice of China," in Marco Polo's estimation, is well named, for the city is a network of canals, with boats of every model plying their way here and there. Miss Grisham, my fellow-worker, and I are anticipating

(Continued on page 5)



The Friendly Endeavor

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TWIN ROCKS ECHOES (Continued from Col. 2, page 1)

we neglect to apply our Christianity to our mode of dress, choice of friends or a life companion. The Christian is in the world but not of the world, and whatsoever he does should be done to the glory of God, for faith without

Sophia Townsend, in her class on "Missions and Me," clearly and forcefully presented the responsibility of the Missionary to his task and our responsibility to the work as we stay at home. The purpose of the class was three-fold: That we may learn to (1) pray intelligently, (2) give generously, and (3) go willingly. There was presented to us willingly. There was presented to us the problem of the missionary's environment as relates to climate, living conditions, new language, and to native ways, to all of which he must adjust Then there is the relation of himself. the missionary to his employers—the Missionary Board and God, who has called him. We as a Church should keep ourselves informed about our missionaries and then give generously and pray regularly and intelligently. A successful missionary must have a definite call from God, a personal heart experience, and he must be prepared spiritually, physically and intellectually to satisfactorily fulfill his mission. All types of missionary work such as evangelistic, educational, medical and literary, while they have their place, should be secondary to the spread of the gos-The missionary's rewards may seem few here, but even he will not realize the extent of his well-doing until the rewards are given in heaven.

The children reported a good time in their Children's Meetings, which were under the direction of Esther Chilson Choate. The children were divided into two groups according to age, and met at different hours. The younger group made a study of famous Bible stories and, by way of variation, they divided into two sides, each of which would build an illustration of a story in the sand and let the other side guess what it represented. The older group worked out much the same idea by studying outstanding Bible characters, each side pantomiming the story. They also learned Scripture and became more familiar with the Bible by having reference speed drills.

The Inspirational hour was rightly named and full of blessing to everyone. In Mrs. Chilson's message on the 'Yielded Life" she showed us that if we would be vessels fit for the Master's use and not useless misfits in life, we must seek the Lord's will for us and with Paul ask, "Lord, what wouldst Thou have me to do?" The Holy Spirit and His work was emphasized in the messages of Mr. Chilson. He told us that while sanctification was not a state of grace where we cannot make mistakes or be tempted by the Devil, yet it is possible through His grace to live above the temptations and be victorious. In his message on the "Second Coming of Christ," we were reminded that conditions around in every sphere of life point to His imminent coming, and it behooves us as professed follow-

ers of Him to be ready for that coming.

Recreation at Conference this year
proved to be the best since Bluff College days. The recreational directors Oscar Brown and Dell Lamb, (Dell Lamb serving in the place of Paul Cammack who was unable to attend until Saturday) are to be commended on their splendid organization of the recreational program. Wednesday afternoon the entire group was divided into three sides, Oregon, led by Wilbur Mann; Washington, led by Eugene Coffin; and Idaho, led by Wilmer Brown. The scheme was a logging camp idea, with each side working for log-feet (points), earned by attendance at classes and regular services of the Conference, pep and songs at the dinner and supper tables, individual activities and sports. A treasure hunt started the activities Wednesday afternoon, and Idaho came in first, with Washington trailing in just in time to beat Oregon. Thursday about sixty of the group went launching over to Bay Ocean. Friday a few attempted the lost art of deep sea fishing, and from reports, the fish were well satisfied. The inter-logging camp in-The inter-logging camp indoor-baseball and horseshoe games were also played off. Washington brough home the honors, winning both games they played. The climax of the whole program came on Saturday with the track meet, water sports, bonfire and stunts in the evening. Washington won the track meet, water sports included. Oregon built up a fine reputation of bearing the burden of the tail end ("Somehody has got to be last") end ("Somebody has got to be last") Idaho walked away with the stunts, presenting the opera, "Paul Bunyan." Washington, however, won the contest for the week by a very few points. So ended a great week of recreation, and the groups are to be congratulated on their cooperation with their leaders.

While the classes were most enjoyable and worth while and the recreation the best ever, I am sure everyone will agree when I say that the key note and the crowning glory of the entire Conference were the evening evangelistic services. Many reverently said that never before had they felt the presence of God so close and searching. The Holy Spirit was faithful in convicting hearts of their needs and more than seventy people responded by being reclaimed, saved or sanctified, and many consecrated their lives unreservedly to full time Christian service.

Tuesday night Arthur Chilson spoke

no Churches, no Christian experience, no conviction for sin and no sanctification. Calvary gave us pardon and re-demption; the Holy Spirit makes it real to us.

The following evening he gave an appeal for good samples of Christ's power. We all yield an influence, either good or bad, because we cannot live to ourselves. Christians are saved to serve—to prove to others that He can save. God samples of His grace. God wants us to be

On Thursday evening we had a most unusual service. During the testimony meeting a young man went to the altar, and he was soon followed by others. It was truly a blessed time when the power of God was so manifested that the altar was filled, though no sermon

was preached that evening.

"So great salvation" was the topic for the next evening. Most people of today are attracted to great things the longest train, the greatest musician—yet salvation goes by unnoticed. This salvation cost God His only Son; it cost Jesus His heavenly glory; it was originated in and through Jesus. brings a change in barbarous heathen; it saves the infidel, agnostic and modernist; it removes greed and envy. It is the greatest of all things.

It is the greatest of all things.

In the closing service, following a praise service, Mr. Chilson spoke on the subject of "Love," from John 3:16.

Love is powerful, driving men to do things they would not otherwise do.

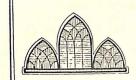
Love is costly. It cost God His only Son, and it cost Jesus the cruel, painful cross. The Africans, who know nothing of love, are humbled and melted through human love expressed, and this works as a means to lead them to a comprehension of the love of God.

We cannot express enough our appreciation for the presence and faithful ministry of "the Chilsons." They gave liberally of their time and labor and They will long be an inspiration to us who learned to love them while they vere among us.

This letter has assumed alarming proportions and still "the half has not been told," nor can it be. You must come to Twin Rocks yourself next year and see how eminently worthwhile it really is.

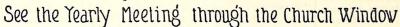
ONE WHO WAS AT TWIN ROCKS

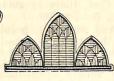
There are times when doing nothing is better than doing anything. Those are the times when only God can do what is needed. True faith trusts him then, and him alone, to do the miracle. Moses and Jehoshaphat knew this secret; they knew the same Lord, and the same diknew the same Lord, and the same divine grace. As the pursuing Egyptians trapped the helpless Israelites at the Red Sea, Moses said: "Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace." As the Moabites, and Appropriates, a vect multiple ites and Ammonites, a vast multiude, closed in on Judah, King Jehoshaphat said to the helpless people: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvat on of the Lord." So the Psalmist gives us God's word: "Be still, and know that I am God." When God alone can win the concerning the work of the Comforter. Without the Holy Spirit there would be victory, faith lets God do it all. It is better to trust than to try.



September, 1933.

By CHESTER A HADLEY Window The





THE CHRISTIAN'S CONDUCT "The Christian in His Church"

Paul, writing to Timothy, says, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." I. Timothy 3:14-15.

With the above scripture to guide us, let us honestly consider the Christian's

behavior in the church in relation to its work and program. It is a high privilege to be a member of the Church as described in the above text. Paul says that the Church is the Pillar and Ground of truth. How comforting to feel the security of such a statement. The world searches for truth, the true Christian has it. Our security lies in that great fact. In the tragic hour of his trial, Jesus said, "To this end was I born and for this cause came I into the world, that I should bear witness to the truth." Piiate expresses the desire of truth." Piiate expresses the desire of mankind in his immediate question, "What is truth?"

Again Paul says, "The Church of the living God." To what sublime height thoughts must soar when he thinks of its origin and founder. How wonderful it must have been to hear from Jesus' own lips this great statement, "upon this rock will I build My Church, and how comforting to hear further "and the gates of hell shall not prevail against it."

In the light of these great truths concerning the Church and its origin, it is easy to understand why Paul was so solicitous that Timothy should know how to behave himself as a member of the Church of the living God. Christian conduct in all places is important, for we are "living epistles known and read of all men," but our behavior and attitude to the Church and its program is of supreme importance.

We will consider this question in two divisions, the Christian at worship, and the Christian at work in his Church.

It has been said that "the highest act of which the human being is capable is that of worship." The Church of the living God affords the avenue by which one moves into that high and exalted relation that lifts him out of a sordid world into "heavenly places in Christ Jesus.

Whether in the formality of liturgy or the freedom of a Friends meeting where all form is eliminated, how necessary that we understand what one is doing as we meet for worship.

As a pastor who for years has looked upon the faces of those assembled for worship, I feel safe in saying that many come to the house of God wholly unprepared for the sacred obligation of meeting with Him. The rush of the week, the cares of business, the perplexing problems of life, and even the friendly exchange of visiting are all brought into the pew, and too often kept there

tle" into worship, oblivious to surroundings, finding sweet communion with his Lord. To him it matters little whether the preacher preaches or the choir sings, He is worshipping the Lord in the beauty of holiness," he is breaking the bread of life and drinking at the fountain that never runs dry. Into his life there is being poured streams of spiritual blessing that will cause men to marvel when they see him in the hour of deep trial. He is the one that will be called upon when the more careless worshiper is in distress. He is the one that gladly carries the burden of lost souls, not only during revival meetings but daily. is the one to whom the weary pastor turns when he wants counsel and com-

Christian, how are you behaving in the hour of worship?

The early Church soon discovered that some form of organization was necessary if the various needs of the people were to be met. Facing these new problems, they set us an example that we should follow. Notice them before the first "social service" commit-tee is appointed. The disciples call the believers together and ask that they appoint seven men, honest and full of the Holy Ghost. Nominating Committees would do well to pause before undertaking their yearly work to read this account and then honestly try and find such persons for the various departments of the Church. How much friction would be avoided if every committee in the Church was full of the Holy Ghost. There is a tendency to leave the "creaturely activity" of the Church to those who style themselves "Marthas," while the "Marys," feeling that they have about the church to those who style themselves "Marthas," while the "Marys," feeling that they have about the church that they have about the church was a statement of the church was about the church was a characteristic to the church was a church was full of the Holy Ghost. that they have chosen the "better part, look upon the routine work of Church as too trivial to engage their time. There is grave danger here, and there should be impressed upon the membership the privilege of service as well as that of worship.

The Church at work, with every department facing the challenge of its goal, all working to the main objective of the salvation of souls and the advancement of His kingdom, is one of the most beautiful sights on earth. Some very definite things are necessary to bring about this harmony and fellowship. There must be loyalty to the Church and its program. A loyalty that will make the Church of first imship. portance in the mind of the worker. little chap said to me recently, "I've got a good preacher; say, you should see my Sunday School teacher—he's a dandy!" I was not in that home long till I found out why he was so "sold" to his Church. His parents were heart and soul in the work; active in the chiriften and temperal affeige of their spiritual and temporal affairs of their meeting. To them there was a charm and challenge about it all that led their boy to believe that the Church was the most important institution on earth. There must be cooperation; we can not

till the hour is over. What a blessing | all agree but we can all learn to dis-it is to observe some saint of God, "set- | agree in an agreeable manner. Our form of government gives every member the opportunity of expressing his views and I wish sometimes that we had a course in "Monthly Meeting Eth-I would devote the first chapter to the member that comes only to the business meeting. His voice is never heard in testimony, but he waxes eloquent upon matters of business, often nindering plans that are in divine order. May his tribe decrease.

I would devote the next chapter to the one who does not "speak to the mat-ter in hand" while in meeting but who voices loud opinions about it after meeting is over. There should be a provision to "speak now or forever hold one's peace" made and rigidly observed. I would certainly devote one chapter

to the faithful member who holds his conclusions till all the evdence is in, then under the guidance of the Spirit directs the meeting into the right direction. His words are like "apples of gold in pictures of silver." Christian, how are you behaving in the work and program of the Church?

In closing I might suggest that we are here on earth preparing ourselves for "Kingdom time privileges and blessings." Ought we not to prayerfully consider what that Kingdom time behavior will be? Then, in the light of the future gauge our present Christian conduct along the lines of "Kingdom time behavior?"

CHESTER A. HADLEY.

SANCTIFICATION

Sermon by Joseph H. Smith

"This is the will of God, even your sanctification." I. Thessalonians 4:3.
Ignorance of a rich uncle's will kept a young widowed mother in abject poverty, straining with untrained fingers at seamstress work, in a poor tenement house in New York City in an effort to keep body and soul of her two little children together. Thus she lived at "a poor dying rate" for two whole years after she was a millionaire! did not know she was a millionaire!
And ignorance of possession is tantamount to poverty itself. Messengers of the executor in England were not able to locate the heiress in a strange and distant country with her change of name, loss of circumstances and bereft. as she was, of her husband. But when, at length, she was discovered and identified, and learned of the will and received her inheritance she no longer lived as she had been living.

I might, very justly and truly, direct your attention by my text to the will of God as our Sovereign Ruler and our Judge at length and press His claim to our all, and herald His command for us to be holy and sound His admonitory declaration that: "Without holiness no man shall see the Lord." But I choose rather, to think of Him as our Father and of His will as our patrimony, and

would try and tell you that as a child of God, there is something coming to you, my brother.

And since it is peculiarly the heritage of the family, we shall look at the identification marks of those addressed here to see whether we bear plainly enough the family resemblance to be classed among the heirs.

Paul was sure as to the credentials of the legatees when he made the announcement of our text; for he had prefaced by saying: "Knowing, breth-ren, your election of God." And in the first chapter he names five marks which convinced him beyond all question that whatever they may have been in the past, they were now in saving relationship with God.

1. They had been subjects of Holy Ghost preaching.

2. They had received the word with joy of the Holy Ghost.
3. They had turned from idols to serve the living and true God.

4. They had sounded their faith

abroad. 5. They were looking for the Lord's

return from heaven. And upon these accounts, the apostle

had given much thanks to God in their behalf, had prayed and labored for the perfecting of their faith, and felt em-boldened to believe and write unto them that: "This is the will of God even your sanctification." Evidently He could have meant nothing less than their entire sanctification, seeing that what he had thus accredited to them implies a very considerable measure of sanctification already; and noting too that in concluding the epistle he prays explicitly for "the very God of peace to sanctify them wholly."

If, beloved, you have had the genuine experiences of the New Birth and find such marks in your life as are here recorded of these Thessalonians you may confidently count yourself among the heirs; and make early application to the Executor for the Baptism with the Holy Spirit to the purification of your entire being. For God, through the sacrifice of His Son, Jesus Christ, has made provision for your sanctification and cleansing; and your presentation to Himself in present and perfect union.

There are several meanings and phases to sanctification in the use of that term as found in the Bible. But we shall confine ourselves to the one in this text. This is not exactly the same as that when Joshua commanded the people to "sanctify yourselves; for tomorrow the Lord will do wonders among you." And it means more also than that here Paul addressed the Corinthians as the: "sanctified in Christ Jesus," notwithstanding they were as yet, but "babes in Christ," "still carnal," and capable of only the "milk of the

It is the same, however, as that when Christ (praying for them who were already separated from the world, and "given to Himself," and had been 'kept from the evil") asked the Father to "Sanctify them." And proceeded also to indicate the Truth as the medium of their sanctification; and the provision made in His atonement for their sanctification thus, saying: their sake I sanctify myself that they also might be sanctified through the Truth." (John 17:19). (John 17:19).

Perhaps, I can give you no better definition of sanctification than that I received from a distinguished lady after she had prayed her way through some difficulties on the subject. At first, she could see no distinction between "forgiveness" and "cleansing." And nothing higher for than an offrepeated sinning and again and again and repeatedly forgiven life. All our explanations and illustrations having failed upon her to show this distinction, and seeing she was a very bright, intellectual woman we concluded the difficulty must be deeper down than her thought life—possibly in her affections or ambitions or her will and pride of position, etc. So we left her with the Lord. After about three days she returned with this testimony to the meeting: "Last night in the secret of my room after days of struggle and importunity, God showed me what cleansing means by giving me a clean heart." But not quite finished, she stepped up to us at the close of the meeting and said: "No you noticed I did not claim to be sanctified only that God had given me a clean heart." We responded, "Sister, the Lord and you got on so much better than you and I did on definitions. I turn you back to Him on synonyms, Good-bye." She took the hint and on the next afternoon asked to speak; she said, "God showed me last night that to be sanctified does not mean to be angelic, nor to never be tempted, nor to make any mistake, or be incapable of sinning as I thought; but to be sanctified is to have a clean heart, filled with God's have a clean heart, filled with God's love and indwelt by the Holy Ghost. Put me down on the roll, for God has done it for me."

And now, doubtless, you yourselves—many of you, can furnish the best commentary on this and the best ground for the control of the c

for my exhortation—if any be needed. Just recall the many times you have felt a rising in your heart of such sighings as this: "Oh to have nothing in my heart contrary to the will of God." "I want to God." "I want to be entirely conformed to the image of Christ." Or formed to the image of Christ." Or your crying and singing: "Lord Jesus, I long to be perfectly whole." "O wash me, and I shall be whiter than snow." Or, "Take away my bent to sinning." For how often I feel anger or resentment, or love of the world or wrong passion and desire even though I do not yield to it. "Create in me a clean heart." Now, beloved, take just a moment with me to analyze those longmoment with me to analyze those longings. (1) They are peculiarly the longings of a Christian heart. (2) There is a real condition of need behind them. (3) They must have been begotten by the Spirit of God. (4) And, did God ever create an appetite which the had made no provision to satisfy? He had made no provision to satisfy? Is it not written, "Blessed are they that hunger for they shall be filled?" Is not the very longing for inward holiness an

evidence that: "This is the will of God even your sanctification."—Heart and Life Magazine.

HAVE YOU NEVER NOTICED

When the other fellow acts that way. he is "ugly;" when you do it "nerves."

When the other fellow is set in his ways, he is "obstinate;" when you are it is just "firmness."

When the other fellow does not like your friends, he is "prejudiced;" when you do not like his, you simply are showing that you are a good judge of human nature.

September, 1933.

When the other fellow tries to treat someone especially well, he is "toadying;" when you try the same game,

you are using "tact."

When the other fellow takes time to do things, he is "dead slow;" when you do it you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift;" when you do,

you are "generous."

When the other fellow picks flaws in things, he is "cranky;" when you do, you are discriminating."
When the other fellow is mild in his

When the other fellow is mild in his manners, he is a "mush of concession;" when you are, it is being "gracious."

When the other fellow gets destructive, it is "toughness;" when you are, it is "forcefulness."

When the other fellow dresses extra well, he is a "dude;" when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business he is "foolbordy."

risks in business, he is "foolhardy;" when you do, you are a great "financier."

When the other fellow says what he thinks, he is "spiteful;" when you do, you are frank.

When the other fellow will not get caught in a new scheme, he is "back-woodsy;" when you will not, you are "conservative."—Exchange.

"A TRINITY OF GOOD"

Kamiah, Idaho, surrounded by hills which rise about three thousand feet above sea level, is situated as if the mighty hand of God had reached down and made a great depression in the earth. The river which lazily runs through it, is as if the index finger of Jehovah had pressed even deeper into this valley, so that the water might flow on in its course.

Here it is that a tent has been raised and a League Tent Meeting is now in progress, with Edward Harmon, Lela Jones and Mr. and Mrs. Curtis Moore as workers. The scene is picturesque and the opportunity is great. Please pray for them. August 17th to September 10th. Just think of it—75 were out the first night of the revial.

Sherwood-Middleton Organ arm

Sherwood-Middleton, Oregon—communities of the Willamette, are to have a Tent Meeting, with Robert Morrill and Robert Mott, Olive Terrell and Margaret Coulson as workers. Perhaps as I write, the workers are raising the tent for the meeting which will begin August 23rd and last till September 3rd.

Salem, Oregon, the hub of the state, is having an addition to its population as workers have come to hold a service at South Salem Friends Church. If you had entered there this morning, you would have found Phyllis Macy and Josephine Fitch busily engaged with thirty-nine young people in the Children's Meeting. Enter the Meeting House with us tonight. Rachel Pemberton will be at the pione. berton will be at the piano, Allen Hadley and Eugene Coffin will be leading the singing. Girls' Trio will sing and singing. Girls' Trio will sing and singing. Girls' Trio will sing and Frederick Baker will give the message. The meeting will close September 3rd. Thank You All for Praying for Each meeting. THE C. W. L.

OBITUARY

J. Jay Cook was born in Earlham Dallas County, Iowa, October 30th, 1856, and died July 30th, 1933, near Portlond, Oregon. While yet a youth he was converted, from which time he lived a faithful and consistent Christian.

In early manhood he moved with his

parents, Joseph and Mary Cook, to a farm near Halstead, Kansas, where a Friends' Meeting was soon afterwad organized in which his father took a prominent part.

In 1881 he was married to Florence

Estella Hinshaw, of Sterling, Kansas, whose decease preceded him in 1918 at Portland, Oregon. To this union there were born three daughters, Lulu Belle Whitwell, of Tigard, Oregon, Iva Grace James, of Portland, Oregon, and Gertrude Cook, of Cleveland, Ohio. In 1887 he moved with his family to Rialto, California, sojourning but a brief time before settling in a home at Marion, Oregon, where he assisted in organizing Marion Monthly Meeting, in which he was a strong spiritual sup-port. The greater portion of the re-maining years of the deceased were spent in Portland, where his fidelity to the Church and interest in its mission was further expressed. Here again his gifts made room for him in the capacity of Elder and Bible School

Jay Cook was a man of true worth, whose word and life bore testimony to the truth. A man full of faith and the Holy Ghost. As a river running deep through its course, he lived and worked in quiet and confidence. His capacity to go into the depths of a matter, to think, gave value to his decisions. While holding to convictions of right with tenacity, he was not a man of harsh judgment. The spirit of the admonition "above all things have fervent love among yourselves" was large in his thought.

He had friends because he showed himself friendly. While denied the advantage of scholarly training, his habit of study and spiritual discernment enabled him to gain and excel in the use of knowledge. He studied to show himself approved of God a workman that needeth not to be ashamed. Of him it can truly be said, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and

assurance for ever."

CHRISTIAN ENDEAVOR TOPICS FOR SEPTEMBER

3. How is Public Opinion Created?

3. How is Public Opinion Created?
Ephesians 4:14; Proverbs 12:5.

10. When and How Should We Stand against Public Opinion? Acts 5:29

17. What Hinders the Full Success of Prohibition? Psalm 37:1, 2, 9-13.

24. How May We Know When We Really are Christians, I. John 2:3-6; 3:13-24. (Rally Day.)

FROM CHINA

(Continued from Col. 3, page 2)

the time when we can take a foot-boat and visit the country villages with the Gospel, for there is a large district south of us which is practically untouched. But we have been here only five weeks, so, of course, are still rather lost in the language, since we are in the southern district where the spoken

language is very much different from the Mandarin.

We are finding it very interesting, getting acquainted with our new sur-roundings and the Chinese Church. Our senior missionaries, the two Miss Meadows, have faithfully sown the seed and have rejoiced over the ones and twos as they have turned from darkness into His marvelous light. We are encouraged now on having a dozen new be-lievers taking their stand for Christ and asking to be accepted into the Church. One family who had carved idols for a living, have given them up to serve the Living God. Their joyous faces show that "Peace flows like a river" and Jesus is real indeed.

A very important part of the work is A very important part of the work is a women's Bible School. It is attended by 12 to 15 young married women and girls, who range all the way from those who must be taught how to read and know very little concerning the Gospel, to Christians able to read and make real progress in Bible study. It is the means of untold blessing in giving the young people a knowledge of God's word and enabling them to resist the powers of darkness. The school has been in session all winter and is being closed today for the summer holiday.

Should you drop into our Sunday services, perhaps you would think our ways rather backward. Everyone, services, perhaps you would think our ways rather backward. Everyone, young and old, attends the Christian Endeavor service held at 9:00 o'clock in the morning, followed by the preaching service. The Sunday School opens at 2:00 o'clock in the afternoon with a half hour of lusty singing. I feel half hour of lusty singing. I feel right at home with little children, for I can live over the days when I wore pigtails down my back and gleefully sang tails down my back and gleefully sang little choruses and stumbled through the memory verses. Praise on the lips of little soldiers must bring a smile from the Great Captain. It is no wonder that He said, "Suffer the little children to come to me."

As we walk along the street we often see women sitting in the street or doorways devotedly repeating "Oh me to fah," (Oh Great Buddah) over each of long strings of heads that they carry in

long strings of beads that they carry in a small basket. I think that I shall never forget the first time I saw a large group of women sitting around a table, each with her string of beads, repeating "Oh me to fah." In spite of repeating "Oh me to fah." In spite of the deafening din, we ventured to enter the house. We raised our voices and asked if they had heard of the True God, they responded with "Oh me to fah, Oh me to fah," They were evidently being paid by the day and were being watched to see that they faithfully performed their duty, for their merit and protection from evils depends on their "much speaking." As we proceeded on our way "the vain repetition of the heathen" gradually was drowned by the noises of the street.

When we are met with indifference and the tempter might bring the question, "Does it pay?" the bright, happy

and the tempter might bring the question, "Does it pay?" the bright, happy face of our old Bible woman is always the answer. Nyian Tuh Bo Bo (or Mrs Twenty-Seven) spent most of her life praying over her beads and worshipping of the chrings; but now her face glistat the shrines; but now her face glistens with joy and her little bound feet are never too tired to go tell others of

her precious Saviour.

I praise the Lord for the privilege of being a "love slave" for Him in China.
Thank you for faithfully remembering

us in prayer, for you have no idea how much we count on you to help change things by the way of the Throne of

Yours in Christ's Service. ESTHER GULLEY.

Society Notes

ROSEDALE

As you noticed, Rosedale was at Twin Rocks 26 strong! Perhaps all of us could not be there all week, but we just could not miss all of Conference.

From August 3-13 a successful Daily Vacation Bible School was held. Classes were taught by Ruth Cammack, Gertrude Coppock, Milo Ross, Florence Cole, and Mary and Esther Cammack. The school was terminated with a picnic at Treck's Woods August 14th.

Floyd and Lesta Bates and their daughter Barbara have united with the Church.

Milton and Arthur Bing and Ena and Ernest climbed Mout Hood.

The Davie Pearson's home had relatives visiting from Indiana.

Mrs. Ruby Kizer was the guest of the Mary Cammack home for the first two weeks in August. Mrs. Trachsel and daughters, of Portland, motored up

A large summer heat thermometer in the Sunday School has been keeping our attendance up to about 50 all sum-

The Christian Endeavor Society is reorganizing and getting ready to take the shield on chart work next winter. Lookout, everyone!
Our pastor attended some of the ses-

sions at State Christian Endeavor Conference at Turner.

STAR

A new Intermediate Christian Endeavor has been organized to meet August 20th. Mrs. Willis Coffin is superintendent.

Walter and Carol Lee, of Portland spent a few weeks in August with Carol's mother, Mrs. Emma Heston, and other relatives at Star. Carol sang frequently in the church services to the

enjoyment of everyone.

When Mr. Murphy returned home from Prayer Meeting August 10th, he found the people he had just left and several more waiting to help him celebrate his wedding anniversary. A gendrate his wedding anniversary. erous donation of sugar, corn, canned fruit, chicken and wheat was brought to the parsonage. Mrs. Murphy, unknown to the crowd before, was spending the night with her parents in Boise. She also was surprised when she returned.

Mr. and Mrs. Harold White and fam-

ily, of Salida, Colorado, Mr. and Mrs. Chas. Haworth, of Oskaloosa, Iowa, and Richard Haworth, of Wisconsin, have visited this summer at their parents'

Miss Marie Coffin, who has spent the summer at the home of her brother, Willis Coffin, has returned to her home near Richland, Iowa.

Orville Denniston, of Franklin Community Church, where Walter and Gladys Cook are pastors, gave an interesting talk to our Christian Endeavor August 13th, on "What it Means to be a Christian."

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Edward Mott, of Portland, gave a series of lessons on the Holy Spirit

series of lessons on the Holy Spirit July 17th to 23rd.

Twenty-nine from Star attended Payette Lakes Conference. Many of them received definite spiritual blessing.

Two new classes have been formed in our Sunday School. One is a class of boys and the other a young married people's class.

Mr. and Mrs. H. D. Boyles great to

Mr. and Mrs. H. D. Parks spent two weeks during August in Portland with their sons and grandchildren.

SPRINGBROOK

Quite a number of our members attended Twin Rocks Conference this year and brought back good reports of God's blessing upon the meeting there.

Our Christian Endeavor had its social and business meeting at the home of Ray and Rose Newby. There was a good attendance and a fine time was spent by all. We gathered in honor of Lila Newby's birthday.

A camp meeting is now in progress here, and is in charge of the Workers' League. Robert Mott and Robert Morrill have been bringing the messages,

League. Robert Mott and Robert Morrill have been bringing the messages, and Olive Terrel and Margaret Coulson have charge of the Daily Vacation Bible School for the children. Stirring messages have been brought from night to night, and there has been good attendance in most all of the night services. ices.

KELSO

On August 4th our new pastors, Ruth and Oscar Brown, were surprised by a group of church members and friends, who came to receive them into our midst with many good wishes. A gift was presented to them. They have stepped right into the harness and are pulling with God's help.

Attendance in our services is beginning to increase, for which we are truly thankful.

One of our group who has been with

One of our group who has been with us a long time is planning to work in Olympia. We shall miss Louisa Plant in our church work.

SUNNYSIDE SENIORS

Conference days are over now materially speaking, but spiritually they live on. This is true with the Sunnyside Seniors who were privileged to attend Twin Rocks Conference. The writer was unable to attend this year but has received great benefit nevertheless from the enthusisetic reports and testimonies. the enthusiastic reports and testimonies of blessings received there from those who recently returned. All who were

not at Conference this year are proba-bly doing as the writer: looking forward to next year.

One most comfortable evening recently was very enjoyably spent by the Senior and Intermediate Societies at a Senior and Intermediate Societies at a business meeting held under the walnut trees on the lawn in the backyard of Rev. and Mrs. Coffin. Conference pictures were passed freely and eagerly and it seemed that each one of the thirty or more there had a collection of snaps to display. After the business meeting, Allen Hadley shackled pairs of Endeavorers together and the efforts to "unscramble" were very entertaining. Just when the group began to feel they had received enough recreation for one evening, Mrs. Coffin served sandwiches, iced tea, ice cream and wafers. Several visitors were present and seemed to enjoy themselves immensely.

The August Friendly Endeavor was folded at the home of Randall Dicus. An enjoyable discussion took place among the group as they worked, on the "round table." When the work was done and fatigue began to set in, Mrs. Dicus surprised the perspiring

was done and fatigue began to set in, Mrs. Dicus surprised the perspiring young people by serving cooling ice cream and wafers, something not always done at such gatherings, and a special treat because of the warmth of the evening.

SOCIETY FINANCE

Statement of finances as of August

Meeting	1933	1933
*Bethany	\$	\$ 3.00
Boise		11.00
Chehalem Center .	11.00	11.00
Entiat	3.80	5.00
*Greenleaf	16.00	21.00
*Highland	18.00	18.00
*Kelso		10.00
Lents	20.00	20.00
*Marion		2.50
Melba	13.70	16.00
Middleton		3.50
Newberg	15 00	15.00
*Piedmont		13.50
*Quilcene		5.00
*Rosedale		3.50
Scotts Mills	400	8.50
*South Salem	8.50	12.00
Sherwood		2.50
Springbrook	9.00	9.00
Sunnyside	35.00	35.00
Star		16.00
Tacoma	2.50	12.00
*Valley Mound		4.00
Vancouver		5.00
Totals	\$171.50	\$261.00

*Indicates 1932 Quota not fully paid.

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LAID ASIDE

By Philip Wendell Crannell

"How to this dull, strange life my soul adjust?" "Trust."

"How thrill with joy days that so slowly move?" "Love."

"How gain the hoped-for goal that comes so late?" "Wait."

"How work, the world of men so far away?" "Pray."

"What find to fill this vast vacuity?"
"ME."